

THE
Church-History
OF
BRITAIN.

THE NINTH BOOK.
Containing the Raigh of
QUEEN ELIZABETH.





To the Honourable
GEORGE BERKLEY

Sole Son to the Right Honorable

GEORGE,

Baron of

BERKLEY.



have ever dissented from their opinion who maintain, that the world in was created a levell Champian, Mountains being only the product of NOAH'S flood, where the violence of the waters aggested the earth, goared out of the hollow valleys. For, we reade how in that

deluge: * the mountains were (not then as upstarts first cauted, but as old standards, newly) covered.

As much do I differ from their false position, who asserme, that all being equall in the loynes of Adam, and wombe of Eve, honour was onely the effect of humane

Fff 2

ambition,

* Gen. 7. 20.

ambition, in such, whose pride, or power, advanced themselves above others. Whereas it was adequate to the creation, as originally fixed, in Eldership, or Primogeniture, and afterwards, by Divine providence (the sole fountain thereof) confer'd on others: Either out of love, by nothing lesse than his expresse Commission, for their good; or hatred, by somewhat more than his bare Permission for their ruine.

The three Sons of David serve us for the threhold division of honour.

* 2 Sam. 15. 4.

1. Absolon, said * O that I were made Judge in the land.

* 1 King. 1. 5.

2. Adoniah, exalted himself saying, * I will be King.

* 1 King. 1. 17.

3. Solomon said nothing; But * David said (and God confirmed his words) Assuredly he shall reign after me.

The first sought by secret ambition to surprise his fathers subjects.

The second went a more bold, and blunt way to work, by open usurpation, but both finally miscaried.

The Third reached not at all at Honor, but only happily held what was put into his hands.

But when outward Greatnesse (as in the last instance) is attended with inward Grace, all Christian beholders thereof, are indebted to a double tribute of respect to that person, whose Honour is martialled according to the * Apostolicall equipage. BUT GLORY, HONOUR, AND PEACE. See how it standeth like a Shield in the middle with

GLORY,

GLORY, and PEACE, as supporters on each side. And this is that Honor, the zealous pursute whereof I humbly recommend unto you.

Nor will you be offended at this my counsel, as if it imported a suspicion of your present practise, who know well what St. Paul * saith, Edifie one another, EVEN AS YE DOE. It is no tautologie, to advise good people to do, what they do. Such precepts are prayes, such counsels commendations. And in this nation, do I tender my humble advice, to your consideration.

* 1 Thes. 5. 11

Remember the modesty of * David in asking; One thing have I desired of the Lord, *Viz.* to be constantly present at his publique service. And behold the bounty of * God in giving three, for one. And he died in a good old age, full of dayes, riches, and honor. Such measure may you assuredly expect from him; If before, and above all things seeking for that one thing which is needfull, the rather because God hath done great things for you already, for which you have cause to rejoyce.

* Psal. 27. 4.

* 1 Cor. 15. 28

A great and good * man said to his fellow-servants. Seemeth it a small thing to you to be Son in-law to a King. A greater honour was done to your first Ancestor, who was SON TO A KING, namely to Hardinge King of Denmark, whence Fitz-Harding your most ancient fir-name. But labour SIR for a higher honor then both; Even to be led by GODS SPIRIT, and then you shall be even in the language of the Apostle himself, * FITZ-DIEU, A SON OF GOD.

* 1 Sa. 18. 23

* Rom. 8. 14.

NOW as your Eminent bounty unto me may justly challenge the choicest of my best endeavours; So the particular

* Rom. 2. 12.

* The heir
generall of
George Carle
L. Howson
whole Grand-
mother Mary
was second
Sister to Anne
Bollen.

cular motive, inducing me to dedicate this Booke to your honor, is, because it containeth the reign of Queen Elizabeth; to whom you are so nearly related. Whose * Grandmother proved her beir, by ANNE BOLLEN her mother. In which capacity some of that Queens (or rather the Lady Elizabeths) moveables, and Jewels (which were her Mothers) descended unto her. You may therefore challenge an interest most properly in this part of my History.

And now what remaineth but my humble and hearty prayers to the Divine Majesty for his blessing on your selfe; and on your hopefull Issue, That God would plentifully powre all his favours of this, and a better life upon them.

Suspect me not Sir, for omitting, because not expressing your noble Consort. We finde in the fourth commandment, Thou, and thy Son, and thy Daughter, &c. Where Divines render this reason, why the wife is not mentioned, because the same person with the Husband. On which account, your second self is effectually included within the daily devotions of

Your bounden Orator

Thomas Fuller.

THE


Anno
Regni
Eliz.
I.
Anno
Dom.
1559



THE CHVRCH-HISTORY OF BRITAIN.

SECTION. I.

CENT. XVI.

I.  Or the first six weeks the Queen, and her wife counsel, suffered matters to stand in their former state, without the least change, as yet not altering but consulting what should be altered. Thus our Saviour himself coming into the Temple, and finding it profaned with sacrifice, when he had looked round about upon all things, ^a departed for that evening, contenting himself with the survey of what was amiss, and deferring the reformation thereof till the next morning. but on the first ^b of January following being Sunday, (the best new-years-gift that ever was bestowed on England) by vertue of the Queens Proclamation, the Letanie was read in English, with Epistles, and Gospels, in all Churches of London, as it was formerly in her Graces own Chappel.

2 But some violent Spirits, impatient to attend the leisure (by them counted the laziness) of authority, fell before hand to the beating down of superstitious Pictures and images, and their forward zeal met with many to applaud it. For Idolatry is not to be permitted a moment; the first minute is the fittest to abolish it. All that have power, have right to destroy it, by that Grand-charter of Religion, whereby every one is bound to advance Gods glory. And if Sovereigns forget, no reason but Subjects should remember their duty. But others condemned their indiscretion herein: for though they might reforme their private persons and families, and refrain to communicate in any outward act, contrary to Gods word, yet publique reformation belonged to the Magistrats, and a good deed was by them ill done for want of a calling to do it. However, the Papists have no cause to tax them with over-forwardness in this kinde, the like being done by them, in the beginning of Queen Maries raigne; whilst the laws of King Edward the Sixth stood as yet in full force, when they prevented authority, as hath been formerly observed thus, those who are hungry, and have meat afore them, will hardly be kept from eating, though Grace be not said, and leave given them by their superiours.

Her flow her
sure pace of
Reformation,

^a Mar. 11. 11.

^b Holingshead
1. year of Q.
Elizabeth
pag. 1172.

The forward-
ness of pri-
vate men in
publique re-
formation va-
riously cen-
sured.

^c See 1. Cent.
2 part. 2. pa-
graph.

3 Now

The action from the English church in Germany to those at *Evangelische* about an emergency conference comes too late.

a It was dated Decem. 15, but not received till about Jan^y the second, see titles at Frankford pag. 162.

Alteration of
Religion en-
acted by the
Parliament.

3. Now the tid-tips of Queen *Elizabeth's* peaceable coming to the *crown*, was no fioner brought beyond the *seas*, but it fitted the English *Exiles* with unpeakable gladness, being instantly at home in their hearts, and not long after with their bodies. I knew one right well, whose father amongst them, being desperately diseased, was presently and perfectly cured, with the *cordial* of this good news; and no wonder if this *Queen* recovered sick men, which revived religion it self. Now the *English Church* at *Geneva*, being the greatest oppoler of ceremonies, sent their letter by *William Cuth*, to all other *Engl^{ish}* Congregations in *Germany*, and especially to those of *Frankford* congratulating their present deliverance, condoling their former difcords, counselling and requesting that all offences heretofore given or taken, might be forgiven and forgotten, and that for the future, they might no more fall out about *superfluous ceremonies*. But this letter came too late, because the principal persons concerned in that controverfie, with whom they sought a charitable reconciliation, were departed from *Frankford*, (I think towards *England*) before the messenger arrived, and so the motion missed to take effect. Some suppose had it come in season, it might have prevailed much, that both parties in gratitude to God would in a *bonifire* of their general joy, have burnt this *unhappy bone* of dissention cast betwixt them. Others considering the distance of their principles, and difference of their spirits, conceive such an agreement neither could be wrought, nor would be kept betwixt them, For it is the property of *cald* to congregate together things of different kinds, and if the winter of *want*, pinching them all with poverty, could not freeze their affections together; less likely was it that the warmth of *wealth*, in their native *Sole* would conjoyne them in amity, but rather widen them further asunder, as indeed it came to passe. For as the rivers of *Danubius* and *Savus* in *Hungarie*, though running in the same channell, yet for many miles keep different strames visible in their party-coloured waters, which do rather touch, then unite; yea the *fishes*, peculiar to one stream, are not found in another: So the opposite parties, returning home, though concurring in doctrine, under the general notion of *Protestants*, were so referred in several disciplines to themselves with their private *favourites* and *followers*, that they wanted that comfortable communion, which some hoped, and all wished would be amongst them. Till at last they brake out into dolefull and dangerous opposition, whereat all *papists* call, and *Protestants* wring their hands, which our fathers found begun, our selves see heightened, and know not whether our children shall behold them pacified and appeased.

4. But now *Parliament* began at *Westminster*, Wherein the Laws of King *Henry* the eighth against the *See of Rome* were renewed, and those of King *Edward* the sixth in favour of the *Protestants* revived, and the Laws by Queen *Mary*, made against them, repealed. Uniformity of *Prayer*, and Administration of *Sacraments* was enacted with a Restitution of first fruits, Tithes &c. to the Crown: For all which we remit the Reader to the Statutes at large. It was also enacted, that whatsoever *Jurisdications*, Privileges, and Spiritualities, preeminences had been heretofore in Use by any Ecclesiastical Authority whatsoever, to visit Ecclesiastical men, and Correct all manner of Errors, Heresies, Schisms, Abuse, and Enormities should be for ever annexed to the Imperiall Crown of England; if the Queen and her Successors might by their Letters patents substitute certain men to exercise that Authority, howbeit with proviso, that they should define nothing to be heretic, but those things which were long before defined to be Heresies, out of the Sacred Canonical Scriptures, or of the four Oecumenicall Councils, or other Councils, by the true and proper sense of the Holy Scriptures, or should thereafter be so defined, by authority of the Parliament, with assent of the Clergy of England assembled in a Synod: That all and every Ecclesiastical Persons, Magistrates, Receivers of pensions out of the Exchequer, such as were to receive degrees in the Universities, wards that were to sue their

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their *Liveries*, and to be *invested* in their *Living's*; and such as were to be admitted into the number of the *Queens* servants &c. should be *tyed* by oath to acknowledge the *Queens* Majesty, to be the only and supreme Governour of her Kingdoms, (the Title of Supreme head of the Church of England. liked them not) in all matters and causes as well spiritual as temporal, all *foreign* Princes, and *Protestants*, being quite excluded from taking Cognizance of Causes within her Dominions,

5. But the Papists found themselves much agrieved at this Ecclesiastical power, declared and confirmed to be in the *Queen*: they complained, that the *simplicity* of poore people was abused, the *Queen* declining the Title *Head*, and assuming the name *Gouverneur of the Church*, which though less offensive was more exprefive. So whil't their ears were favoured in her waving the word, their souls were deceived with the same fence under another exprefion. They cavilled how King ^a *Henry* the eighth was qualified for that Place and Power being a *Lay-man*; King *Edward* double debar'd for the present, being a *Lay-child*, *Queen Elizabeth* totally excluded for the future, being a *Lay-woman*.^b They object also, that the very ^c writers of the *Centuries*, though Protestants, condemne such *Headship* of the Church in *PRINCES*: and ^d *Calvin* more particularly sharply taxeth *Bishop Gardiner*, for allowing the same Priviledge to King *Henry* the eighth.

64 Yet nothing was granted the *Queen*, or taken by her, but what in due belonged unto her, according as the most learned and moderate Divines have defended it. For ^e first they acknowledged, that Christ alone is the *Supreme Sovereign* of the Church, performing the Duty of an *head* unto it, by giving it power of life, feeling, and moving: and ^f him *hath God appointed to be head of the Church*, and ^g by him *all the body furnished, and knit together, by joynts and bands encreasfing with the encreasfing of God*. This *Headship* cannot stand on any mortall shoulders, it being as incommunicable to a Creature, as a Creature is incapable to receive it. There is also a *peculiar Supernacy* of *Priefts in Ecclesiasticall matters*, to preach the *word*, minister the *Sacraments*, celebrate *Prayers*, and pacifie the *discipline of the Church*, which no *Prince* can invade without usurpation and the sin of Sacriledge; for *Innefe* it self did tlink in the *Nostrils* of the God of heaven, and ^h provoked his *Anger*, when offered by King *Uzziah*, who had no calling thereunto, Besides these, there is that power, which *Hezekiah* exercised in his Dominions, *Commanding the Levites and Priefts to do their Duty, and the People to serve the Lord*. And to this power of the *Prince* it belongeth to restore Religion decayed, reforme the Church Corrupted, protect the same reformed. This was that supremacy in *Caufes* and over *Persons* as well *Ecclesiasticall as Civil*, which was derived from God to the *Queen*, annexed to the Crown, diffused in the days of her *Sister* (whose blinde zeal surrendered it to the Pope) not now first fixed in the *Crown*, by this act of State, but by the same declared to the Ignorant that knew it not, cleared to the scrupulous that doubted of it, and asserted from the Obstinate that denied it.

7. As for Calvin, he reproveth not (Reader, it is Dr. Rainolds whom thou readest) the title of head, as the Prelates granted it, but that *saife thereof*, which Popish Prelates gave, namely Stephen Gardiner, who durst urge so, as if they had meant thereby, that the King might do things in Religion, according to his own will, and not see them done according to Gods will, namely, that he might forbid the Clergie Marriage, the laytie the Cup in the Lords Supper. And the truth is that Stephen Gardiner was shamefully hyperbolical in fixing that in the King, which formerly with a little Right the Pope had assumed. Whether he did it out of mere flattery, as full of adulation as superstition, equally free in sprinkling Court and Church holy-water, and as very a fawning Spaniel under King Henry the eighth, as afterwards he proved a cruel Blood-bound under Queen Mary his Daughter. Or because this Bishop being in his heart disaffected

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Papists ex-
ceptions
against the
Queens Su-
premacie.

a Sanders de
Schismate An-
glicano lib. 3.
pag. 316.

b Hart
against Kai-

c In Prefat.
centur. 7

d Upon the 7.
of Amos 3.

The same
how defen-
ded by N.

stant Divines,
e Reynolds *

against *Hart*
pag. 38.

f Ephes. 1. 22.
g Col. 2. 19.

b 2 Chr. 26.19

How Dr. Reynolds answers the exceptions to the contrary. against *Harriet* pag. 673.

ed to the Truth, of set purpose betrayed it in defending it, futing King *Henries* vast Body and Minde, with as mighty, yea monstros a power, in those his odious instances, straining the Kings Authority too high, on set purpose to break and to render it openly obnoxious to just exception: The *Centuriatores* also well understood, do allow and ^a Confess the Magistrates Jurisdiction in Ecclesiasticall matters, though on good reason they be enemies to this Usurpation of unlawfull power therein. But I digresse, and therein Transgresse, seeing the large prosecution hercof belongs to Divines.

9. Put *Sanders* taketh a particular exception against the Regular passing of this Act, *Eliz.* both shewing much *Queen-Craft*, in procuring the votes of the Nobility, feeding the ^b Earle of *Arundell* with fond hopes, that she would marry him, and promising the Duke of *Norfolke*, a dispensation from his wife, which he could not with such expedition obtain from the Pope; and yet (saith he) when all was done, it was carried in the house of Lords but by ^c three voices. Here not to mention how in the greatest Councils, matters of most high concernment, have been determined with as few as three clear decisive suffrages, this suggestion of *Sanders* is a loud untruth; for the Act having easily pass'd the house of Commons, found none of the Temporall Nobility in the house of Lords to oppose it, save only the ^d Earle of *Shrewsbury*. And *Anthony Brown* Viscount *Mountacute*, who had formerly been employed to reconcile the Kingdom of *England* to his Holiness. As for the *Bishops*, there were but fourteen, and the *Abbot of Westminster*, then alive: of whom foure being absent (whether Voluntarily, or out of Sicknes, uncertain) the rest could not make any considerable opposition: If any other Artifice was used in cunning contriving the businesse, the *Protestants* were not *afraid*, but just even with the *Papists*, who had used the same subtilty in their own Cause in the first Parliament of *Queen Mary*.

10. But now to remove into the *Convocation*, which at this time was very small and silent: For as it is observed in Nature, when one *Twin* is of an unusual Strength and bigness, the other his partner borne with him is weak and dwindled away. So here this Parliament being very active in matters of Religion, the Convocation (younger Brother therunto) was little employed and less Regarded. Only after a *Mass* of the *Holy Ghost* had been celebrated, *Edmond Bonner* Bishop of *London* (in the vacancie of the Arch-Bishop of *Canterbury*, President of the *Convocation*) began with a speech to this effect. That although it had been an ancient and laudable custome to begin such meetings of the Clergie with a Latine Sermon, yet such now was not to be expected; partly, because the Arch-Bishop was Dead, who was to designe the Preacher, and partly, because they had received a ^e mandate from the privy Council, that no such Sermons should be made in that Church, till they were further informed by the *Queen* and her Council. In the third Session on friday *Nicholas Harpsfield* Doctor of Law, and Arch-Deacon of *Canterbury* was chosen, ^f Referendarie or Prolocutor for the Clergie, a place of some Credit, but little pains to discharge, seeing the only remarkable thing which passed in this Convocation, was certain Articles of Religion, which they tendered to the ^g Parliament, which here we both Transcribe and Translate. requesting the Reader not to begrutch his pains to peruse them: Considering they are the last in this kinde, that ever were represented in *England*, by a Legall Corporation in defence of the Popish Religion. And though error doth go out with a *stink*, yet it is a perfume that it does go out: We are so far from denying a grave to bury them, that we will erect the ^h Monument over this ashes of these dead errors.

REVERENDI

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1.

Feb.
18.

REVERENDI in Christo Patres ac Domini colendissimi. Quoniam fama publica referente ad nostram nuper notitiam pervenit, multa Religionis Christiane Dogmata publico & unanimi gentium Christianarum consensu hactenus recepta & probata, ac ab Apostolis ad nos usque concorditer per manus deducta, praesertim Articulis infra scriptis in dubium vocari. Hinc est quod nos Cantuariensis Provinciae inferior secundarius Clerus in uno, (Deo sic disponente ac Serenissima Domine nostrae Reginae, Decani & Capituli Cant. mandato, Brevis Parliamenti, ac monitione Ecclesiastica solita declarata id exigente) convenientes, partium nostrarum esse existimavimus, tum nostrae, tum eorum, quorum cura nobis Committitur, aeternae salutis omnibus quibus poterimus modis proficere. Quocirca majorem nostrorum exemplis Commoti, qui in similia saepe tempora inciderunt, fidem quam in Articulis infra Scriptis, verum esse credimus, & ex animo protestamur ad dei Laudem, & honorem officique & aliarum nostrae curae commissarum exonerationem praesentibus duximus publicè auferendam affirmantes, & sicut Deus nos in die Judicii Adjuvet asserentes.

Primo, quod in Sacramento Altaris virtute Christi verbo suo a Sacrate debite prolato assistentis, praesens est realiter sub speciebus panis & vini naturale Corpus Christi Conceptum de Virgine Maria, Item naturalis ejus Sanguis.

Item, quod post Consecrationem, non remanet substantia panis & vini, neque alia ulla substantia, nisi substantia Dei & hominis.

Item, quod in missa offertur verum Christi Corpus, & verus ejusdem sanguis, sacrificium propitiatorium pro vivis & defunctis.

Item, quod Petro Apostolo & ejus legitimis successoribus in sede Apostolica, tanquam Christi Vicariis data est suprema potestas ascendendi, & regendi ecclesiam Christi militantem et fratres suos confirmandi.

REVEREND Fathers in Christ, and our honourable Lords. Whereas by the report of publique fame it hath come unto our knowledge that many Doctrines of the Christian Religion hitherto received and approved by the unanimous consent of Christian nations, and with joyned agreement, as by hands deduced from the Apostles unto us, (especially the Articles under-written) are now called into question. Hence it is, that we the inferior and secondary Clergy of the Province of *Canterbury* assembled in one body, (God so disposing it, and the Command of our Lady the *Queens* most excellent Majesty, together with the mandate of the Dean and chapter of *Canterbury*, the Parliament-Writ, and all due and wonted Ecclesiasticall monition declared for requiring it) conceived it to belong unto us to provide for the eternall Salvation both of our selves, and such as are committed to our charge, by all means possible for us to obtain. Wherefore stirred up by the examples of our Predecessours, who have lived in the like times, that faith which in the Articles under-written we believe to be true, and from our souls profess to the praise and honour of God, and the discharge of our duty, and such souls as are committed unto us, we thought in these presents publicly to insert, affirming and avowing as God shall helpe us in the last day of judgement.

First, that in the Sacrament of the Altar by the vertue of Christs assisting, after the word is duly pronounced by the Priest, the naturall Body of Christ conceived of the Virgin Mary is really present, under the species of bread and wine, also his naturall blood.

Item, that after the Consecration, there remains not the substance of Bread and Wine, nor any other substance, save the substance of God and man.

Item, that the true body of Christ, and his true blood is offered a propitiatory sacrifice for the Quick and Dead.

Item that the supreme power of feeding and governing the militant Church of Christ, and of confirming their Brethren is given to Peter the Apostle, and to his lawfull Successors in the See Apostolike, as unto the Vicars of Christ.

Ggg 2

Item,

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a Item ibidem.

Sanders con-
lucet in ille-
bus
habet Confes-
sione Angli-
P. 329.

c Item pag.
303.

d Pamphlet
Eliz. 1. in
this year
pag. 15.

The 28th of
this years
Convocation.

e Liber Synod.
Anno Dom.
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folio 15.

f ps. fol. 6.
g fol. 9.

h To the Bps.
that they
might present
them to the
Parli. Sec.

i Copied by
me out of the
Original.

Item quod Auctoritas tractandi & diffiniendi de ijs que spectant ad fidem, Sacramentum & disciplinam ecclesiasticam hactenus semper spectavit & spectare debet tantum ad Pastores Ecclesie, quos Spiritus Sanctus in hoc in ecclesiam Dei posuit & non ad Laicos.

Quam nostram assertiorem, affirmationem & fidem, Nos inferior Clerus predictus considerationes predictas vestris Paternitatibus tenore presentium exhibemus, humiliter supplicantes, ut quia nobis non est copia hanc nostram sententiam & intentionem alter illis quos in hac parte interest notificandi, Vos, qui Patres estis, ista superioribus Ordinibus significare velitis: Quia in re Officium charitatis ac Pietatis (ut arbitramur) præstabit, & saluti gregis vestri (ut par est) prospicietis, & vestras ipsi animas liberabitis.

This remonstrance exhibited by the lower house of Convocation to the Bishops, was according to their Requests presented by *Edmund Bonner*, Bp. of London, to the Lord Keeper of the broad Seal of England in the Parliament, and (as the said Bishop, in the eighth Session reported) he generously and gratefully received it. But we finde no further news thereof, save that in the 10. Session, an account was given in, by both Universities in an Instrument under the hand of a Publique Notary, wherein they both did concur to the Truth of the aforesaid Articles, the last only excepted.

10. But we may probably conceive that this Declaration of the Popish Clergy hastened the Disputation appointed on the last of March in the Church of *Westminster*, wherein these questions were debated.

1. Whether Service and Sacraments ought to be celebrated in the vulgar tongue?
2. Whether the Church hath not power to alter Ceremonies, so all be done to edification?
3. Whether the Mass be a propitiatory sacrifice for the Living and the Dead?

Popish Disputants.

Moderators. Protestant Disputants.

* *White,* } *Winchester.*
Watson, } Bps. of *Lincoln.*
Baynes, } of *Covent and*
Scot. } *Lichfield,*
 } *Chister.*
Dr. Cole Deane of *Pauls.*
Dr. Langdale, } Arch-*Lewes.*
Dr. Harpsfield, } Deac-*Canterbury.*
Dr. Headley, } of *Middlesex.*

Nicholas Heath,
 Bp. of *York.*
Br. Nicholas
Bacon Lord
Keeper of the
great Seal.

John Scory late Bp.
of Chichester.
David Whitehead,
Robert Horne,
Edmond Gwelf,
Edwine Sande,
John Aclmer,
Edmond Grindall,
John Jewell.

The

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Item that the Authority to handle and define such things which belong to faith, the Sacraments, and Discipline Ecclesiasticall, hath hitherto ever belonged, and only ought to belong unto the Pastors of the Church, whom the holy Spirit hath placed in the Church of God, and not unto lay-men.

Which our Assertion, Affirmation and faith, We the lower Clergy aforesaid to represent the aforesaid considerations unto your Fatherhoods by the Tenor of these Presents, humbly requesting, that because we have not liberty otherwise to notify this our Judgement, and intention to those, which in this behalf are concerned, you who are Fathers would be pleased to signify the same to the Lords in Parliament, wherein, as we conceive you shall performe an office of Charity and Piety, and you shall provide (as it is meet) for the safety of the flock committed to your charge, and shall discharge your duty towards your own soul.

Mar.
 3.
 10.

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 1558.

The passages of this Disputation (whereof more Noise then fruit, and wherein more Passion then Reason, Cavils then Arguments) are largely reported by *Mr. Fox*. It was ordered that each side should tender their Judgements in writing to avoid verball extravagancies, as also in English for the better information of the Nobility and Gentry of the house of Parliament, their Auditors, and that the Papists should begin first, and the Protestants answer them. But in the second dayes disputation, this order was broken by the Popish Bishops, who quitting their Primacy to the Protestants, stood peremptorily upon it, that they themselves would deliver their Judgements last. Alledging in their behalf the fashion of the Schools, that because they had the negative on their side, the others ought first to oppose; Citing also the Custome of the Courts at *Westminster*, where the plaintiffe pleadeth before the defendant, conceiving themselves in the nature and notion of the Later, because maintaining those opinions, whose Truth, time out of minde were established. *Chester*, more open then the Rest, plainly confessed, that if the protestants had the last word, they would come off, *cum Applausu Populi*, with applause of the People, which themselves, it seems, most desired; Whereby it appears what Wind they wished for, not what was fittest to fanne the truth, but what would blow them most reputation. In this Refusal to begin, *Winchester* and *Lincoln* behaved themselves faulcy, and scornfully, the rest stiffly and resolutely; only *Feckenham* Abbot of *Westminster*, (who it seems the second day was added to the Popish Disputants) carried it with more meeknesse and moderation. Herupon the Lord Keeper cut off this conference, with this sharp Conclusion. *Seeing my Lords we cannot now hear you, you may perchance shortly hear more of us.*

11. Yet need we not behold the frustration of this meeting, as a private Doome, peculiarly to this conference alone, but as the generall Destiny of such publike Colloquies, which like Sicamore-trees prove barren, and which the larger the Leaves of the Expectation, the less the fruits of Success. The Assembly dissolved, it were hard to say, which were lower, the Papists in Complaining, or the Protestants in Triumphant. The former found themselves agrieved that they were surprised of a sudden, having but two dayes warning to provide themselves. That *Bacon* the Moderator (though well skill'd in matters of Equity, ignorant in matters of Divinity) was their Zealous Enemy, to whom the Arch-Bishop was added only for a stale. That to call such fundamentall points of Doctrine into question, would cause an unfetlednesse in Religion of dangerous consequence, both to single souls, and to the Church in generall. That it was unlawfull for them, owing obedience to the Sea Apostolike, without leave of his Holinesse first obtained to discusse these truths long since decided in the Church.

13. The Protestants on the other side slighted the Papists Plea of want of warning, seeing (besides that both sides were warned at the same time) that Party sent a challenge, and gave the first defiance in their late Declaration; and now it was Senselesse in them to complain that they were set upon unawares. That if the truths were so clear as they pretended, and their learning so great as was reputed, little Study in this Case was required. That *Bacon* was appointed Moderator, not to decide the matters Controversed, but to regulate the manner of their Disputation, whereunto his known Gravity and Discretion, without deep learning did sufficiently enable him. That it was an old Policy of the Papists to account every thing fundamentall in Religion, which they were loth should be removed, and that the receiving of erroneous principles into the Church, without examination, had been the mother of much ignorance, and security therein. For the preventing of the farther growth whereof, no fitter means then an impartiall redu-
 cing

The Papists
 complain of
 partiall usage.

The Prote-
 stants tri-
 umph on the
 other side.

The Disputa-
 tions between
 the Papists
 and Prote-
 stants at
 Westminster.

* There is
 some diffe-
 rence in the
 Number and
 Names of
 Both Parties
Mr. Fox nei-
 ther agreeth
 with *Mr. Cam-
 den*, nor with
Junell.

ing of all Doctrines to the triall of the Scriptures. that their declining the Disputation, manifested the badnesse of their Cause, seeing no pay-master will refuse the *touch of scales*, but such as suspect their Gold to be base or light. That formerly Papists had disputed those points when power was on their side, so that they loved to have *Syllogisms* in their mouths, when they had words in their hands.

14. It remaineth now, that we acquaint the reader, how the popish Bps. were disposed of, who now fell under a 4. fold division.

- | | |
|---------|--------------|
| 1 Dead, | 3 Deprived, |
| 2 Fled, | 4 Continued. |

There were *nine* of the first sort, who were of the *Death-gard* of *Q. Mary*, as expiring either a little before her decease. viz.

John Capon.	} BP. of Sarisbury.	} These were <i>Q. Mary</i>			
Robert Parfew.			} Hereford.	} her <i>Officers</i> to her grave.	
Maurice Griffin.					} Rochester.
William Glyn.					

Or a little after her departure, as						
Riccnald Pole.	} BP. of Canterbury	} These were <i>Q. Maries</i>				
John Hopton.			} Norwich.	} trainbearers to the same.		
John Brooker.					} Gloucester.	
John Holyman.						} Bristol.
Henry Morgan.						

15. Three only made their flight beyond the seas, namely 1. *Thomas Goldwell* of *St. Asaph*, who ran to Rome, and there procured of the Pope, the renewing of the indulgences, (for a set time) to such as superstitiously repaired to the well of *St. Winnifride*. 2. *Cuthbert Scot* of *Chester*, who afterwards lived and died at *Leconin*. 3. *Richard Pates* of *Worcester*, whose escape was the rather connived at, because being a moderate Man, he refused to persecute any Protestant for his difference in religion.

16. Be it here remembered, that the See of *Worcester* had nine Bishops successively.

whereof } The four first, (being all Italians) none of them lived there.
 } The five last, [Latimer, Bel, Heath, Hooper, Pates,] none of them died there as either resigning, removed or deprived, and all five were alive together in the reign of *Q. Mary*.

As for *Pater*, we finde him thus subscribing the councill of *Trent*, *Richardus Patus Episcopus Wigorniensis*, under-writing only in his private and personal capacity, having otherwise no deputation as in any publick employment.

17. The third sort succeeds, of such who on the refusal of the oath of Supremacy, were all deprived, though not restrained alike. *Bonner* was imprisoned in the Marshalsea, a Jaile being conceived the safest place to secure him from peoples fury, every hand itching to give a good *queeze* to that *Sponge of Blood*. *White*, and *Watson*, Bishops of *Winchester* and *Lincoln*, died in duance, their liberty being inconsistent with the *Queens* safety whom they threatened to excommunicate.

18. As for Bishop *Tunstal*, and *Thyrlby*, they were committed to Arch-Bishop *Parker*. Here they had sweet chambers, soft beds, warme fires, plentifull and wholsome diet, (each Bishop faring like an Arch-Bishop, as fed at

at his table) differing nothing from their former living, save that, that was on their own charges, and this on the cost of another. Indeed they had not their worsted attendance of superfluous Servants, nor needed it, seeing a long train doth not warme but weary the wearer thereof. They lived in *custody*, and all things considered, custody did not so foure their freedom, as freedom did sweeten their custody.

19. The rest (though confin'd for a while) soon found the favour to live Prisoners on their Parole, having no other Jaylour than their own promise. Thus *Poole* of *Peterburgh*, *Turberville* of *Exeter* &c. lived in their own, or their friends houses. The like liberty was allowed tho *Heath* Arch-Bishop of *Torke*, who (like another *Abiathar* sent home by *Solomon* to his own fields in *Anathoth*) lived cheerfully at *Chobham* in *Surry*, where the *Queen* often courteously visited him.

20. Popish writers would perfwade people, that these Bishops were cruelly used in their prisons, should their hyperbolicall expressions be received as the just measure of truth. *Carceribus variisque custodiis commissi, longo miseriarum tedio extincti sunt, fatis Sanders, Confessor obit in vinculis fatis Pizens of White. A great cry and a little pain.* Many of our poor Protestants in the *Marian* dayes said lesse, and suffered more. They were not sent into a complementall custody, but some of them thrust into the prison, of a prison, where the Sun shined as much to them at mid-night, as at noon-day. Whereas *Abbot Eckenham* of *Westminster* (who as a Parliamentary Baron, may goe in equipage with the other Bishops) may be an instance how well the Papists were used after their deprivation. For He grew Popular for his alms to the poor, which speaks the *Queens* bounty to Him, in enabling him (a prisoner) to be bountifull to others.

21. Only one Bishop conformed himself to the *Queens* commands, and was continued in his place, viz *Anthony Kitchin*, alias *Dunstan* of *Landaffe*. *Camden* calls him, *Sedis sue calamitatem. The bane of his Bishoprick*, waisting the lands thereof by letting long leases, as if it were given to *Binominous Bishops* (such as had two Names) to be the empairers of their Churches, as may appear by these 4. contemporaries in the raigae of *K. Henry* the 8.

John Capon	} alias	} Salcot	} spoiled	} Sarisbury.				
John Voisey					} Harman	} Exeter.		
Robert Parfew							} Dunstan	} St. Asaph.
Anthony Kitchin								

I know what is pleaded for them, that Physicians in desperate consumptions, prescribe the shaving of the Head, (which will grow again) to save the life, and that these Bishops, fearing the small alienation of their lands, passed long leases for the prevention thereof, though whether Policy or Covetousnesse most shined in them herein, we will not determine. Only I finde a mediate succellour * of *Kitchins* (and therefore concerned to be knowing therein) much excusing him from this common defamation of wronging his See, because many forged leases are countenanced under the pretence of this passing the same.

22. As for the numbers of Recusants which forsook the land at this time, the prime of them were, *Henry Lord Morley*, *St. Francis Inglesfield*, *Thomas Shelby*, and *John Gage* Esqrs; As for the Nuns of *Sum*, and other *Votaries* waisted over, we have formerly treated of them in our *History of Abbies*. Nor were there moe then eighty Rectours of Churches, fifty Prebendaries, fifteen Masters of Colledges, twelve Arch-Deacons, twelve Deans, with six Abbots, and Abbesses deprived at this time of their places thoroughout all England.

Nine Bishops now dead.

Three fled beyond the Seas.

One of Worcester.

Three retained.

Some living in their own Houses.

* 1 King. 2. 26.

Cruelly caulelessly complain d of. De Sc. bism. Ang. pag. 335.

Camden Eliz. in hoc Anno.

One Bishop continued.

* *Gadwin* in the Bps. of Landaffe

A list of persons deprived

the Papists, though they call Hereticks, do not count fools) would not admit a stranger to their privacies of such importance, seeing commonly in such cases, mens jealousies interpret every unknown face to be a foe unto them.

22. To the testimony of *Neale*,^a one endeavours to twist the witness of *John Stow*, to prove this *Nags-head*-consecration. A silent witness, who says nothing herein, if either we consult his Chronicle of our Kings or his Survey of *London*, he neither speaks words, nor makes any signes thereof. But (saith the Jesuite) *Stow*, though prudently omitting to print it, told the same to some of his private friends. I pray, to whom? where? and when? and what credible witnesses do attest it? Be it referred to the ingenuity of our very adversaries, whether their bare surmises without any proof, be to be believed before the publique Records, faithfully taken when the thing was done, carefully preserved ever since, intirely extant at this day, and truly transcribed here by us. Besides, *Charles Howard*, Earle of *Nottingham* (not more famous for the Coronet of a Count, than the crown of old age) alive in the later end of the Reigne of King *James*, being requested of a friend, whether he could remember *Matthew Parkers* consecration, gave an exact account of the same solemnly performed in *Lambeth* Chappell, being himself an eyewitness thereof, and an invited guest to the great feast kept there that day, therefore the more observant of all particular passages thereat, because the said Arch-Bishop was related to him as a kinsman. Let such as desire further satisfaction herein, consult learned *Mr. Mason* (whom King *James* justly termed a wise builder in Gods house) who hath left no stones unturned to clear the truth, and stop the mouth of malicious adversaries. Let the Papists therefore not be so busie to cast dirt on our Bishops, but first fall on walling the face of their own Pope, even *John* the twelfth, whom an excellent^c authour reporteth to have ordained a Deacon in a stable, for which two Cardinals reproved him. And let these three stories be told together, that the Empress *Hellen* was the daughter of an Hostler; that Arch-Bishop *Cranmer* himself was an Hostler; and, that our first Bps. in Queen *Elizabeths* dayes were consecrated in the *Nags-head*. I say let these three be told together, because wise, and good men will believe them together, as all comming forth of the forge of falsehood, and malice.

30. Now though we are not to gratifie our Adversaries with any Advantages against us, yet so confident is our innocence herein, that it may acquaint the world with that small foundation on which this whole report was bottom'd: Every Arch-Bishop, or Bishop presents himself in *Bow-Church*, accompanied thither with *Crusians*, where any shall be heard, who can make any legall exceptions, against his Election. A Dinner^e was provided for them at the *Nags-head* in *Cheapside*, as convenient for the Vicinity thereof, and from this sparke hath all this Fire been kindled; to admonish posterity not only to do no evil but also in this Captious Age, to refrain from all appearance thereof.

31. *Parker*, thus solemnly consecrated, proceeded, with the assistance of the aforesaid Bishops, to the consecration of other grave Divines; and not (as *Sanders* lewdly lies) that these new elected Bishops, out of good fellowship, mutually consecrated one another; some whereof were put into Bishopricks void.

By the { Natural death, as *Sarisbury*, *Rocheſter*, *Gloceſter*, *Bristol*,
 Bangor, or,
 Voluntary desertion, as *Worceſter*, and *St. Aſaph*, or,
 Legal deprivation of the former Bishops, as all other Sees
 in England.

Suffice

Anno
Dom.
1559.
Anno
Regin.
Eliza.
2.

A silent witness
not presented
in this
a Chapbook
1559.

L. De. Arch.
1559. 1560.
1561.

a. Cuiusmodi
1559. 1560.
1561.

Sees supplied
with Proce-
dant Bishops.

* This the
Lord Cham-
berlain Egge-
ston shewed
to Bishop
William.

Suffice it at this time to present a perfect Catalogue of their names, Sees, with the dates of their consecrations, referring their commendable characters, to be set down, when we come to their respective deaths,

Province of Canterbury.

1. Edward Grindal	} con- fected,	London,	Decem. 21. 1559.
2. Richard Cox.		Elie,	Decem. 21. 1559.
3. Edwin Sandys		Worceſter,	Decem. 21. 1559.
4. Rowland Merick		Bangor,	Decem. 21. 1559.
5. Nicolas Bullingham		Lincolne,	Janu. 21. 1559.
6. John Jewell		Sarisbury,	Janu. 21. 1556.
7. Thomas Young		S. Davids,	Janu. 21. 1559.
8. Richard Davies		S. Aſaph,	Janu. 21. 1559.
9. Thomas Bentham		Coven. & Lichfield,	Mar. 24. 1559.
10. Gilbert Barclay		Bath, and Wells,	Mar. 24. 1559.
11. Edmund Gwelf		Rocheſter,	Mar. 24. 1559.
12. William Alley		Exeter,	July. 14. 1560.
13. John Parkhurst		Normich,	Sept. 1. 1560.
14. Robert Horne		Wincheſter,	Feb. 16. 1560.
15. Edmond Scambler		Peterburgh,	Feb. 16. 1560.
16. Richard Chimey		Gloceſter,	Apr. 19. 1562.

Province of Yorke.

1. Thomas Young, translated from S. Davids to Yorke Feb. 20. 1560.	} con- fected,	} Durham, Carlile, Cheſter,	Mar. 2. 1560.
2. James Pilkington.			Mar. 2. 1561.
3. John Beſt			May. 4. 1561.
4. George Downham			May. 4. 1561.

The other Bishopricks were thus diſpoſed of, *Richard Chimey* held *Bristol* in *Commendam* with *Gloceſter*; *Barlow*, and *Scary*, Bishops in King *Edward's* dayes, were translated, the one to *Chicheſter*, the other to *Hereford*. As for the Bishoprick of *Oxford*, as it was void at this time; so it continued for some years after.

32. We muſt not forget how the Bishoprick of *Carlile* was first proſeſſed to *Bernard Gilpin*, that Patriarchal Divine (Reſtour of *Houghdon* in the North) as may appear by the enſuing letter of *Edwin Sandys*, Bishop of *Worceſter*, wrote unto him.

Mr. Gilpin
ſuſteth the
Bishoprick
of Carlile,
a ſound a-
mongst Mr.
Gilpin papers
after his
death.

M^T much and worthily reſpected *Coxen*, having regard unto the good of the Church of *Chriſt*, rather than to your eaſe, I have by all the good means I could, been careful to have this charge impoſed upon you, which may be both an honour to your ſelf, and a benefit to the Church of *Chriſt*. My true report concerning you hath ſo prevailed with the Queens Maſteſty, that ſhe hath nominated you Bishop of *Carlile*.

I am not ignorant that your inclination rather delighteth in the peaceable tranquillity of a private life. But if you look upon the eſtate of the Church of England with a reſpective eye, you cannot with a good conſcience, reſuſe this charge impoſed upon you: ſo much the leſſe becauſe it is in ſuch a place, as wherein no man is found ſitter then your ſelf, to deſerve well of the Church. In which reſpect I charge you before God, and as you ſhall anſwer to God herein, that, ſetting all excuſes aſide, you reſuſe not to aſſiſt your Countrey, and to do ſervice to the Church of God to the uttermoſt

H h h 2

of

of your power. In the mean while I give you to understand, that the said Bishoprick is to be left untouched, neither shall any thing of it be diminished (as is some others it is a custom) but you shall receive the Bishoprick entire, as Dr. Oglethorpe hath left it.

Wherefore exhorting, and charging you to be obedient to Gods call herein, and not to neglect the duty of our own calling, I commend both your self, and the whole business to the Divine Providence.

Your Kinsman, and Brother,

Edwin Worcester.

But Mr. Gilpin desired to be excused, continuing unmoveable in his resolution of refusal. Not that he had any disaffection to the office (as some do believe themselves, and would willingly persuade others) but, because (as he privately confests'd to his friends) he had so much kindred about Carlisle, at whom he must either connive in many things, not without hurt to himself; or else deny them, not without offence to them. To avoid which difficulties, he refused the Bishoprick. It was afterward bestowed (as in our Catalogue) on Dr. John Beſſ, a grave, and learned Divine. But whether on the same terms (without any diminution to the Church) my author knew not, leaving us under a shrewd suspicion of the negative.

33. If any demand of me, why Barlow formerly Bishop of Bath, and Wells; and Scory Bishop of Chichester, were not rather restored to their own, than translated to other Bishopricks. As certainly I do not know, so willingly I will not guess at the cause thereof; though I have leisure to listen to the conjectures of others herein. Some impute it to their own desires (preferring faire paper before what was soiled with their ill success) rather to begin on a new account, than to renew their reasoning with those Bishopricks, where they had been interrupted with persecution. Others ascribe it to the Queen, herein shewing her absolute power of disposition and translation of all Prelates; at Her pleasure crossing Her hands, and translating Scory from Chichester to Hereford, Barlow from Bath and Wells to Chichester. A third sort resolve it on a point of the Queens frugality (a virtue needfull in a Princess coming to a Crown in Her condition) to get new first-fruits by their new translations, which otherwise would not accrue by their restitutions. Sure I am, none of these Conjecturers were either of the Bed-chamber, or Council-board to the Queen, acquainted with Her intentions herein.

34. As for Miles Coverdale, formerly Bishop of Exeter, he never returned to his See, but remained a private Minister to the day of his death. Indeed it was true of him, what is said of others, *he was as a fire-brand pluckt out of the burning*, being designed to death by Queen Mary, but not the seasonable, and importunate intercession of Frederick, King of Denmark, redeemed him. And, although his dissenting in judgement from some ceremonies in our Discipline, is generally alledged as the cause of his not returning to his Bishoprick, yet more probable it is, it was caused by his impotencie, as may appear by his Epitaph, which here we have thought fit to insert, as I took it from the braſs-inſcription of his marble-stone, under the Communion-Table in the Chancell of St. Bartholomews behind the Exchange.

Hic

*Hic tandem requiesque ferens, finemque laborum,
Ossa Coverdale mortua tumbis habet.
Esontia qui Praesul erat dignissimus olim,
Insignis vite vir probitate sua.
Octoginta annis grandævus vixit & unum,
Indignum passus saepius exilium.
Sic demum variis jactatus casibus, ista
Excepit gremio terra benigna suo.*

Obiit 1568. Jan. 20.

Now if Coverdale Anno 1568. was fourscore and one year of age, then at this very time when he consecrated Parker, he was seventy two years old, passing with *leſſe* ^a for an old man; yea he had passed the *b* age of man, and therefore henceforward, finding himself fitter for devotion, than action, refused the resumption of his Bishoprick.

35. So much for the Bishops. As for the inferior Clergy under them, the best that could be gotten were placed in pastoral charges. Alas; tolerability was emulency in that age. A rush-candle seemed a torch where no brighter light was ever seen before. Surely preaching now ran very low, if it be true what I read, that Mr. Tavernier, of Water-Eaton in Oxfordshire, High-Sheriff of the County, came in pure charity, not ostentation, and gave the Scholars a Sermon in St. Maries, with his gold chain about his neck, and his sword by his side, beginning with these words, *c*.

Arriving at the mount of St. Maries, in the stony stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of salvation.

If England in our memory hath been sensible of a perfective alteration in her Churches; if since she hath seen more learning in the peoples pews, than was then generally in the Readers desks, yea Preachers Pulpit; let God be more glorified in it, men more edified by it; seeing of late the Universities have afforded more vine-dressers, than the Country could yield them vineyards. Yea, let us be jealous over our selves with a godly jealousy. Let our ingratitude make us to relapse into the like ignorance, and barbarisme. For, want of bread was not so much the suffering of those dayes, as *salutis* thereof hath lately been the sin of ours.

36. Great abuses being offered to the monuments of the dead, the Queen thought fitting seasonably to retrench the increase of such impieties. And, although Her Proclamation being printed, the printing of Her name thereunto had been of as much validity in it self, and of far more ease to Her Majesty, yet to manifest Her Princely zeal therein, She severally signed each copie (and those numerous to be dispers'd throughout all Her Dominions) with Her own hand. And, seeing Shee begrudged not Her pains to superscribe Her name, I shall not think much of mine to transcribe the whole Proclamation,

Elizabeth

a B. Calton in Gilpin's life pag. 80.

b Item pag. 81.

Why Barlow and Scory were not restored to their former Bishopricks, conjectured.

Why Coverdale refused not his Bishoprick of Exeter. c Amos 4. 11.

d 1 Sa. 26. 12. e Plal. 50.

Meane Ministers in this age, as appears by Mr. Taverniers Sermon.

c In the preface to St. John Cleeke's book called the true Sub. ject to the Rebells, printed at Oxford 1641.

A Proclamation against defacers of Monuments in Churches.

Elizabeth.

Anno
Dom.
1559.
Anno
Regin.
Eliza.
2.

This Procla-
mation was
printed at
London in
West Church
yard, by Robt.
Teece, and
John Cawood
Printers to
the Queen.

The Queens Majesty understanding, that by the means of sundry people, partly ignorant, partly malicious, or covetous; there hath been of late years spoiled and broken certain ancient Monuments, some of metall, some of stone, which were erected up as well in Churches, as in other publick places within this Realme, only to shew a memory to the posterity of the persons there buried, or that had been benefactors to the building, or donations of the same Churches, or publick places, and not to worship any kinde of superstition. By which means, not only the Churches, and places remain at this present day spoiled, broken, and ruined, to the offence of all noble and gentle hearts, and the extinguishing of the honourable and good memory of sundry vertuous, and noble persons deceased; but also the true understanding of divers families in this Realme (who have descended of the blood of the same persons deceased) is thereby so darkened, as the true course of their inheritance may be hereafter interrupted, contrary to justice, besides many other offences that do hereof ensue to the slander of such as either gave, or had charge in times past only to deface monuments of idolatry, and false fained images in Churches, and Abbeyes. And therefore, although it be very hard to recover things broken and spoiled: yet, both to provide that no such barbarous disorder be hereafter used, and to repaire as much of the said monuments as conveniently may be: Her Majesty chargeth and commandeth all manner of persons hereafter to forbear the breaking, or defacing of any parcell of any monument, or tombe, or grave, or other inscription, and memory of any person deceased, being in any manner of place; or to break any image of Kings, Princes or Nobles, Estates of this Realme, or of any other that have been in times past erected, and set up, for the only memory of them to their posterity in common Churches, and not for any religious honour: or to break down and deface any image in glass windows in any Churches, without consent of the Ordinarie: upon pain that whosoever shall be herein found to offend, to be committed to the next Gaole, and there to remain without baile, or mainprize, unto the next coming of the Justices, for the delivery of the said Gaole; and then to be farther punished by fine, or imprisonment (besides the restitution, or reedification of the thing broken) as to the said Justices shall seem meet: using therein the advice of the Ordinarie; and, if need shall be, the advice of Her Majesties Council in Her Starr-Chamber.

And for such as be already spoiled in any Church, or Chappell, now standing: Her Majesty chargeth, and commandeth all Arch-Bishops, Bishops, and other Ordinaries, or Ecclesiastical persons, which have authority to visit the Churches, or Chappels, to enquire by presentments of the Curators, Church-wardens, and certain of the parishioners, what manner of spoiles have been made since the beginning of Her Majesties reign, of such monuments, and by whom; and if the persons be living, how able they be to repair, and reedifie the same; and thereupon to convent the same persons, and to enjoyn them under pain of Excommunication, to repair the same by a convenient day, or otherwise (as the cause shall farther require) to notify the same to Her Majesties Council in the Starr-chamber at Westminster. And, if any such be found, and convicted thereof, not able to repair the same; that then they be enjoyned to do open penance two or three times in the Church, as to the quality of the crime, and partly belongeth, under the like pain of excommunication. And if the party that offended be dead: and the Executors of the Will left having sufficient

111

Anno
Regin.
Eliza.
2.
Anno
Dom.
1559.

in their hands unadvisedly, and the offence notorious; the Ordinarie of the place shall also enjoyn them to repair, or reedifie the same, upon like, or any other convenient pain, to be devised by the said Ordinarie. And when the offender cannot be presented, if it be in any Cathedral, or Collegiate Church, which hath any revenue belonging to it, that is, not particularly allotted to the sustentation of any person certain, or otherwise, but that it may remain in the discretion of the governour thereof, to bestow the same upon any other charitable deed, as mending of high-ways or such like; Her Majesty enjoyneith, and straitly chargeth the governours, and companies of every such Church, to employ such parcels of the said sums of money (as any wise may be spared) upon the speedy repaire, or reedification of any such monuments so defaced, or spoiled, as agreeable to the original, as the same conveniently may be.

And where the covetousnes of certain persons is such, that as Patrons of Churches, or owners of the personages impropriated or by some other colour, or pretence, they do persuade with the Parson and Parishioners, to take, or throw down the bells of Churches, and Chappels, and the lead of the same, converting the same to their private gain, and to the spoils of the said places, and make such like alterations, as thereby they seek a slanderous desolation of the places of prayer: Her Majesty (to whom in the right of the Crown by the ordinance of Almighty God, and by the Laws of this Realme, the defence and protection of the Church of this Realme belongeth) doth expressly forbid any manner of person, to take away any bells, or lead, of any Church, or Chappel, under pain of imprisonment during Her Majesties pleasure, and such farther fine for the contempt, as shall be thought meet.

And Her Majesty chargeth all Bishops, and Ordinaries to enquire of all such contempts, done from the beginning of Her Majesties reign, and to enjoyn the persons offending, to repair the same within a convenient time. And of their doings in this behalf, to certifye Her Majesties privie-Councell or the Councell in the Starr-Chamber at Westminster, that order may be taken herein.

Given at Windsor the 19th. of September, the
second year of Her Majesties reign.

Her Princely care took this desired effect, that it stopped the main stream of Sacriledge herein, though some by-rivolets thereof ran still in private Churches, in defiance of all orders provided to the contrary.

37. May the Reader take notice, that henceforward God willing, we will let down at the end of every year, the deaths of such eminent Divines, who deceased therein, though we finde no funeralis of any prime Protestant in the two first years of the Queens reign. Her coming to the Crown inspired the weakest, and oldest with vigourousnesse, and vivacity for a time; and Divine Providence preserved them from blasting, who were but newly replanted in their places. Only we conjecture, that John Bale Bishop of Ossorie, died about this time, we finding no future mention of his activity; which, if alive, could not conceal it self. Pity it is, we cannot give the exact date of his death, who was so accurate in noting the deceases of others. For this John Bale, was he, who (besides many other books) enlarged *Leeland*, and continued the *Lives* of the English Writers. Borne at Cory, near *Dunwich*

The death
and character
of Ep. Bale.

a De Scriptor.
Britan. Cen-
tury. 8.

The persecu-
tions which
in his life he
suffered.

Bale's passion
endeavoured
to be excu-
sed.

The Pope
temporally to
reconcile the
Queen to the
Church of
Rome.

Dunwich in Suffolke, bred in *Cambridge*; afterwards a *Carmelite* in *Norwich*, and ignorantly zealous in their superstitions. He was first converted to the knowledge of the Gospel, as himself a confessor, by the care of that worthy Lord, *Thomas Lord Wentworth*, of *Nettlested* in *Suffolke*. Whereupon (to use his own expression) he was transported from his barren mount *Carmel*, to the fair and fruitfull vale of the Gospel.

38. Presently comes persecution. For his preaching of the Gospel, he is drag'd from the Pulpit to the Confinitory, before *Lee Arch-Bishop* of *Torke*; and for the same cause, was afterwards converted before *Stokesley*, Bishop of *London*; but the Lord *Cromwell* (much affected with the facetiousness of such Comedies, as he had presented unto him) rescued him from their paws, by his power. After eight years exile in *Germany*, he was recalled by King *Edward*, and made Bishop of *Offord* in *Ireland*, where he remained but a short time. For after the Kings death he hardly escaped with his own life (some of his servants being slain) cast by tempest into *Cornewall*, taken by pirates, dearly redeemed, with much difficulty he recovered *London*, with more danger got over into *Germany*. Whence returning, in the first of Queen *Elizabeth*, about this time he ended his life, leaving a Scholars Inventory, moe books (many of his own making) than many behinde him.

39. His friends say, that *Bale* his pen doth zealously confute such as are strangers to him conceive, it doth bitterly enveigh; and his foes say, it doth damnably raile on Papists, and their opinions; though something may be pleaded for his passion. Old age, and ill usage will make any man angry. When young, he had seen their superstition; when old, he felt their oppression. Give losers therefore leave to speak, and speakers to be choleric in such cases. The best is, *Bale* railes not more on Papists than *Pitts* (employed on the same subject) on Protestant Writers; and, even for one against the other, whilst the discreet reader of both, paring off the extravagances of passion on each side, may benefit himself in quietness, from their loud, and clamorous invectives.

40. Pius the fourth, being newly settled in the *Papal* chaire, thought to do something, no less honourable, than profitable to his See, in reducing Queen *Elizabeth* (a wandring sheep worth a whole flock) to the Church of *Rome*. In order whereunto, he not only was deaf to the importunity of the Count of *Feria*, pressing him (for a private grudge) to excommunicate Her, but also addressed *Vincent Parpalia*, Abbot of *St. Saviours*, with courteous letters unto her. The tenour whereof ensueth,

To our most dear Daughter in Christ,

Elizabeth Queen of England.

Dear daughter in Christ, health and Apostolical benediction. How greatly we desire (our Pastoral charge requiring it) to procure the salvation of your soule, and to provide likewise for your honour, and the establishment of your Kingdom withall, God the searcher of all hearts knoweth and you may understand by what we have given in charge to this our beloved son *Vincentius Parpalia*, Abbot of *St. Saviours*, a man well known to you, and well approved by us. Wherefore we do again and again exhort, and admonish your Highnesse, most dear daughter, that rejecting evil Counsellours, which love not you, but themselves, and serve their

Anno
Dom.
1559.
Anno
Regin.
Eliz.
2.

1560.
3.
May.
5.

Anno
Regin.
Eliz.
4.

Anno
Dom.
1562.

their own lusts, you would take the fear of God into Counsel with you, and acknowledging the time of your visitation, shew your selves obedient to our fatherly persuasions, and whosoever Counsellors, and promise to your self (from us all things that may make not only to the salvation of your soul, but also whatsoever you shall desire from us for the establishing & confirming of your Princely dignity, according to the authority place, and office committed unto us by God. And if so be, as we desire and hope, you shall return into the bosome of the Church, we shall be ready to receive you with the same love, honour, and rejoicing, that the Father in the Gospel did his Son returning to him: although our joy is like to be the greater in that he was joyfull for the salvation of one Son, but you, drawing along with you all the people of England, shall bear us and the whole company of our brethren (who are shortly God willing, to be assembled in a general Council, for the taking away of heresies, and so for the salvation of your self, and your whole nation) fill the Universal Church with rejoicing, and gladness. Yea, you shall make glad heaven it self with such a memorable fact, and achieve admirable renown to your name, much more glorious than the Crown you wear. But, concerning this matter, the same *Vincentius* shall deal with you more largely, and shall declare our fatherly affection toward you: and we intreat your Majesty to receive him lovingly, to hear him diligently, and to give the same credit to his speeches, which you would to our self.

Given at Rome at S. Peters &c.

the fifth day of May 1560.

in our first year.

What private proposals *Parpalia* made to her Majesty, on condition he would be reconciled to Rome is unknown. Some conceive the Pope might promise more than He meant to perform, but would He perform more than He did promise, nothing herein had been effected. A Bargain can never be driven, where a Buyer can on no terms be procured. Her Majesty was resolute and unmoveable in her Religion. And yet some (not more knowing of Councils, but more daring in Conjectures than others) who love to feign, what they cannot finite, that they may never appear to be at a loss, avouch that the Pope promised to revoke the Sentence, against her mother *Anne Bolles* marriage, to confirme our English Liturgie by his authority, to permit the English, the Communion under both kinds, provided she would own the Popes Primacy, and cordially unite her self to the Catholike Church. Yea some thousands of Crowns, (but all in vain) were promised to the effectors thereof, wherein his holiness, seemingly liberal, was really thrifty, as knowing such his Sums, if accepted, would within one year return with an hundred fold increase.

41. *Scipio* a Gentleman of *Venice*, formerly familiar with Mr. Jewel (whilst he was a student in *Padua*) wrote now an expostulating letter unto Him, being lately made Bishop of *Sarisbury*. Wherein he much admired that *England* should send no Embassadors, nor messengers, or letter to excuse their Nations absence from the general appearance of Christianity in the Sacred Council of *Trent*. He highly extolled the antiquity and use of General Councils, as the only means to decide controversies in Religion, and compose the distractions in the Church, concluding it a Superlative Sin for any to decline the authority thereof.

The contents
of Scipio's
Letter to Mr.
Jewel.

The sum of
Mr. Jewel's
answer.

a See it at
large at the
end of the
History of the
Council of
Trent.

42. To this Mr. Jewel returned a large and solemn answer. Now although he wrote it as a private person, yet because the subject thereof was of publick concernment, take the principall Heads thereof.

First, That a great part of the world professing the name of Christ (as *Greeks, Armenians, Abyssinians* &c. with all the Eastern Church) were neither sent to, nor summoned to this Council.

Secondly, That *England's* absence was not so great a wonder, seeing many other kingdoms and free-states, (as *Denmark, Sweden, Scotland, Princes of Germany and Muscovy*) were not represented in this Council, by any of their Embassadors.

Thirdly, That this pretended Council was not called according to the ancient custome of the Church, by the *Imperiall Authority*, but by Papall usurpation.

Fourthly, That *Trent* was a petty place not of sufficient receipt for such multitudes, as necessarily should repair to a generall Council.

Fifthly, That Pope *Pius* the fourth, by whole command the Council was re-assembled, purchased his place by the unjuyt practises of Simony, and bribery, and managed it with murder and Cruelty.

Sixthly, That repairing to Councils was *afree-all*, and none ought to be condemned of *Contumacy*, if it stood more with their conveniency to stay at home.

Seventhly, That anciently it was accepted as a reasonable excuse of *bishops*, absenting, or withdrawing themselves, from any Council, if they vehemently suspected ought would beacted therein prejudiciall to the Truth, lest their (though not *active*) *inclusion* and *consequence* might be interpreted a countenancing thereof.

Eighthly, Our English Bishops were employed in feeding their flocks, and governing their Churches, and could not be spared from their charge without prejudice to their *consciences*.

Ninthly, The members of the Council of *Trent*, both Bishops and Abbots, were by oath prepagated to the Pope to defend and maintain his authority against all the world.

Lastly, in what capacity should the English Clergy appear in this Council? They could not as *free-persons* to debate matters therein, being pre-condemned for *Hereticks* by Pope *Julius*. They would not come as *Officers*, to hear the Sentence pronounced against themselves, which they had heard of before. What effect this Letter produced I finde not, sure I am no Papists as yet have made an effectuall refutation of the reasons rendered therein.

43. The Bells of *St. Peters* in *Westminster* had strangely rung the changes these last thirty years. Within which time, first it was a stately and rich *Convent of Benedictine Monks*. Secondly, it was made a Collegiate Church of Dean and Prebendaries by King *Henry* the eighth. Thirdly, by the same King, it was made an Episcopall See, and *Thomas* *Thirby* (who having roasted the Churches Patrimony, surrendered it to the spoile of Courtiers) the first and last Bishop thereof. Fourthly, Queen *Mary* re-seated the Abbot and Monks in the possession thereof, who were outed after her Death. Lastly, this year Queen *Elizabeth* converted it again into a Collegiate Church, founding therein maintenance for one Dean, twelve Prebendaries, as many old souldiers past service for *Almsmen*, and fourty Scholars, who in due time are preferred to the Universities, so that it hath proved one of the most renowned Seminaries, of Religion and learning in the whole nation.

44. Pope *Pius* though unsuccessfull in his addresses last yeer to the Queen, yet was not so disheartened, but that once more he would try what might be effected therein. To which purpose he employed the Abbot of *Martins* with most loving letters unto her, desiring leave to come over into *England*. But the Queen knowing it less difficulty and danger to keep

Anno
Dom.
1563.
Anno
Regni
Eliz.
5.

1551

W. Bouinifer
Ed. Church
re-founded
by Q. Eliz.

The Pope
trich again
in vain to
seduce
the Queen.

Anno
Regni
Eliz.
4.

Anno
Dom.
1562.

Anno
Regni
Eliz.
5.

him, then to cast him out of her Dominions, forbade his entrance into the Realme against the Laws of the Land. So that he was faine to deliver his Errand, and receive his answer, (and that a deniall) at distance in the *Low-Countries*. As little successe had the Bishop of *Viterbo*, the Popes Nuncio to the King of *France*, secretly dealing with *St. N. Throgmorton* the Queens Agent, there to perswade her to send Embassadors to the Council of *Trent*; which for the reasons afore mentioned was justly refused.

45. *St. Edward* Corne the Queens Leger at *Rome*, Doctor of Civill Law, Knighted by the Emperour *Charles* the fifth, pretended that as the Queen would not suffer the Popes Nuncio to come into *England*, so the Pope would not permit him to depart *Rome*: Whereas indeed the cunning old man was not detained, but detained himself; so well pleased was he with the place and his office therein. Where soon after he died, the last Leger of the English Nation to *Rome* publicly avowed in that employment.

46. This year the Spire of *Pauls*-Steeple covered with lead strangely fell on fire, attributed by severall Persons to sundry Causes. Some that it was casually blasted with lightning, others that it was mischievously done by Art *Magic*; And others (and they the truest) done by the negligence of a Plummer carelessly leaving his coals therein. The fire burnt for five full hours, in which time it melted all the lead of the Church, only the stone Arches escaping the fury thereof; but by the Queens bounty and a Collection from the Clergy: it was afterwards repaired, only the blunt Tower had got the top thereof sharpened into a Spire as before.

47. A petty rebellion happened in *Merton College* in *Oxford* (small in it self, great in the consequence thereof, if not seasonably suppressed) on this occasion. Some *Latine* superstitious Hymns formerly sung on *Festivals* had by order of the late Warden *Dr. Gervase* been abolished, and English Psalms appointed in their place: now when *Mr. Leach* a Fellow in the House on *Albion-day* last had the Book in his hand ready to begin the Psalm: in springs one *Mr. William Hall* a senior Fellow offering to snatch it from him with an intent to cast it into the fire, adding moreover that they would no more dance after his pipe. This was done in the intervall of the vacancy of the wardenship: For though *John* *Mace* was lawfully chosen to the place, yet *Hall* and his *Papill* faction (whereof *Mr. Poins*, *Mr. Binnian*, and *St. Ap-pleby* the Leaders) opposed his admission. And whereas in this House great was the power of a Senior-Fellow (especially in office) over the young Scholars, *Hall* raised such a persecution against them, that it was painful for any to be a Protestant.

48. Arch-Bishop *Parker* hearing hereof, summoneth *Hall* to appear before him, who cared to little for the same, that some of his Party plucked off the seal from the citation, which was affixed to the gates of the College. Whereupon his Grace made a solemn visitation of that College, wherein all were generally examined. *Man* confirmed Warden, *Hall* justly expelled, his party publicly admonished, the young Scholars relieved, Papists curbed, and suppressed, Protestants countenanced, and encouraged in the whole University.

49. * A Parliament was called, wherein a Bill passed for the assurance of certain lands affirmed by the Queen from some Bishops during their vacation. Another for the restitution in blood of the children of *Thomas Cranmer* late Arch-Bishop of *Canterbury*. Here faine would I be informed by some learned in the law, what needed the restoring of those Children, whose Father was condemned, and died only for *Herefie*; which is conceived a Personal crime, and not tainting the blood. For although this Arch-Bishop was first accused of high-Treason, yet it afterwards was waved, and he tried upon hereticall opinions. * Except any will say, that because not solemnly and formally pronounced, in majorem castitatem, such an Act was not amiss, or else done not so

i i z

much

The death of
St. Edward
Cane.

Pauls Steeple
burned down.

Papists sic-
kle in Merton
College.

a Manuscript
Records of
Cent. in Mar-
tyn Park.
p. 222.

Are curbed
by the Arch-
Bishop's
visitation.

* Cranmer's
children re-
flected in
blood.

b Parliament
held at
Elizabethe.

* I have read
that he was
condemned
of treason.

(Compton) ju-
dicial courts fol.
2. b. i. which
Treason was
related unto
him, & yet he
saith Holinsh.
excepted out
of the general
pardon, in-
vited.

caces I under-stand not. An Act for translating the Bible into Welsh.

a *Gushin* in his catalogue of Bishops p. 641.

The 39 Articles compiled in Convocation.

Why favourably drawn up in general terms.

Most confessors who composed the Articles. a 2 Sam. 14. 24.

English Articles and Trent Decrees contemporaries.

The 39 Articles confirmed by Parliament. c See the Statutes in *decimo tertio*, E. Iiz. cap. 12. But only imposed on Clergy-men.

much for the use of the living *Children* as honour of their dead *Father*.

50. A third *Bill* passed for the Translating of the *Bible* into the *Welsh tongue*, which since the *Reformation* may hitherto be said to have been read in *Latin* in their *Congregations*, *English* being *Latin* to them as in the most *Parishes* of *wales* utterly un-understood. This some years after was performed, principally by the endeavours of a *William Morgan* Doctor of *Divinity*, afterwards *Bishop of Landaff*, and thence preferred to *St Asaph*, but worthy for his work of better advancement.

51. In the *Convocation* now sitting, wherein *Alexander Nowel* Dean of *St Pauls* was *Prolocutor*, the *nine and thirty Articles* were composed. For the main they agree with those set forth in the *Reign of King Edward the sixth*, though in some particulars allowing more liberty to dissenting judgments. For instance, in this *Kings Articles* it is said, that it is to be believed, that *Christ went down to Hell* [to preach to the *Spirits* there,] which last clause is left out in these *Articles*, and men left to a latitude concerning the cause, time, and manner of his *Descent*.

52. Hence some have unjustly taxed the *Composers* for too much favour extended in their large expressions, clean through the contexture of these *Articles*, which should have tied mens consciences up closer in more strict and particularizing propositions, which indeed proceeded from their commendable moderation. *Childrens* cloaths ought to be made of the biggest, because afterwards their bodies will grow up to their garments. Thus the *Ar- cles* of this *English Protestant Church* in the *infancy* thereof, they thought good to draw up in general terms, foreseeing that posterity would grow up to fill the same. I mean these *holy men* did prudently pre-discover, that differences in judgments would unavoidably happen in the *Church*, and were loath to *un- church* any, and drive them off from an *Ecclesiastical communion* for such petty differences, which made them pen the *Articles* in comprehensive words to take in all, who differing in the branches, meet in the root of the same *Religion*.

53. Indeed most of them had formerly been sufferers themselves, and cannot be said in compiling these *Articles* (an acceptable service no doubt) to offer to God what cost them nothing, b some having paid *Imprisonment*, others *Exile*, all losses in their *Estates* for this their experimental knowledge in *Religion*: which made them the more merciful and tender in stating those points, seeing fish who themselves have been most patient in bearing, will be most pitiful in burdening the consciences of others.

54. It is observable, these *Articles* came forth much about the time where- in the *Decrees of the Council of Trent* were published, *Truth*, and *Falshood* starting in some fort both together, though the former will surely carry away the victory at long running. Many of which *Decrees* begin with *Lying*, and all conclude with *Cursing*, *thundering* *Anathemas* against all *Dissenters*. Whilst these our *Articles* like the still voice only plainly expre the *Positive truth*.

55. But some nine years after, *Viz. Anno 1571.* the *Parliament* c confirmed these *Articles* so far, that every *Clerk* should before the *Nativity of Christ* next following subscribe the same. And hereafter every person promoted to an *Ecclesiastical living*, should within a time prefixed, publicly in the time of *Divine service*, read and profess his consent to the same, on pain of *Deprivation ipso facto*, if omitted.

56. No *Lay-person* was required to subscribe, no *Magistrate*, none of the *Commons* according to the severity in other places. For the *perfected Church of English* in *Frankford* in *Queen Mary* her days, demanded subscription to their discipline of every man, yea even of women; and the *Scotch* (in the minority of *King James*) exacted it of *Noblemen*, *Gentlemen*, and *Courtiers*, which here was extended onely to men of *Ecclesiastical function*. Not that the *Queen and State* was careless of the spiritual good of others (leaving them to live and believe as they list) but because charitably presuming that where

Parishes

Anno Dom. 1563. Anno Regni Eliz. 5.

Janu. 29.

Anno Dom. 1563. Anno Regni Eliz. 5.

Parishes were provided of *Pastors Orthodox* in their judgments, they would by Gods blessing on, their preaching, work their people to conformity to the same opinions.

* Some question there is about a clause in the twentieth Article, whether originally there, or since interpolated. Take the whole a Article according to the common Edition thereof.

Twentieth Article of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith. And yet it is not lawful for the Church to ordain any thing that is contrary to Gods word; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and keeper of holynrit, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

Take along with this the bitter invective of a modern b Minister, who thus laith it on with might and main on the backs of Bishops, for some un-fair practice herein, in an epistle of his, written to the Temporal Lords of His Majesties Privy Council, reckoning up therein Fourteen Innovations in the Church.

The Prelates, to justify their proceedings have forged a new Article of Religion, brought from Rome, (which gives them full power to alter the Do-ctrine and Discipline of our Church at a blow) and have joisted it into the twentieth Article of our Church. And this is in the last edition of the Articles, Anno 1628. in affront of his Majesties Declaration before them. The clause forged is this, The Church (that is the Bishops as they expound it) hath power to decree rites and ceremonies, and autoritie in matters of faith. This clause is a forgery fit to be examined and deeply censured in the Star-chamber. For it is not to be found in the *Latin* or *English Articles* of Edward 6 or Queen Elizabeth ratified by Parliament. And if to forge a will or writing be censurable in the Star-chamber, which is but a wrong to a private man, How much more the forgery of an Article of Religion, to wrong the whole Church, and overturn Religion, which concerns all our souls?

57. Such as deal in niceties discover some faltering from the truth in the very words of this grand Delator. For the

Article saith that

He chargeth them

The Church hath authority in controversies of faith.

with challenging authority in matters of Faith.

Here, some difference betwixt the terms. For matters of faith (which all ought to know and believe for their souls health) are so plainly settled by the Scriptures, that they are subject to no alteration by the Church, which notwithstanding may justly challenge a casting voice in some controversies of faith, as of less importance to salvation.

58. But to come to the main matter; this clause in question lieth at a dubious posture, at in and out, sometimes inserted, sometimes omitted, both in our written and printed copies.

Inserted

* Querie, a- bout the 20 Article, whether thrust in, or no. a Page 98.

b Mr Barron in his Apolo- gic.

The accuser his first mistake.

The dubious appearing of this clause.

Inserted in

Omitted in

The original of the Articles 1562, as appeareth under the hand of a Publick Notary, whose inspection and attestation is only decisive in this case. So also Anno 1593, and Anno 1605, and Anno 1612, all which were publick and authentic Editions.

And now, to match the credit of private Antheors in some equality, we will weigh Mr. Rogers Chaplain to Arch-Bishop Whitgift, inserting this clause in his Edition 1595, against Dr. Mosker, Chaplain to Arch-Bishop Abbot, omitting it in his Latine translation of our Articles set forth 1617.

59. Arch-bishop Laud, in a speech which he made in the Star-Chamber, inquiring into the cause why this clause is omitted in the printed Articles 1571, thus expresseth himself,

* Certainly this could not be done, but by the malicious cunning of that opposite Faction. And, though I shall saye dead mens names, where I have not certainty; Yet, if you be pleased to look back, and consider, who they were that governed busineses in 1571, and rid the Church almost at their pleasure, and how patient the Ancestors of these Rebels began then to grow, you will think it no hard matter to have the Articles printed, and this clause left out.

I must confesse my self not so well skilled in Historiall Horsemanship, as to know whom his Grace designed for the Rider of the Church at that time. It could not be Arch-Bishop Parker, who, though discreet and moderate, was found and sincere in pressing conformity. Much less was it Grindall (as yet but Bishop of London,) who then had but little, and never much influence on Church-Matters. The Earle of Leicester could not in this phrase be intended, who alike minded the insertion or omission of this or any other Article. As for the non-Conformists, they were so far at this time from riding the Church, that then they first began to put foot in stirrup, though since they have dismounted those whom they found in the saddle. In a word, concerning this clause whether the Bishops were faulty in their addition, or their opposites in their Substraction I leave to more cunning State-Arithmeticians to decide.

60. One Article more we will request the Reader to peruse, as the subject of some historiall debates which thereon doth depend.

35. Article of Homilies.

The second Booke of Homilies, the severall titles whereof, we have joyned under this Article, doth contain a goodly and wholesome Doctrine, and necessary for these times, as doth the former Booke of Homilies which were set forth in the time of Edward the sixth, and therefore we judge them to be read in Churches by the Admirers diligently, and distinctly, that they may be understood of the People.

See

Arch-Bishop Laud his opinion in the point.

* In his speech made June 14. 1637. pag. 65.

An Article to confirme the Homilies made in King Edwards reign.

See we here the Homilies ranked into two formes. The first, such as were made in the Reign of Edward the sixth, being twelve in number. Of which the tenth (of obedience to Magistrates) was drawn up at or about Kets Rebellion, in a dangerous juncture of time. For as it is observed of the Gingles, or St. Anthony his fire, that it is mortall if it come once to clip and encompass the whole body. So had the North-East Rebels in Northfolke, met and united with the South-East Rebels in Devonshire, in humane apprehension desperate the consequence of that conjuncture.

61. The second forme of Homilies, are those composed in the Reign of Queen Elizabeth, amounting to one and twenty, concluding with one against Rebellion. For though formerly there had been one in King Edwards dayes for obedience, yet this was conceived no superfluous tautologie, but a necessary gemination of a duty in that seditious age, wherein dull schoolers needed to have the same lesson often taught unto them.

62. They are penned in a plain stile, accommodated to the capacities of the Hearers (being loth to say of the Readers) the Ministers also being very simple in that age. Yet if they did little good, in this respect they did no harme, that they preached not strange Doctrines to their people, as too many went new darkneses in our dayes. For they had no power to broach Opinions, who were only employed to deliver that liquor to them which they had received from the hands of others better skilled in Religion then themselves.

63. However some behold these Homilies, as not sufficiently legitimated by this Article to be (for their Doctrine) the undoubted issue of the Church of England, alledging them composed by private men of unknown names, who may probably be presumed at the best, but the Chaplains of the Arch-Bishops under whom they were made. Hence is it that some have termed them Homely Homilies, others a popular * discourse, or a Doctrine usefull for those times wherein they were set forth. I confesse what is necessary in one age may be less needfull in another, but what in one age is goodly and wholesome Doctrine (characters of commendation given by the aforesaid Article to the Homilies) cannot in another age be ungodly and unhealthfull; as if our faith did follow fashions, and truth alter with the times, * like A. hitopell his Counsel, though good in it self, yet not at some seasons. But some are concerned to decry their credits, as much contrary to their judgement, more to their practise, especially seeing the second Homily in the second booke stands with a sledge in one hand to wipe out all pictures, and a hammer in the other to beat down all Images of God and Saints erected in Churches. And therefore such use these Homilies as an upper garment girding them close unto, or casting them from them at pleasure, allowing and alledging them when consenting, denying and disclaiming them when opposite to their practise or opinions.

64. The Religion in England being seled according to these Articles which soon after were published, the first Papist that fell foule upon them was William Russell, Nephew to St. Thomas More by Elizabeth his Sister, and a great Lawyer. Yet we beleeve not him * that telleth us he was one of the two Chief justices, as knowing the * contrary. However he was very knowing in our common law: Witnesse his collections of statutes and comments thereon with other works in that faculty. But this veteranus Jurisconsultus was vix Tyro Theologus, shewing rather zeal to the cause, then ability to defend it in those Books which he set forth against Br. Jewell.

65. No eminent English Protestant died this yeer, but great grief among the Romanists for the loss of Dr. Richard Smith Kings professor of Divinity in Oxford, till out by Peter Martyr. Whereupon he forsook the land, returned in the Reign of Queen Mary, went back after her death into the Low-Countries, where he was made Dean of St. Peters in Doway, and appointed by King Philip the second, first Divinity professor in that new erected University.

As also those in Q. Eliz.

The use of Homilies.

Their authenticity questioned.

* Mr. Mountague in his epistle to Casareus.

* 2 Sam. 17.

Russell writes against Ep. Jewell.

* Fitzens de Ang. Scripser pag. 764.

* See St. Hieronymus his library in Lodice.

The death of Dr. Smith.

* *Petrus de Ang. Script. pag. 761.*

The Original of Puritan.

The Homonymy of the term.

Mr. Fox a moderate Non-conformist.

And Dr. Laurence Humphrey.

* *Camden Elitioribus in Anno 1589.*

Anthony Gilby a fierce Non-conformist.

* *pag. 150.*

His * party much complain that his *strong parts* were disadvantaged with so weak tides and low voice, though indeed too loud his railing against the truth, as appears by his *Booke*.

66. The English Bishops conceiving themselves impowered by their *Canons*, began to shew their authority in urging the *Clergy* of their *Dioceses* to subscribe to the *Liturgy*, *Ceremonies* and *Discipline* of the *Church*, and such as refused the same were branded with the odious name of *Puritans*.

67. A name which in this notion first began in this year, and the grief had not been great, if it had ended in the same. The *Philosopher* banisheth the term (which is *polysemous*) that is subject to several senses, out of the *Predicaments*, as affording too much *cover* for cavill by the latitude thereof. On the same account could I wish that the word *Puritan* were banished common discourse, because so various in the acceptations thereof. We need not speak of the ancient *Cathari* or *Primitive Puritans*, sufficiently known by their *Hereticall opinions*. *Puritan* here was taken for the *Opposers* of the *Hierarchy* and *Church-service*, as resenting of *Superstition*. But *prophane mouths* quickly improved this *Nick-name*, therewith on every occasion to abuse pious people, some of them so far from opposing the *Liturgy*, that they endeavoured (according to the instructions thereof in the *preparative* to the *Confession*) to accompany the *Minister* with a *PURE heart*, and laboured (as it is in the *Ab-solution*) for a life *PURE and holy*. We will therefore decline the word to prevent exceptions, which if casually slipping from our pen, the Reader knoweth that only *Non-conformists* are thereby intended.

68. These in this age were divided into two ranks. Some *milde* and *moderate*, contented only to enjoy their own conscience. Others *fierce* and *ferry*, to the disturbance of *Church* and *State*. Amongst the former, I recount the *Principal*; *Father John Fox* (for so *Queen Elizabeth* termed him) summoned (as I take it) by *Arch-Bishop Parker* to subscribe, that the general reputation of his *piety*, might give the greater countenance to *Conformity*. The old man produced the *new-Testament* in *Greek*, to this (saith he) will I subscribe, But when a subscription to the *Canons* was required of him, he refused it, saying, *I have nothing in the Church save a Prebend at Salisbury and much good may it do you if you will take it away from me.* However such respect did the *Bishops* (most formerly his *Fellow-Exiles*) bear to his age, parts, and pains, that he continued his place till the day of his death: who, though no friend to the *Ceremonies*, was otherwise so devout in his carriage, that (as his nearest relation surviving hath informed me) he never entered any *Church* without expressing solemn reverence therein.

69. With Mr. Fox, I joyne his Dear Friend *Laurence Humphrey*, whom I should never have suspected for inclinations to *nonconformity* (such his intimacy with *Doctor Jewell* and other *Bishops*) had I not read in my Author, that * *De Adiaphorikis non iuxta cum Ecclesia Anglicana sentit*. He was *Regius Professor* of *Divinity* in *Oxford*, where his *Answers* and *determinations* were observed quick, clear, and solid, but his *Replies* and *objections* weak and slender, which his *Auditors* imputed to no lack of *learning* (wherewith he was well stored) but to his unwillingness to furnish his *Popish Adversaries* with *strong arguments* to maintain their *Erroneous opinions*. But such his quiet carriage, that notwithstanding his nonsubscribing, he kept his *Professors place* and *Deanry* of *Winchester* as long as he lived.

70. Pass we now to the fierce (not to say furious) sticklers against *Church-Discipline*, and begin with *Anthony Gilby* born in *Lincolne-shire*, bred in *Christ's Colledge* in *Cambridge*. How fierce he was against the *Ceremonies* take it from his own pen. They are known *liveries* of *Anti-Christ*, accursed leaven of the *Blasphemous Popish Priesthood*, cursed patches of *Papery*, and *Idolatry*, they are worse then *louse*, for they are fesse to the *jarke* of *Hercules* that made him tear his own bowels asunder.

71. William

Anno Dom. 1563.
Anno Reg. Eliz. 5.

1564 6.

Anno Dom. 1565.
Anno Reg. Eliz. 8.

71. William Whittingham succeeds, bred in *Aliswold Colledge* in *Oxford*, afterwards *Exile* in *Germany* (where he made a preface to Mr. Goodman his *Booke* approving the *Divinity* therein) and returning into *England* was made *Deane* of *Durham*.

72. Christopher Goodman is the third, and well it were if it might be truly said of him (what of *Prophets* the *Emperor*) that he was *Vir sui nominis*. Sure it is that living beyond the seas in the days of *Queen Mary*, he wrote a *Booke* stuffed with much dangerous *Doctrines*. Wherein he maintained that *St. Thomas Wyat* was no *Traitor*, that his cause was *Gods*, that none but *Traitors* could accuse him of *Treason*, and that the *Counsellors* and others who would be accounted *Nobles* (and took not his part) were in very deed *Traitors* to *God*, his *People*, and their *Country*. These three (for *David Whitehead* I have no minde to mention with them) were certainly the *Antefigns* of the fierce *Nonconformists*. Yet finde I none of them solemnly silenced, either because per chance dead before this year (wherein the vigorous urging of *Subscription*) or because finding some favour in respect of their suffering of banishment for the *protestant Religion*. Only I meet with *Thomas Samson* *Dean* of *Christ Church* in *Oxford*, qui propter *Puritanismum* exautoratus, displaced this year out of his *Deanry*; notwithstanding the said *Samson* stands very high in *Bale* his *Catalogue* of the English *Exiles* in the *Reign* of *Queen Mary*.

Aug. 31.

73. Queen Elizabeth came to *Oxford*, honourably attended with the *Earle of Leicester*, *Lord Chancellor* of the *University*, The *Marquis* of *Northampton*. The *Lord Burleigh*, The *Spanish Ambassador* &c. Here she was entertained with the most stately welcome which the *Master* could make. *Edmond Campian* then *Professor* (*Oratorie* being his *Master-piece*) well performed his part, only over flattering *Leicester* (enough to make a modest mans head ache, with the too sweet flowers of his *Rhetorique*) save that the *Earle* was as willing to hear his own praise, as the other to utter it. Her *Highness* was lodged in *Christ Church*, where many *Comedies* were acted before Her, one whereof (*Palomus and Arce*) had a *Tragicall end*, three men being slain by the fall of a wall, and prels of people. Many *Acts* were kept before her in *Philosophie*, and one most eminent in *Divinity*, wherein *Bishop Jewell* (this year in his absence created *Honorable Doctor*) was *Moderator*. It lasted in summer time till candles were lighted, delight devouring all weariness in the *Auditors*, when the *Queen* importuned by the *Lords* (The *Spanish Ambassador* to whom she proffered it, modestly declining the employment) concluded all with this her *Latine Oration*.

Qui male agit, odit lucem, & ego quidem quia nihil aliud nisi male agere possum, idcirco odilucem, odi, id est, conspectum vestrum. Atque sane me magna tenet dubitatio, dum singula considero que hic aguntur, laudemne, an vituperumne, taceamne, an eloquar; Si eloquar, patefaciam vobis quam sine literarum rudis: taceré autem nolo, ne defectus videatur esse contemptus. Et quia tempus breve est quoad habeo ad dicendum, idcirco omnia in paucis conferam, & orationem meam in duas partes dividam, in laudem & vituperationem. Laus autem ad vos pertinet. Ex quo enim primum Oxoniæ veni, multa vidi, multa audivi, probavi omnia. Erant enim & prudenter facta, & elegantia dicta. At ea quibus in prologis vos ipsi excusastis, neque pro parte at Regina, possum, neque ut Christiania debeo. Ceterum quia in exordio semper adhibuistis cautionem, mihi sane illa disputatio non displicuit. Nunc venio ad alteram partem, nempe vituperationem. Atque hæc pars mihi propria est: Sane fateor Parentes meos diligenter sine curasse ut in bonis literis recte instituerer, & quidem in multarum linguarum varietate dū versatus fui, quarum aliquam mihi cognovimus.

Kkk

And William Whittingham, a Balle Con. non pag. 751.

And Christopher Goodman

Aug. 2022, 2023, & 2027.

Note that these three were active in the separation from France from France 9. Book. p. 9.

Godwin his catalogue in the Bishop of Oxford.

The Queens entertainment at Oxford.

d. Giv. his Chron. p. 660.

Her Highness speech to the University. This speech was taken by D. Laurence Humphrey, and by him printed in the life of B. Jewell pag. 214.

nitentem affuro: quod eſſi verè tamen verècundè dico. Habi quidem multos & Doctos Pedagogs, qui ut me eruditum redderent, diligenter elaborarunt. Sed Pedagoge mei poſuerunt operam in agro ſterili & infecundo ita fructus percipere vix poterant, aut dignitate mea, aut illorum laboribus, aut veſtra exaltatione dignos. Quamobrem eſſi omnes vos me abunde laudaſtis, ego tamen, quæ mihi conſcia ſunt, quam ſim nulla laude digna, ſcilicet agnoſco; ſed ſine imponam orationi meæ Barbariſmiſplene, ſi prius optavero, & votum unum addidero. Votum meum hoc erit, ut me vivente ſit Florentiſſimi, me mortua Beatiſſimi,

Thus having ſtayed ſeven dayes, ſhe took her leave of the Univerſity, Mr. Williams the Maior riding in ſcarlet before her Maſjeſty to Mgdaſen Bridge; But the Doctours attending her in their formalities as far as Short-over.



SECT.

Sept.

Anno
Regni
Edu.
7.
1566.

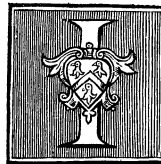


SECTION. IIII.

TO WILLIAM HONYEWOOD Esq;

Some Conceive, that to be preſſed to death (the puniſhment on Recuſants to ſubmit to legall Tryall) is the greateſt torment in the World. God keepe all good men from feeling, and chiefly from deſerving it. I am the eaſier induced to believe the Exquiſitenesse of the Torture, being ſenſible in my ſelf by your bounty, what a burden it is for One, who would be ingenuous, to be Loaded with Curteſies which He hath not the leaſt hope to requite, or deſerve.

I.



IN this year began the Suit betwixt Robert Horne Biſhop of Wincheſter, and Edmund Bonner late Biſhop of London on this occaſion. All Biſhops were impowred by the ſtatute quinto Elizabethæ, to tender the Oath of Supremacy to all perſons living within their Dioceſſes. Now Biſhop Bonner was within the Dioceſſes of Wincheſter full ill againſt his will (as being a Priſoner in the Maſhall-See, in Southwarke) to whom Horne offered this Oath, and he reſuſed the taking thereof.

Hereupon his reſuſal was returned into the Kings-Bench, and he indicted on the ſame. Being indicted, he appeared there, confeſſed the fact, but denied himſelf culpable, and intending to traaverse the indictment, deſired that Councell might be aſſigned him. St. Robert Caſelene, then Chief Juſtice granted his motion, and no meaner then Ployden that eminent Lawyer Chriſtopher Wray, afterwards Lord Chief Juſtice, and Lovelace, were deputed his Councell.

2. Firſt they pleaded for their Client, that Bonner was indicted without the title, and addition of Biſhop of London, and only ſtiled Docteur of Law, and one in Holy Orders. But the Judges would not allow the exception as legall to avoid the Indictment.

3. Secondly, they pleaded that the Certificate entred upon Record, was thus brought into the Court. Tali die & anno per A. B. Cancellarium dicti Episcopi Winton. And did not ſay, per mandatum Episcopi, for the want of which claufe, Bonner his Councell took exceptions thereat, ſed non allocatur, becauſe the Record of it by the Court is not of neceſſity.

K k 2

The ſuit betwixt Ep.
Horne and
Bonner.

Bonner his
Councell

Their 1. Plea.
2. Exception.

4. Pals

Main matter
debatid by
the Judges.

4. Pass we by their third exception, that he was indicted upon that Certificat in the County of *Middlesex* by the common Jury of enquest in the Kings-Bench for that County. It being resolved by the Judges that his triall could not be by a Jury of *Middlesex*, but by a Jury of *Surrie* of the neighbour-hood of *Southwark*; The main matter which was so much debated amongst all the Judges in the Lord *Catline* his chamber was this.

Whether *Bonner* could give in evidence of that issue that he had plead- ed of not guilty, that *Horne* Bishop of *Winchester* was not a Bishop *tem- pore oblationis Sacramenti*, at the time wherein he tended the oath unto *Bonner*.

And it was resolved by them ^a all, that if the truth of the matter was so in- deed, that he might give that in evidence upon that issue, and that the Jury might trie whether he was a Bishop then or no.

5. Whilst this suit as yet depended, the Queen called a Parliament, which put a period to the controversy, and cleared the legality of *Horne* his Episcopacy in a Statute enacting, That all persons that have been or shal be made, ord red, or consecrate, Arch-Bishops, Bishops, Priests, Ministers of Gods Holy Word and Sacraments, or Deacons after the forme and order prescribed in the said order and form how Arch-Bishops, Bishops, Priests, Deacons, and Ministers shoul be consecrated, made, and ordered, be in very deed, and also by authority lawfully declared and made to be, and shall be, Arch-Bishops, Bishops, Priests, Ministers, and Deacons, and religiously made, consecrated, and ordered: Any Statute, law, Canon, or other thing to the contrary notwithstanding.

6. However it immediately followeth, Provided always, and nevertheless be it enacted by the authority aforesaid, that no person or persons shall at any time hereafter, be impeached or molested in body, lands, livings, or goods, by occasion or mean of any Certificate, by any Arch-Bishop, or Bishop hereafter made, or before the last day of this present Session of Parliament to come, by virtue of any Act made in the first Session of Parliament, touching, or concerning, the refusal of the oath declared and set forth by Act of Parliament, in the first year of the Reign of our said Sovereign Lady Queen Elizabeth: Any thing in this Act, or any other Act or Statute heretofore made to the contrary notwithstanding.

7. The seasonable interposing of this Statute made it a Drawn battell betwixt *Horne* and *Bonner*. The former part thereof here alledged cleared *Horne* his Episcopacy from all evils of law, the later *Proviso* was purposely interted in favour of *Bonner* (who here himself found that which he never shewed to others) that he (as all other *Papists* Bishops deprived) might be no more molested for refusing the *Oath of Supremacy*. The Parliament law they had already lost their livelihood and liberties for their erroneous consciences, and had received their thirty nine stripes, more then which the State thought not fit to inflict, lest their justice should degenerate into cruelty.

8. The enacting of this Statute did not stop the railing mouths of *Papists* against our Bishops, but only made them alter their note, and change their tune in reviling them. Formerly they condemned them as *illegall*, whose calling was not sufficiently warranted by the laws of the Land, henceforward *Sanders* and others railed on them for *Parliamentary* Bishops, deriving all their Power and Commission from the State. But as well might the *Jesuits* terme *b* *Schismatic*, *Nethanias* *Prerogative Levites*, because sent by *Jeh* *saphat* to preach the word to the people of the Land. For that good King did not give, but quicken and encourage their Commission to teach, as here the Parli- ment did only publish, notifie, and declare the legall authority of the *English* Bishops, whose Call and Consecration to their place was formerly performed, derived from *Apostolical*, or at leastwise *Ecclesiastical* institution.

9. These

Anno
Dom.
1566.

Anno
Regni
Eliz.
7.

Eliz.
8.
Sept.
30.

1567.

a Dynt fol 233
Mich. 6. Cr 7.
Eliz. H. 15.

Decided by
the Parli-
ament.

A favourable
proviso

Their suit,
superceded.

Justice plead
that it shall
not stand.

De Giff.
2 pag. 949.
2 Queen. 17.

Anno
Regni
Eliz.
8.

Anno
Dom.
1567.

9. These were the prime of the first set of *Puritans*, which being very aged expired (for the most part) at or about this time, when behold another generation of *Active* and *zealous Nonconformists* succeeded them. Of these *Coleman*, *Button*, *Halingham* and *Benson*, (whose *Christian* names I cannot re- cover) were the chief; inveighing against the established Church-Discipline, accounting every thing from *Rome* which was not from *Geneva*, endeavour- ing in all things to conforme the government of the *English Church*, to the *Presbyterian Reformation*. Add these three more, though of inferiour note to the aforesaid *Quaternion*. *William White*, *Thomas Rowland*, *Robert Hawkins*, all benefited within the *Diocess* of *London*, and take a taste of their *Spirits* out of the Register thereof.

10. For this very year these three were cited to appear before *Emmuna Grindall* Bp. of *London*, one who did not run of himself, yea would hardly answer the spur in pressing conformity, the Bp. asked them this question,

Have we not a godly Prince? ^a speak, is he evil?
To which they made their severall answers in manner following,
William White. *What a question is that the fruits do show.*
Thomas Rowland. *No but the Servants of God are persecuted under he.*
Robert Hawkins. *Why, this question the Prophet answered in the Psalms. How can they have understanding that work iniquity, spoiling my peopl., and that extoll vanity.*

Wonder not therefore if the Queen proceeded severely against some of them, commanding them to be put into *Prison*, though still their Party daily in- creased.

11. *Nicholas Wotton* died this year Dean at the same time of *Canterbury* and *Torke*, so that these two *Metropolitan Churches*, so often contending about their *Priviledges*, were reconciled in his prebent. He was Doctor of both *Laws*, and some will say of both *Gospels*, who being *Private Counsellor* to *King Henry the Eighth*, *Edward the Sixth*, *Queen Mary*, and *Queen Elizabeth*, never overtrained his conscience, such his oyle compliance in all alterations. However he was a most *Prudent* man, and happily active in those many *Embassies* wherein he was employed.

9. 1568

12. The *Romanists* were neither ignorant nor to observe, nor idle, not to improve the advantage lately given them by the discords betwixt the Bishops and *Nonconformists*, And now to strengthen their Party, two most active *fugitive Priests*, *Thomas Harding*, and *Nicholas Saunders* return into *Eng- land*, and that *Episcopall* power which they had lately received from the *Pope*, they largely exercised on the *Papists*.

1. Absolving all *English* in the Court of Conscience who returned to the bosome of their Church.
2. Dispensing with them in cases of irregularity: living such which proceeded from *wilfull murder*.
3. Even from irregularity of *heresie*, on condition that the Party to be absolved refrained three years from the Ministry of the *Altar*.

Very earnest they were in advancing the *Catholick Cause*, and perverted very many to their own *Erroneous opinions*.

13. *Mary Queen of Scots*, ill used at home by her own Subjects, made an escape into *England*, and landed at *Wirkington* in *Cumberland*, the State- part of whose sufferings we leave to *Civil Historians*, confining our selves to the imprinted passages concerning Religion beginning with her letter to the *Pope*.

Most

The Ring
leaders of the
second tier of
Nonconfor-
mists.

Their judge-
ments of the
Queen.

a The Regist-
er of *L. L. L.*
1548-53.

The death of
Dr. Wotton.

Harding and
Saunders
Bishop in
England.

b *Condense*
Eliz. in this
year.

c Q. of Scots
consecrated
England.

Most Holy Father.

Her letter to
Pope Pius
Quintus.
(his motto ne-
ver printed)
the Copy
wh. recd. as
with many
other rarities
bestowed on
me by James
Arch-Bishop
of Armagh.

a The Lord
Scrop his
broode in Torre
shire, where
Sr. Fra.
Knowles was
her keeper.

After the kissing of your most holy feet, I having been advertised that my *Rebels* and their *Fauntours* that retain them in their *Coun-tries*, have wrought so effectually by their practices, that it hath been related unto the *King of Spain* my Lord and good brother, that I am become variable in the *Catholic Religion*, although I have within some dayes past written to your Holiness devoutly to kiss your feet, and recommending me unto you, I do now again most humbly be-seech you to hold me for a most devout, and a most obedient Daughter of the Holy Catholick Roman Church, and not to give faith unto those reports which may easily come, or shall hereafter come to your ears, by means of the false and calumnious speeches which the said *Rebels*, and other of the same *Sett* have caused to be spread abroad, that is to say, that I have changed my *Religion*, thereby to deprive me of your Holiness grace, and the favour of other *Catholic Princes*. The same hath touched my heart so much, that I could not fail to write again of new to your Holiness, to complain and bemoan my self of the wrongs and of the injuries which do unto me. I be-seech the same most humbly to be pleased to write in my favour to the devout *Christian Princes*, and obedient sons of your Holiness, exhorting them to interpose their credit and authority which they have with the Queen of England, in whose power I am, to obtain of her, that she will let me go out of her country, whither I came, secured by her promises, to demand aid of her against my *Rebels*, and if never-theless she will retain me, by all means yet that she will permit me to exercise my Religion, which hath been forbidden to me, for which I am grieved and vexed in this Kingdom, inasmuch as I will give you to understand, what subtilties my Adversaries have used to colour these calumnies against me. They so wrought that an Eng-lish Minister was sometimes brought to the place where I am strictly kept, which was wont to say certain prayers in the vulgar tongue, and because I am not at my own liberty, nor permitted to use any other Religion, I have not refused to hear him, thinking I had committed no error. Wherein nevertheless most Holy Father, if I have offend-ed or failed in that or any thing else, I ask *misericordia* of your Holiness, beseeching the same to pardon and to absolve me, and to be sure and certain that I have never had any other will then constantly to live the most devout and most obedient Daughter of the Holy Catholick Roman Church, in which I will live and die according to your Holiness advices and precepts. I offer to make such amends and pen-nance that all Catholick Princes, especially your Holiness, as Mon-arch of the world, shall have occasion to rest satisfied and contented with me. In the mean time I will devoutly kiss your Holiness feet, praying God long to conserve the same for the benefit of his Holy Church. Written from *Casle a Boulton* the last of November 1568.

The most devout and obedient
Daughter, to your Holiness, the
Q^e of Scotland, Widdow of France

MARIA.

I meet

Anno
Dom.
1568.
Anno
Regni
Eliz.
10.

Nov.
30.

Anno
Dom.
1568.
Anno
Regni
Eliz.
10.

June
25.
Anno
Regni
Eliz.
11.
Nov.
14.
Nov.
14.

1559

15.
West
Anno
Regni
Eliz.
12.
Dec.
10.

I meet not with the answer which his Holiness returned unto her, and for the present leave this Lady in safe custody, foreseeing that this her exchange of letters with *Forraign Princes*, and the Pope especially will finally cause her destruction.

14. *Thomas Young Arch-Bishop of Torke* died at *Shiffild*, and was buried in his own Cathedral. He plucked down the great Hall at *Torke*, built by *Thomas* his predecessor five hundred yeers before, so far did *humili sacra famae*, desire to gain by the lease, prevail with him. Yet one presumeth to avouch, that all that *leas* in effect proved but *drofs* unto him, being in fine defeated of the profit thereof. He was the first Protestant English Bishop that died in the dayes of Q. Elizabeth.

15. *Thomas Percy Earle of Northumberland*, and *Charles Nevill Earle of Westmerland* brake out into open Rebellion against the Queen. Lords of right noble extraction and large revenue (whose titles met with their estates in the Northern Parts) and indeed the bright of their house was more then the dopis of their judgement. These intended to restore the *Romish Religion*, let see the Queen of Scots, pretending much zeal for the liberty of the people, and honour of the nation, complaining of Queen Elizabeth her neglect of the ancient Nobility, and advancing mean persons to the places of highest trust and command, though indeed could she have made her Noblemen wise (as she did her Wise men Noble) these Earls had never undertaken this Rebellion. Numerous their Tenants in the North, and their obligations the higher for the low rent they paid, though now alas poor souls they paid a heavy fine, losing their lives in the cause of their Landlords.

16. Their first valour was to fight against the English Bille, and Service-Book in *Durham*, tearing them in pieces. And as yet unable to go to the cost of laying Masse, for want of Vestiments, they began with the cheapest piece of Popery. Holywater, their Wells plentifully affording water, and *Punnetree* the Priest quickly conferring consecration. Afterwards better provided, they set up Masse in most places where they came, *Richard Norton* an ancient and aged Gentleman carrying the Cross before them, and others bearing in their Banners the five wounds of Christ, or a Chalice, according to their different devices. No great matter was achieved by them, save the taking of *Barwards Castle* in the *Bishoprick*, which indeed took it self in effect, the Defenders thereof being destitute of Victuals and Provisions.

17. But hearing how the *Garrisons of Carlisle and Barwick* were manned against them on their backs, and the Earle of *Suffex* advancing out of the South with an Army to oppose them, their spirits quickly sunk, and being better armed then disciplined, wanting expert Commanders (how easily is a rout, routed) they fled Northwards and mouldered away without standing a battell.

18. An Italian Author writing the life of Pope Pius Quintus giveth us this brief account of this expedition.

They did not overrun the Kingdom as they ought to have done, and followed after Elizabeth, for which they could not have wanted followers enough; but they stood still, and not being able to maintain themselves long in the field for want of money, they finally withdrew themselves into Scotland without any thing doing.

So easie it is for this Authors fancy (which scaleth the highest walls without Ladders, gaineth the straightest passes without blows, crosses the deepest Rivers without Bridge, Ford, or Ferry) to overrun England, though otherwisc this handful of men (never exceeding six hundred horse, and four thousand foot) were unlikely to run through other shiers, who could not stand a blow, in their own Country.

19. Northumberland

The death of
T. Young
Arch-Bishop
of Torke.

a S. V. Br.
H. G. G. G.
addition to
Bp. G. G. G.
catalogue.

The Rebel-
lion of the
Earls of Nor-
thumberland
and Westmer-
land.

More super-
fluous than
valiant.

b S. W. Cron.
663.

Routed by
the Queen
her forces.

An Italian
Author
reckoning
without his
Host.

Northumberland fled with many more of the Rebels executed.

a From his Chronicle. p. 693.

The execution of Dr. Story.

* Fox Acts for M. n. p. 2152.

* Fox Acts for M. n. at prior.

The original of the English Coll. aged beyond the seas.

19. Northumberland fled into Scotland, lurked there a time, was betrayed to Earle Murray, sent back into England, and beheaded at *Torke*. *Northumberland* made his escape into *Flanders* (the wisest work that ever he did) where he long lived very poore, on a *milk*, and *ill paid Person*. Many were executed by *Sr. George Bowes Knight Marshall*, every market Town being then made a *shire Town* for his *offices*, betwixt *New-Castle*, and *Wetherby*, (about sixty miles in length, and forty in breadth) much terrifying those parts with his severity. Inſomuch that when next year *Leonard Dacres* put together the ends of the quenched brands of this Rebellion, with intent to rekindle them, they would not take fire, but by the vigilancy and valour of the *L. Hudson* his deſigne was ſeaſonably defeated.

20. *John Story D. of Law*, a cruel perſecutor in the dayes of *Q. Mary* (being ſaid for his ſhare to have martyred two or three hundred) fled afterwards over into *Brabant*, and becauſe great with *Duke de Alva* (like cup, like ear) he made him ſearcher at *Antwerp* for *Engliſh goods*. Where if he could detect either *Bible*, or *Heretical Books*, as they termed them in any ſhip, it either coſt their perſons imprifonment, or goods conſiſcation. But now being trained into the ſhip of *Mr. Parker* an Engliſhman, the Maſter hoſted fail (time and tide, winde and water conſenting to that deſigne) and over was this Tyrant and Traitor brought into *England*: where reſuſing to take the *Oath of Supremacy*, and profeſſing himſelf ſubject to the King of *Spain*, he was executed at *Tyburne*; Where being cut down halfe dead, after his privie members were cut off, he ruſhed on the Executioner, and gave him a blow on the eare, to the wonder (ſaith my Author) of all the ſtanders by, and I (who was not there) wonder more that it was not recounted amongſt the *Romiſh miracles*.

21. The old ſtore of *Papiſts* in *England* began now very much to diminiſh, and decay; inſomuch that the *Romaniſts* perceiv'd, they could not ſpend at this rate out of the main ſtocks, but it would quickly make them *Bankrupt*. Priſons conſumed many, Age moe of their *Prieſts*, and they had no place in *England* whence to recruit themſelves. The laſteſt ciſterne with long drawing will grow dry, if wanting a fountain to feed the daily decay thereof. Hereupon they reſolved to erect *Colledges* beyond the ſeas, for *Engliſh* youth to have their education therein. A project now begun, and ſo effectually proſecuted, that within the compaſſie of fifty years, nine *Colledges* were by them founded, and furniſhed with *Students*, and they with maintenance, as by the following Catalogue may appear, as they ſtood at the laſt year of King *James*. Since (no doubt) they have been enlarged in greatneſſe, increaſed in number, enriched in revenues, as ſuch who ſhall ſucceed us in continuing this Story, may report to poſterity. May they be pleaſed to perfect this my Catalogue, and replenish the vacuities thereof with their more exact obſervations. And let no *Papiſts* laugh at our light miſtakes, *Proteſtants* not pretending to ſuch exact intelligence of their *Colledges*, as they have of ours. Indeed they have too critically inſtructions of all our *Engliſh ſocieties*, by their agents living amongſt us, and it is a bad ſigne, when ſuſpicious perſons are over-preying to know the windows, doors, all the paſſages and contrivances of their neighbours houſes, as intending therein ſome deſigne for themſelves.

Colledge.

Anno Dom. 1569. Anno Regni Eliz. 12.

Anno Dom. 1569. Anno Regni Eliz. 12.

Colledge. Founder. Benefactors. Means.

1. *Doway Colledge* in *Flanders*, founded 1559. Thence (for fear of the wars) removed to *Rhems* in *France* about 1508. where *Henry* the third King of *France*, did parrotize, and protect them. And ſome twenty years after brought back hither again.

Philp, the Second King of *Spain*.

All the Recuſants in *England*.

A penſion out of the King of *Spain*'s Treafury, which being ſometimes but badly paid, the Scholars are faine to feed on patience.
2. A yearly collection from the *Catholicks* of *England*.
3. Sale of Maſſes, Rich mens mortuaries, which alſo are the ſtaple maintenance of all other *Colledges*.

Number.

Uncertain, but numerous. For, here they do not pick and chooſe, for wit, or wealth, (as in other *Colledges*) but they receive all that come unto them.

Reſtour.

1. *William Allen* (afterwards Cardinal) a principal procurer, and advancer of this foundation. He died 1594.
2. *Tho. Worthington* (of an ancient family in *Lancſhire*) Reſtour 1609.
3. *Matthew Keſiſon*, a *North-Hamptonſhire* man, Reſtour 1624.
Note, That whereas the government of all other *Engliſh Colledges* belongs to *Jeſuits*, this only is ruled by *Secular Prieſts*.

Eminent Schollars.

Dr. Web, whom they brag to be the beſt *Cauſiſt* in the world. He lived to ſing his *Maſſ of Jubile*, having been a *Prieſt* full fifty years.

Colledge. Founder. Benefactour. Means.

2.
Colledge of
Rome, founded
1579.

Gregory the 13.
Pope exhibited
maintenance,
first to six, then
to fourteen, at
last to three-
score Scholars
therein, to the
yearly value of
four thousand
Crowns.

Owen Lewes Re-
ferendary Apo-
stolical, was a
principal pro-
moter thereof.

The Welsh Hospi-
tal in Rome (found-
ed, and endowed
many hundred
years since, by
Cadwallader, King
of Wales, for Welsh
pilgrims) with
the rich lands
thereof, conferred
by Pope Gregorie
the 13. on this Col-
ledge. They have
at *Frescata* (which
is the Popes Som-
mer house, lying
some ten miles East
of Rome) three or
four farms, where
corne for the Col-
ledge, and other
provision groweth.

Anno
Dom. 1569.
Anno
Regni
Eliz. 12.

Number. Rectour. Eminent Scholars.

One hundred at the
least. But Italian
are not well a-
greeing with Eng-
lish bodies, they
bury yearly ten,
or twelve of their
fresh-men.

Note; that where-
as Anno 1576. there
were but thirty old
Priests remaining in
this Realm, these
two Colledges
alone within few
years sent above
three hundred
Priests into Eng-
land.

1. D. Maurice.
He was removed
out of his place for
being too favoura-
ble to his Countri-
men, the Welsh.
2. Ferdinando,
a Neapolitan Je-
suite succeeded
him.

3. Robert Persons,
Rectour for twen-
ty three years,
from 1587. to
1610. where he
died.

4. Thomas Fitz-
herbert, one of
great age, and pa-
rentage, Rectour
1623.

Francis Monfort, who Anno
1591. being to depart the
Colledge for England, took
his farewell of Pope Clement
the eighth, with so passio-
nate a latin Oration, that it
fetch'd tears from the tender
heart of his Holiness. This
Monfort, some moneths af-
ter, was executed in Eng-
land.

Colledge.

Colledge. Founder. Benefactours. Means.

3.
Colledge of Val-
ladolit in Old
Castile founded
1589.

Philip the
second,
King of
Spain.

Dona Luisa de Ca-
ravalal, a rich wi-
dow Ladie in
Spain, gave all her
estate (being very
great) to this Col-
ledge, and came
over into England,
where he died.

Lands they have
not purchased
much in Spain (be-
ing loth the Spani-
ard should take no-
tice of their
wealth) but great
sums of money they
have at use in Bra-
bant. As also with
English Factors
in Spain (pervert-
ed to their per-
swasion) they
have a great stock
in trading.

Anno
Dom. 1560.
Anno
Regni
Eliz. 8.

Number. Rectour. Eminent Scholars.

They are fewer
now than formerly,
ever since the Spa-
nish Court was re-
moved by Philip
the Third, from
Valladolid, to Ma-
drid.

Father Walpole (if
not Rectour) was
principall actour
herein, about the
year 1605. When
by pretending to
have gained Mr.
Pickering Wolton,
(son, and heir to
Lord Wolton) to the
Romish Church,
he got above a five
hundred pound to
his Colledge.

Know that St. Francis Inglesfield, Privie Counsellour to Queen Mary,
forsaking his fair Estate in *Barkshire* in the first of Queen Elizabeth,
fled beyond the Sea. He afterwards was a bountifull benefactor to the
Colledge at Valladolid; Yea he is beheld by the English Papists as a Benefa-
ctor Generall to their Nation, for the priviledges he procured them from Pope
Gregory the thirteenth, whereof hereafter. He lieth buried in this Colledge, and
his Grave is shewen with great respect, to Travellers of our Country coming
thither

K k k 2

Colledge.

a See this for-
gery at large
in Lewes Owen
his Running
Register, p. 59
to whom I
am much be-
holding for
my instructi-
on in this
subject.

Colledge. Founder. Benefactours. Means.

4.
Colledge of Si-
vil, founded
1593.

Philip the se-
cond, King of
Spain.

Our English
Merchants, and
Factours there
residing, even
often against
their own wills,
to secure them-
selves from the
searchers in the
Inquisition. So
that it is a *Ne-
mo scit*, what
here is gotten
for a *Ne nocent*,

They have a Box in
every ship sailing to
the *West-Indies*. Up-
on it is the picture of
St. Thomas Becket
(on the *Oleaves* of
whose day this Col-
ledge forsooth was
first founded) and
into it (through an
hole in the lid
thereof) Merchants
put in their devoti-
on. The key of
this (not *Christmas*,
but *all-the-year-
long*) box is kept
by the Rectour of
the Colledge, who
only knoweth to
how much this mo-
ney amounteth,

Anno
Dom.
1569.
Anno
Regni
Eliz.
12.

Number. Rectour. Eminent Scholars.

* Cunning
conveyances
to pass over
the sea.

* Here expect not of me a discovery (being no Spie by my professi-
on) of the cunning contrivances, whereby these Jesuits pass, and repass the
seas, without any detection, yea, suspicion of them. Sometimes under
the protection of a *Pass* (procured from some Lords of the *Privie Councell*) for
a young Gentleman to go over into France (with two, or three, of his
Seiving-men) to learn the language. Sometimes they shuffle themselves into
the company of an Embassadour, or his meniall servants, and so cover their
private falsehood, under his *publick Faith*. Many English Gentewomen in-
tended for Nunns, are first *waited* (before their going beyond seas) under
pretence of travelling to the *Spaw* for their healths. In their return for Eng-
land, these Jesuits have found the *farthest way about*, for them the *nearest way*
home. For, out of France, or Spain, first they will sail into the *Low-Countries*,
and thence into England; and so, coming immediately out of Protestant
parts, escape without any, or with easie examination. And yet these curious
Engineers, who flie so high, and carry their conveyances so farr above all
common discovery, have sometimes one of their *wheels* or *strings* broken, and
then down they fall into *Newgate*, or some other prison, notwithstanding all
their verbal, and real equivocations,

Colledge.

Colledge. Founder. Benefactours. Means.

5.
Saint Omers in
Artois founded
about the year
1596.

Philip the se-
cond, who
gave them a
good annuity,
for whose soul
they say every
day a *Mass*, and
every year an
Obitum.

English Catho-
licks, especially
the parents, or
friends of such
youths, as here
have their edu-
cation.

Watton-Cloister,
being a most plea-
sant place, with
good land, and a
fair wood, some
two leagues off. It
anciently belong-
ed to the *Benedi-
ctines*, of whom
the Jesuits here
bought it, Pope
Paulus Quintus,
and the King of
Spain, confirm-
ing their bargain.
It is said to be
worth five hun-
dred pounds a
year.

Anno
Regni
Eliz.
12.
Anno
Dom.
1569.

Number. Rectour. Eminent Scholars.

Welnigh an hun-
dred of Gentle-
mens sons (not as
yet professed Jesu-
its, though like
them in habit, but)
young Scholars.
Besides above
twenty Jesuits
(Priests, and Lay-
brethren) having
an inspection over
them.

Though this Col-
ledge be of English
only, yet their
Rectour generally
is a *Fleming*, and
that out of a dou-
ble designe. First,
that he may sollicite
their suits in that
country, the bet-
ter by the advan-
tage of his language,
and acquaintance.
Secondly, that they
may the more co-
lourably, deny
such English pas-
sengers as begg of
them, pleading,
that their Rectour,
being a stranger,
will part with no
money, and they
have none of their
own.

Father } *Fleck.*
 } *Floid.*
 } *Wilson.*

Colledge.

Colledge.	Founder.	Benefactours.	Means.
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6.
Colledge of *Madrid* in *New Castile* in *Spain* founded 1606.

Joseph Creswel, Jesuite, with money of the two Colledges of *Valladolid* and *Sivill*, bought an house here, and built a Colledge thereon.

What they gain by soliciting of suits for Merchants, and others, in the Spanish Court. The rest is supplied unto this Colledge, from the Parents thereof. I mean, the two Colledges of *Valladolid*, and *Sivill*.

Anno Dom. 1559.	Anno Regni Elizæ. 12.
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Number.	Rectour.	Eminent Scholars.
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Colledge.	Founder.	Benefactour.	Means.
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7.
Colledge of *Lo-wis* in *Brabant*, founded about the year 1606.

Philip the Third, King of *Spain*, gave a Castle (then much decayed, never much defensive for this City) with a pension to the English Jesuits, to build them a Colledge therewith.

Number.	Rectour.	Eminent Scholars.
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Uncertain, as much in motion, and never all resident here together.

Colledge.

Colledge.	Founder.	Benefactours.	Means.
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8.
Colledge of *Liege* in *Lukeland* founded 1616.

The Arch-Bishop of *Colen* (being at this time also Bishop of *Liege*) gave them a pension to live on, and leave to build a fair Colledge here.

Many of the English Nobility, and Gentry, under pretence of passing to the *Spaw* for recovery of their healths, here drop much of their gold by the way. It is doubtful how soveraign the *Spaw-water* will prove to these passengers, but certain that their gold is cordial to these Jesuits.

Number.	Rectour.	Eminent Scholars.
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Mr. *Brown*, brother to the last Vicount *Mountacute* in *Sussex*, became here a Jesuite.

Colledge.	Founder.	Benefactours.	Means.
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9.
Colledge of *Gant* in *Flanders* founded 1624.

Philip the Fourth, who gave them a pension.

Number.	Rectour.	Eminent Scholars.
---------	----------	-------------------

One may observe a kinde of gradation in these Colledges. *St. Omers*, generally is for *boyes*, to be taught in *Grammar*; *Rome*, for youths studying the arts; all the rest for *men* (*Novices*, or professed *Jesuits*) save that *Doway* is for *any*, of what age or parts soever. Compare these Colledges amongst themselves, *Rome* will appear the richest in visible; *Valladolid*, the cunningest in concealed wealth. *Doway* the largest in men, and straightest in means; *Liege*, getting the most from passengers on land; *Sivill*, gaining the best by Travellers at sea; *Madrid*, wearing the bravest cloaths (where all the

the Jesuits are constant Courtiers) and St. Omers eating the best meat, as nearest to England, whence many a dainty bit is daily sent unto them.

Anno
Dom.
1569.
Anno
Regni
Eliz.
12.

The bounty
of English
Catholicks.

22. It is incredible what a mass of money (much in specie, more in exchange) was yearly made over out of England, for the maintenance of these Colleges: having here their Provincials, Sub-Provincials, Assistants, Agents, Coadjutors, Familiars &c. who collected vast sums for them, especially from Catholicks possessed of considerable estates out of Abby-lands, his Holiness dispensing with them, to hold 'the same with a clear conscience, if bountifull on all such occasions.

The oath taken by English fugitives at their admission.

23. We will conclude all with the solemn Oath, which each Student (arrived at mans estate) ceremoniously sweareth, when admitted into one of these Colleges;

a In the continuation of Sanders de schismate Anglicano p. 115.

I. A. B. a one bred in this English Colledge, considering how great benefits God hath bestowed upon me, but then especially, when he brought me out of mine own Country, so much infected with Heresie, and made me a member of the Catholick Church, as also desiring with a thankfull heart, to improve so great a mercy of God, have resolved to offer my self wholly up to Divine Service, as much as I may to fulfill the end for which this our Colledge was founded, I promise therefore, and swear, in the presence of Almighty God, that I am prepared from mine heart, with the assistance of Divine Grace, in due time to receive Holy Orders, and to return into England, to convert the souls of my Countrymen, and heaved, when, and as often, as it shall seem good to the Superiour of this Colledge &c.

For it remembred, that our long Vacation, is their chiefest Term: for, in the moneths of August, or September, these Colleges receive their annual supplies of green Students, and then dispatch their ripe Noviciats for England; or, if you will, then take in young spawn, and send their old frogs over hither a croaking. All that I will adde is this; If covetousness should prevail so far, as to pluck down Protestant-Colleges in England, whilst superstition preserves, and increaseth Popish Seminaries beyond the seas, sad would the sight be, to behold the truth on our side encumbered with ignorance, to encounter falsehood on theirs, advantaged with learning and languages.

The Pope excommunicate the Queen.

24. Pope Pius the fifth had now long patiently expected the amendment of Queen Elizabeth; and, weary with his waiting in vain, resolved at last (if not wisely, valiantly) that, seeing desperate diseases must have desperate cures, he would thunder his Excommunication against Her, according to the tenour following.

A Sentence

Anno
Regni
Eliz.
12.
Anno
Dom.
1569.

A Sentence Declaratory of our Holy Lord Pope
PIUS QUINTUS, against ELIZABETH
Queen of England, and the Hereticks
adhering unto Her.

*Wherein also Her Subjects are declared absolved
from the Oath of Allegiance, and every
other thing due unto Her whatsoever.
And those, which from hence-
forth obey Her, are innodated
with the Anathema.*

Pius Bishop, servant to Gods servants, for a
future memorial of the matter.

HE that reigneth on high, to whom is given all power in heaven, and in earth, committed One Holy Catholick, and Apostolick Church, out of which there is no salvation, to one alone upon earth, namely to Peter the chief of the Apostles, and to Peters Successour, the Bishop of Rome to be governed in fullness of power. Him alone he made Prince over all people, and all Kingdoms, to pluck up, destroy, scatter, consume, plant, and build: that he may contain the faithfull that are knit together, with the band of charity in the unity of the Spirit, and present them spotlesse, and unblameable to their Saviour. In discharge of which function, We, which are by Gods goodness called to the government of the aforesaid Church, do spare no pains, labouring with all earnestness, that Unity, and the Catholick Religion (which the Author thereof hath, for the trial of his childrens faith, and for our amendment, suffered with so great afflictions) might be preserved uncorrupt. But the number of the ungodly hath gotten such power, that there is now no place left in the whole world, which they have not assayed to corrupt, with their most wicked Doctrines. Amongst others, Elizabeth, the pretended Queen of England, the servant of wickedness, lending thereunto her helping hand, with whom, as in a Sanctuary, the most pernicious of all have found a refuge. This very woman, having seized on the Kingdom, and monstrously usurping the place of Supreme Head of the Church, in all England, and the chief authority, and jurisdiction thereof, hath again brought back the said Kingdom into miserable destruction, which was then newly reduced to the Catholick Faith, and good fruits.

For, having by strong hand inhibited the exercise of the true Religion, which Mary the lawfull Queen, of famous memory, had by

M m m the

the help of this See restored, after it had been formerly overthrown by *Henry*: the eighth, a revolter therefrom: and following, and embracing the errors of Hereticks, She hath removed the Royall Councell consisting of the English Nobility, and filled it with obscure men, being Hereticks, suppressed the embracers of the Catholick Faith, placed dishonest Preachers, and Ministers of impieties, abolished the sacrifice of the Mass; Prayers, Fastings, Choice of meats; Unmarried life, and the Catholick Rites, and Ceremonies; commanded Books to be read in the whole Realm, containing manifest Heresie, and impious mysteries, and institutions by Her self entertained, and observed, according to the prescript of *Calvin*, to be likewise observed by Her Subjects: presumed to throw Bishops, Parsons of Churches, and other Catholick Priests, out of their Churches, and Benefices, and to bestow them, and other Church-livings upon Hereticks, and to determine of Church-causes; prohibited the Prelates, Clergy, and People, to acknowledge the Church of *Rome*, or obey the Precepts, and Canonickall Sanctions thereof; compelled most of them to condescend to Her wicked Laws, and to abjure the authority, and obedience of the Bishop of *Rome*, and to acknowledge Her to be sole Ladie in temporall and spirituall matters, and this by oath; imposed penalties, and punishments upon those which obeyed not, and exacted them of those, which persevered in the unity of the faith, and their obedience aforesaid; cast the Catholick Prelates, and Rectors of Churches in prison, where many of them, being spent with long languishing, and sorrow, miserably ended their lives. All which things, seeing they are manifest, and notorious to all Nations, and by the gravest testimony of very many, so substantially proved, that there is no place at all left for excuse, defence, or evasion. We, seeing that impieties, and wicked actions are multiplied one upon another; and moreover, that the persecution of the faithfull, and affliction for Religion, groweth every day heavier, and heavier, through the instigation, and means of the said *Elizabeth*; because We understand Her minde to be so hardened, and indurate, that She hath not only condemned the godly requests, and admonitions of Catholick Princes, concerning Her healing, and conversion; but (alas) hath not so much as permitted the *Nuncios* of this See, to cross the seas into *England*: are constrained of necessity to betake our selves to the weapons of justice against Her, not being able to mitigate our sorrow; that We are drawn to take punishment upon one, to whose Ancestors the whole state of all Christendome hath been so much bounden. Being therefore supported with His authority, whose pleasure it was to place Us (though unable for so great a burden) in this supreme throne of justice, We do, out of the fulnesse of Our Apostolick Power, declare the aforesaid *Elizabeth*, being an Heretick, and a favourer of Heresies, and Her adherents in the matters aforesaid, to have incurred sentence of *Anathema*, and to be cut off from the unity of the body of Christ. And moreover, We do declare Her to be deprived of Her pretended title to the Kingdom aforesaid, and of all Dominion, Dignity, and Priviledge whatsoever; and also the Nobility, Subjects, and People of the said Kingdom, and all other which have in any sort sworn unto Her, to be for ever absolved from any such oath, and all manner of duty of Dominion, Allegiance, and Obedience; As We do also by authority of these presents absolve them, and do deprive the same *Elizabeth* of Her pretended title to the Kingdom, and all other things above-said. And We do command, and interdict all, and every the Noble-men, Subjects,

Anno
Dom.
1570.
Anno
Regni
Eliz.
15.

People, and others aforesaid, that they presume not to obey Her, or Her monitions, mandates, and laws; and those which shall do the contrary, We do innodate with the like Sentence of *Anathema*: And, because it were a matter of too much difficulty, to convey these presents to all places, wheresoever it shall be needfull, Our will is, that the copies thereof, under a publick Notaries hand, and sealed with the seal of an Ecclesiastical Prelate, or of his court, shall carry together the same credit, with all people, judicially, and extra-judicially, as these presents should do, if they were exhibited or shewed.

Given at *Rome* at *S^t. Peters*, in the year of the incarnation of our Lord, one thousand five hundred sixty nine, the fifth of the Kalends of *March*, and of Our Popedom, the fifth year.

Cæ: Glorierius.
H. Cumyn.

25. The principall persons, whose importunity solicited the Pope to thunder out this excommunication, were Dr. *Harding*, Dr. *Stapleton*, Dr. *Morton*, and Dr. *Webb*. And now the news thereof, flying over into *England*, variously affected the Catholicks, according to their several dispositions.

The different opinions of English Catholicks, concerning this excommunication.

1. Some admired, and applauded the resolution of His holinesse, expecting, all persons should instantly start, from the infectious presence of the *Queen*; and that that *virgin-rose*, so blasted, should immediately wither.
2. Others would not believe that there was any such excommunication at all, but, that it was a mere slander, devised by the common enemy, to make all Catholicks odious.
3. Others accounted such Excommunication, though denounced, of no validity, ^a because the reasons which moved the Pope thereunto, were falsely, and surreptitiously suggested to His Holinesse.
4. Others did question the lawfulness of all excommunications of Princes, according to the rule of *S^t. Thomas*, *Princes, & multitudo non est excommunicanda*, where the uncertain profit, which might follow, could not countervail the certain mischief which would ensue.
5. Others did condemne the present excommunication, *pro hic, & nunc*, as unexpedient, probable to incense, and exasperate the *Queen* to more severity, and make Her gird Her government closer to their sides, who thought to shake it off. This was apparent by the wofull experience of the excommunication denounced against King *Henry the eighth*. Yea, *Watson*, Bishop of *Liseculne* (if his ^b namesake may be credited) was exceedingly grieved at the Popes proceedings herein, foreseeing the inconvenience that thence arise. This same *Watson* was he, who, in the first of *Queen Elizabeth*, would in all hast, by his own bare Episcopall power, have excommunicated Her; but now, older and wiser, mollified with ten years durance, he altered his opinion.
6. Others were unsatisfied in the Authenticalness of the instrument, who never did or durst see the original, and were unresolved, whether the copies were sufficiently attested.

M m m 2

7. Others

^a *Watson*
De illius
p^{ag}. 262.

^b *Watson*
Quodlibet
p^{ag}. 260.

7. Others were perplexed in point of conscience, how far they were bound to obey herein, seeing the law of nature obligeth the wife in duty to her husband excommunicated, and the same reason is of the servant to the Master, Subject to the Prince.
8. Lastly, Others were troubled in point of policy, having their persons, and estates in the Queens power; and *Bannes* the School-man pleadeth, that *Subjects* are not bound to desert, or resist their Prince, when such actions necessarily infer danger of death, and loss of goods.

Anno
Dom.
1569.
Anno
Regni
Eiza.
12.

a Acts 28.6.

b De Schism.
Anglicano
Pag. 372.
An Italian
in his life of
Pius Quintus.

The death of
Ep. Barlow,
and Bann.

Papists expe-
ctation de-
fected,
c Camden
Elix. in
Anno 1570.

The founda-
tion of *Jesus*
Col. in
Oxford.

But, leaving them to have their scruples satisfied by their Confessours, this causeless cause to *Queen Elizabeth* was turn'd into a blessing: and, as the *Barbarians* looked, when *St. Paul* (having the viper upon ^a his hand) should have sweln, and fall down dead, whilst he shooke it off into the fire without any hurt, or harme: so *Papists* expected, when the *Queen* should have miserably expired, stung to the heart with this excommunication, when She, nothing frighted thereat, in silence slighted, and neglected it, without the least damage to Her power, or person, and no whit the less lov'd of Her subjects, or fear'd of Her enemies. And most false it is which *Sanders* ^b reports, that She, by the mediation of some great men, secretly laboured in vain in the Court of *Rome*, to procure a Revocation of the Popes sentence against Her, as what another ^c relateth: how She was wont to say, that the thing it self grieved Her not so much, as because done by *P. Pius*, whose Election and life, she bel. for miracles.

26. This year two eminent Bishops, once of the same Cathedral, but different Religions, ended their lives. *William Barlow*, Dr. of Divinity, Canon of *St. Asaph*, then Prior of *Bishopham*, successively Bishop of *St. Asaph*, *St. Davids*, and *Bath and Wells*, in the dayes of *King Edward* the sixth. Afterwards an exile, in the reign of *Queen Mary* in *Germany*, where he lived in great want, and poverty, and by *Queen Elizabeth* he was made Bishop of *Chichester*, where he was buried. The other *Gilbert Bourne* Bishop of *Bath and Wells*, though a zealous Papist, yet of a good nature, well deserving of his Cathedral, and who found also fair usage in his restraint, living in free custody with the Dean of *Exeter*, and lies buried in the Parish-Church of *Silverton*.

27. Now was the twelfth year of the *Queen* fully past with her safety and Honour. In which the Credulous Papists trusting the predictions of *South-ayers*, had promised to themselves a *Golden c* day as they called it. Instead whereof they are likely to finde many *Leaden years* hereafter. And henceforward the seventeenth of *November*, the day of the *Queens* Inauguration was celebrated with far greater Solemnity then ever before. *Saint Hugh* being for forty four years left out of our Calenders to make Room for Her Majesty: And *John Felton*, who fastned the Popes Bull to the Palace of *London*, being taken and refusing to fly, was hanged on a Gibbet before the Popes Palace.

28. *Hugh Price* Dr. of the Civill Law, procured the foundation of a Colledge in *Oxford* on a Ground, where *White-hall* had been formerly situated, which with Edifices and Gardens thereto belonging, being then in the Crown, *Queen Elizabeth* gave to so pious a use, and therefore is filed the Foundress in this Mortmain. However the said Doctor inscribed these following verses over the Gate, when the Building of the Colledge was but begun,

*Struxit Hugo Pricius tibi clara Palatia Jeshu,
Ut Doctor Legum Paſſora Doſta daret.
Hugh Price this Palace did to Jeshu Build,
That a Lawes Doctor Learned men might yield.*

But

But an *Oxford* ^a Author telleth us that a Satyricall Pen did under-write with Wit and Wagary enough these following verses.

*Nondum struxit Hugo, vix fundamenta Locavit,
Det Deus ut possit dicere struxit Hugo.*

Hugh hath not Built it yet, may it be said
He Built it, who hath scarce the Ground-work Laid.

But no doubt the Scholars therein at their first admission, know how to justifie their reputed Founders words by the Figure of *Prolepsis*, and can tell you that what is well begun is half finished.

Principalls. Bishops. Benefactors. Learned-writers.

Dr. *David Lewis*, ^{*}
Dr. of Laws. 1.
Dr. *Lloyd*, Dr. of
Law, and Dean of
the Arches 2.
Dr. *Griffin Lloyd*,
Chanc. of *Oxon* 3.
Dr. *Fra Bevans* 4,
Dr. *Jo. Williams*,
Merg. Prof. 5.
Griffith Powell, Bac.
of Law. 6.
Francis Mansel, D.
D. Fellow of *All-*
Souls. 7.
He resigned his
place to *St. Eubule*
Thelwel, (one of the
Masters of the
Chancery) con-
ceiving he might
be more servicea-
ble to the Colledge.
St. Eubule Thelwel,
K. 8.
Dr. *Francis Mansel*,
rechofen. 9.
Michael Roberts,
D. D. 10.

Morgan
Owen, Bi-
shop of
Landaff.
Thomas
Howel, Bi-
shop of
Bristol, A
most ex-
cellent
Preacher.
Herbert Westfaling,
Bp. of *Hereford*.
Hen. Rowland, Bp. of
Bangor.
Griffith Lloyd, Dr.
of Law.
Griffith Powell,
John Williams Dr. of
Divinity.
St. Eubule Thelwel,
K. who made a
Court in a manner
four-square, build-
ed and waincotted
the Hall, perfected
the Chappel with a
curious and costly
Roof &c.
Mistres *Jane Wood*:
widow of *Owen*
Wood Dean of *Ar-*
magh.

James Howel an
elegant writer.

So that in the year 1634. It had one *Principall*, sixteen *Fellows*, sixteen *Scholars*, most of the ancient British Nation, besides officers and servants of the Foundation, and other Students. All which made up the Number of one hundred and nine.

29. Hitherto Papists generally without regret, repaired to the public places of Divine Service, and were present at our Prayers, Sermons, and Sacraments. What they thought in their hearts, He knew who knoweth hearts; but in outward conformity, they kept communion with the Church

^a *Pirg. de*
Ang. Ox.
Pag. 57.

^{*} This Coll.
hath had ten
Principals,
witnesses *F. in*
Coll. in the
same Univer-
sity, founded
14. years be-
fore, hath had
but five *Presi-*
dents.

The first be-
ginning of
Reculcance.

Church of England. In which sense one may say, that the whole land was of one language, and one speech. But now began the tower of Babel to be built, and Popery to encrease, which brought with it the division of tongues, and the common distinction of Papist, and Protestant, the former now separating themselves from our publick Congregations; They went out from us, because they were not of us, for, had they been of us, they would have continued with us. Indeed the Pope set his mark of favour on such reputed sheep, as absented themselves from our Churches, henceforward accounting them goats that repaired thither. And now began the word recusant to be first born and bred in mens mouths. Which (though formerly in being to signify such as refused to obey the edicts of lawfull authority) was now confined in common discourse, to express those of the Church of Rome.

Papists their own persecutors.

30. Indeed hitherto the English Papists slept in a whole skin, and so might have continued had they not wilfully torn it themselves. For, the late rebellion in the North, and the Pope thundering out his excommunication against the Queen, with many scandalous and pernicious pamphlets daily dispersed, made Her Majesty about this time, first to frown on Papists, then to chide, then to strike them with penalties; and last to draw life-blood from them, by the severity of Her laws. For, now the Parliament sat at Westminster, cutting (as one may say) with a three-edged sword, as making sharp edicts against Papists, non-Conformists, and covetous-Conformists of the Church of England.

A Parliament continued with three edicts, a use the statutes 13 Eliz.

31. Against Papists it was enacted, that to write, print, preach, express, publish, or affirm, that the Queen was a Heretick, Schismatick &c. should be adjudged treason. Also that it should be so accounted, and punished, to bring, and put in execution, any Bulls, writings, instruments, or other superstitious things from the See of Rome, from the first of July following. A severe Act also was made against Fugitives, who, being the natural borne subjects of this Realm, departed the same without license, and fled into forraign parts. Against non-Conformists it was provided, that every Priest or Minister, should before the Nativity of Christ next following, in the presence of his Diocesan, or his deputy, declare his assent, and subscribe to all the Articles of Religion, agreed on in the Convocation, One thousand six hundred sixty two, upon pain of Deprivation on his refusal thereof. Against covetous-conformists it was provided, that no spiritual person, Colledge, or Hospitall, shall let lease, other than for the terme of twenty one years, or three lives; the rent accustomed, or more, reserved payable yearly during the said terme.

Covetous Clergie men builded.

b Cant. 5. 7.

32. Indeed this law came very seasonably, to retrench the unconscionable covetousness of some Clergy men, who by long, and unreasonable leases (as the Statute termed them) dilapidated the lands of their Churches. Here it came to pass what the Spouse complains, that the keepers of the walls took her wall away from her. It being true what one said, that those who should have righted her of her wrongs, did wrong her of her rights. Many a Bishoprick too bruiſed it self when it fell vacant, that it lost some land before a new Bishop was settled therein; where the Elects contracted with their Promoters on unworthy conditions.

Covetousness creeps in at a small cranny.

c Vide 1604. Secundo Reg. Jacob.

33. But no armour can be made of proof against the darts of covetousness, especially when they come from an high and heavy hand of great men in authority. This law was not so cautiously drawn up, but that some courtiers found a way to evade it, seeing the Crown was not expressed therein, and left capable of such leases (as, God-willing hereafter shall be largely related) by which single shift they frustrated the effect of this law. Thus a ship may (though not as suddenly, as certainly) be sunk with one, as with a thousand leaks.

Anno Dom. 1570.
Anno Regn. Eliz. 13.

Octob. 31.

34. We return to the Queen of Scots, of whom we have heard nothing this three years of Ecclesiastical cognizance, nor now meet with any thing of that nature save this letter, which though somewhat long, yet because never as yet printed, and acquainting us with some passages in her restraint, is not unworthy the perusal.

Most Blessed Father,

After the kissing of your most holy feet, about the beginning of October, I received your Holiness Letter, written the thirteenth of July, by which I understood not only the Benediction which your Holiness sent me, and which was, and shall be alwayes to me most acceptable, but also the great demonstration of your good will to comfort me. I rested therewith singularly comforted indeed, partly because it was pleased earnestly, to recommend both me, and the affairs of my estate to the most Potent Princes, and especially to the most renowned Kings of France and Spain. But withall there is yet remaining on the other part to work so with Christian Princes, that making a strict league among themselves, they should spare no vigilance, nor Travels, nor expenses, once to abate the most cruel * Tyrant who continually thinketh of no other thing, then to move warr against us all. And might it please God, that all other things might correspond with my will, besides that I were to do the same also, your Blessedness should see it with effect, which should be, that not only I, but also my subjects, with a will conform to their body, and together with other Christians, would put our selves forward to do our utmost force. But what thing is there to be seen more worthy of compassion, then to see my self fallen into so great infelicity, from that happiness wherein I found my self lately; What thing is more lamentable then from a Free-woman as I was, to become a Servant. To these miseries is added, that my Country is at this day, wrapped in such and so many calamities, and beaten down with so many inroads of the English, that many and many Towns have been set on fire, and flames, many Castles and most fair Churches ruined to the very Foundations. But that which is worse, my Inhabitants and Subjects, without scarce doing the least offence unto them, have been more cruelly slain. But What? shall I say nothing of my self? Is it not clear unto all men, how I have been continually in divers and sundry perils. I call God to witness, who knows with what greatness of miseries I have been alwayes filled, and that which yet makes this Tempest more cruel unto me is, that those who had promised to make provisions for my good, have afterwards failed me, nor given me the least favour in the world, nor do I hope that ever they will do it, except perhaps these made or prepared for or journey most inclined to help me, shall not be moved to undertake such enterprises in my behalf. But to say the truth of it, although there were succours gathered together, and a most assured Army of from beyond the Seas, certainly not without great perill, could they cross the Ocean into Scotland in the winter time, which then is wont to be most turbulent and stormy. But the English on the other side, who are not separated from the Scots, with any River interposed between them, are able not only in Summer, but in Winter time also to move warr against the Scots themselves, who when there doth rise up even the least occasion of discord between them, are wont suddenly to put themselves effectually into Arms. Constrained

The second letter of the Q. of Scots to the Pope.

* This is meant of the Turke, and not (as some may suspect) of Q. Elizabeth.

* This Letter to the Pope was written in Latine, then translated into Italian, then retranslated into English. Where not therefore if it be some native lustre thereof.

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Papists their
own perfecti-
ons.

A Parliament
cut. 2. with
the editors.
a. 2. the sta-
tutes 13. Eliz.

Covetous
Clergie men
builed.
b. Cent. 5. 7.

Covetousness
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thereof.

Octob.
31.

Anno
Regin.
Eliz.
14.

Anno
Dom.
1571.

strained therefore by these principall respects, without I should expose the interest of my *Life and Country*, to the hazard of the greatest dangers, I am by no means able to help it, but that even to my greatest disadvantage I must make peace with the *English*, saving alwayes (as they say) my *honour and conscience*, because honour doth regard the civill administration, whereby to be able afterwards to rule or govern the *Commonwealth*. Then the *conscience*, as being the forme and force divine given to men to direct them to a good end, which admitting it to be sometimes straightened and bound with calamities; Yet nevertheless may it neither for torments, nor for promises of rewards be ever expelled or deprived from the Communion, and obedience of the *Catholick Church*. But amongst other things, it now happeneth that I must relate to your *Holiness* one thing most truly bitter unto me, that is, that we are come to those teares of desiring my only Son, the *Heir of the Temporal Kingdoms*, to be delivered by a certain time into the hands of the *English*, by way of *Uage or pledge*, referring to me nevertheless, the liberty to appoint him such *Governours and Councellours* afterwards, as shall best please me. There is moreover granted leave of accession unto him, not only for me, but likewise to all those that for my satisfaction shall be sent into *England* to visit him. Let not your *Holiness* for this cause have any doubt, but that he shall be not only full of good and holy conversation; but also (though he be amongst an *unluckie nation*) a perfect member of the *Catholick and Apostolick Church*, and alwayes ready and prone to help the same. But because that by this my letter, I may not extend my self in greater length beyond my duty, I do conclude with this, that I have determined with my self, nevertheless to give your *Holiness* to understand of my estate, and of all these things which for the present do pass between them and me, and if these also which shall happen in the journey of any importance, and because it is a most difficult thing to put all my occasions in writing, I have for that cause informed the *Bishop of Dublin* with all mine occurrences, as him that is, and alwayes hath been, my most faithful *Nuncio*, and most lovingly affected towards your *Holiness*, and the *seat Apostolick*. May it please your *Holiness* to give faith unto him, concerning all the things whereof he shall treat with you in my name. Mean time I pray our Lord God, that he by his most holy grace, protect the *Catholick Church* from all the wicked thoughts of her *Adversaries*, in which case all we have fixed our eyes upon your *Holiness*, as upon a most clear light, expecting of the same continually in name of his *Divine Majesty* your most Holy *Benediction*. And all with the same minde do desire unto your *Holiness* a most long life, to the glory of the most mighty God, and comfort of all the faithful, From *Chattisworth* in *England*, the last of *October* 1570.

The most Devout Daughter
of your Holiness
Mary the Queen.

Who so consults our State-Historians in this very juncture of time, shall finde the Queen of *Scots* on tolerable teares (daily likely to amend) with Queen *Elizabeth*. Yea, now she was in the *Verticall* of her favour, wherein hence-forward she began to decline, principally for practising with the Pope and Forraign Princes.

35. This

Anno
Dom.
1571.
Anno
Regni
Eliz.
14.

Anno
Regni
Eliz.
15.
Anno
Dom.
1572.

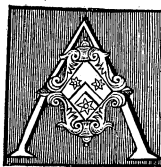
SECTION. III.

To M^{rs}. ANNE DANVERS
of Chelsey.

Madam,

L Et not your Maiden modesty be betrayed to a blush, seeing your self here left alone, surrounded on all sides with Masculine Dedications. It will keep you in countenance, if reflecting your eye, either on the first page of this Booke, or side Columnes of this page: Where you shall finde the Queen of Virgins in the front thereof, whose Reign in this Booke is described. Indeede a portion thereof, being designed to your late Brother, (now glorious Saint) falls of course to you, with his goods, and Chattells, as his sole Executrix. If any Latine Letters occur in this Section, I doubt not, but God will seasonably provide you such a Consort, who, (amongst his many other Virtues) will change you to a happy wife, and translate them to your understanding.

1.



About this time deceased William Alley Bishop of Exeter, a Painsfull Preacher, and John Jewell of Salisbury, of whom largely before. He was borne in *Devonshire*, bred first in *Merton*, then *Corpus Christi College* in *Oxford*, first *Pupil* to, afterwards *Fellow* Exile with Mr. Parkhurst in *Germany*. After Queen *Maries* death Parkhurst durst not for danger return with Jewell, but went a securer way (as he supposed) by himself. Though Jewell came safe and sound home, whilst Parkhurst was robbed of all in his return, and relieved by the other at his journeyes end, and soon after both of them were made Bishops. Mr. Parkhurst of *Norwich*, and Jewell of *Salisbury*.

2. A Jewell (sometimes taken for a single precious stone) is properly a collective of many, orderly set together to their best advantage. So severall eminences met in this worthy man. Naturals, Artificials (amongst which I recount

The death of
the Bys. of
Exeter and
Salisbury.
* Vide Supra
in the first
year of Queen
Mary.

The praise of
Ep. Jewell.

N n n

recount his studied memory, deserving as well as *Theodectes* the *Sophister*, the *Sirnam* of *Memoricus* *Adoralls*, but principally *Spirituals*. So devout in the *Pew* where he *prayed*, diligent in the *Pulpit* where he *preached*, grave on the *Bench*, where he *assisted*, *milde* in the *Confistory* where he *judged*, pleasant at the *Table* where he *fed*, patient in the *bed* where he *died*, that well it were if in relation to him, *Secundum usum Sarum* * were made *Precedentiall* to all *Fefferis*. He gave at his death to *Peter Martyr* a *golden rose* (yet more fragrant for the worth of the *Giver*, then the value of the *gift*) To the *City of Zurich* a *Present* which they converted into a piece of *Plate* with *Jewells Arms* thereon. To several *Scholars*, large *Legacies*. To the *Church of Salisbury* a *fair Library*, and another to the *Church of England*. I mean his learned *A P O L O G I E*. It is hard to say, whether his *soul*, or his *Ejaculations* arrived first in *Heaven*, seeing he *prayed* dying, and *died* praying. He was buried in the *Quire* by *Bishop Wroill*. Two *Champions* of the *Church* lying together, one who with his *sword* proffered to maintain the *Lands*; The other, who with his *penn* defended the *Doctrine* thereof. In the absence of *Dottor Humphrys* designed for that service, Mr. *Giles Laurence* preached his *Funerals*, who formerly (being *Tutor* to the *Children* of *St. Arthur Darcy* by *Algate* in *Lon'on*) in *Queen Maries* dayes preserved *Jewells* life, and provided accommodation for his flight beyond the *Seas*.

3. Hitherto, the *Bishops* had been the more *staring* in pressing, and others more *daring* in denying *Subscription*, because the *Canons* made in the *Convocation* 1563, were not for 9. years after confirmed by act of *Parliament*. But now the same being ratified, by *Parliamentall* authority, they began the urging thereof more severely then before, which made many *dissenters* keep their *private meetings* in woods, fields, their friends houses &c. I say *private meetings*, for *Conventicles* I must not call them, having read what one hath written, that name (which agreeth to *Anabaptists*) is too light and contemptuous, to set forth such assemblies, where *Gods Word* and *Sacraments* are administered, even by the confession of their *adversaries*.

4. Indeed no disgrace is imported in the notation of the word *Conventicle*, founding nothing else but a *small Convention*. And (some will say) can the *Infant* the [*diminutive*] be a term of reproach, where the mother the [*primitive*] is creditable in the acceptance thereof? However *Customs* (the sole mint-master of *current words*) hath took of *Conventicles* from signifying a *small number*, to denote the meeting of such (how many soever) in a clandestine way, contrary to the commands of the present lawful Authority.

5. And now *Thomas Cartwright* (chief of the *nonconformists*) presents the *Parliament* with a *Book* call'd an *admonition*, some members taking distaste at the *Title* thereof. For seeing *Admonition* is the lowest of *Ecclesiastical censures*, and a *preparative* (if neglected) to *Suspension*, and *Excommunication*, such suggested, that if the *Parliament* complied not with this *Admonitors* desires, his party, (whereof he the speaker) would proceed to higher and lower *Fulminations* against the *Parliament*. Whereas *admonition* is a soft word in the *Common* (but especially in the *scripture*) a censure of theoreof, and may with humility on just occasion be tendered from *Inferiours*, to any single Persons or *Christian Corporation*. This *Admonition* contained their grievances who presented it, with a declaration of the only way to redress them, viz. by admitting that *platforme* which was there prescribed. This not finding the entertainment it expected, was seconded by another, more importunate to the same effect.

6. It will not be amiss to set down what writings, *pro*, and *con*, passed on the occasion of this Booke, between two eminent Authors of our *parties*.

1. The

* Laurence
Humphrey
in the long life of
Ep. Jewell.

Subscription
why now
more rig-
orously urged.
a B. Cartwright
in his longish
Sermon, viz.
3. Booke, 1.
Cap.
b. The Cart-
wrights fe-
cond reply
Pag. 38.

The true no-
tion of a Con-
venticle.

T. C. pre-
sents to the *Parlia-
ment* an [*ad-
monition*].

Ranking of
books be-
tween two
learned men
chief of their
parties.

1. The *Admonition*, first, and second, made by Mr. *Cartwright*.
2. The *Answer* to the *Admonition* by Dr. *John Whitgift*.
3. The reply to the answer of the *Admonition* by M. *Tho. Cartwright*.
4. The defence of the answer by Dr. *John Whitgift*.

This last kept the field, and (for ought I can find) received no solemn refutation

7. Sundry reasons are assigned of Mr. *Cartwrights* silence, all believing, as they are affected, and most being affected, as led by their interest. Some ascribed it to his *weakness*, who having spent all his *power* and shot in former *fighths*, was forced to be quiet for the future. Others, to his pride (undervaluing, what he could not overcome) counting *Whitgifts* last answer, no answer, but a repetition of what was confuted before. Others imputed it to his *patience*, seeing otherwise multiplying of *Replies*, would make *brauls* infinite, and whilst *women* strive for the last word, men please themselves with the last reason. Others, to the policy of that party, resolving to go a new way to *works*, and to turn their *serious books*, into *Satyricall pamphlets*. Some few attributed it to Mr. *Cartwrights* modest respect to his *Adversary*, who had gotten the upper ground of him, (*Whitgift* being soon after made *BP.* and *Arch Bishop*) though in my minde this would more *heighten*, then abate their opposition.

8. The *Nonconformists* though over-powered for the present in *Parliament*, yet found such favour therein, that after the dissolution thereof, they presumed to erect a *Presbytery* at a *Wandsworth* in *Surrey*. Eleven *Elders* were chosen therein, and their *Offices*, and general rules (by them to be observed) agreed upon and described, as appears by a bill indorwed with the hand of Mr. *Field*, the *Lawyer* (as I take it) of that place, but living in *London*. Mr. *Smith of Mickham*, and Mr. *Craue* of *Roughampton*, (neighbouring villages) are mentioned for their approbation of all passages therein. This was the first-born of all *Presbyteries* in *England*, and *Secundum usum Wandsworth*, as much honoured by some, as *Secundum usum Sarum* by others.

9. It may seem a wonder that the *Presbyterian discipline*, should ripen sooner in this country Village then in *London* itself, whereas yet they were not arrived at so formall a constitution, though we may observe two sorts of *Ministers*:

First Mr.	1 Field.	5 Bonham.	Afterwards Mr.	1 Charke.	5 Cheston.
	2 Wilcox.	68 Insloe.		2 Travers.	6 Crouke.
	3 Standen.	7 Crane.		3 Barber.	7 Egerton.
	4 Jackson.	8 Edmondis.		4 Garatner.	8 —

The former of these were principally against *Ministers* attire, and the common prayer booke. The later, endeavourd the modelling of a new discipline, and it was not long, before both streams uniting together, *Nonconformity* began to bear a large and great Channell in the *City of London*.

10. This same year happened a cruell massacre in *Paris*, the *French* Protestants being hidden thither under the pretence of a nuptiall solemnitie. But never were such black favours given at a wedding, *Admirall Coligny*, (the pillar of the reformed Church) being slain in his bed on *Bartholomewes*, whose day then, and for some years after, was there remarkable for wet weather.

Several reasons
of Mr.
Cartwright
not replying
again.

The first Pres-
bytery in
England, set
up at Wand-
sworth in Sur-
rey
a B. Cartwright
English Scot-
tizing 1.
Book. cap. 1.

The chief
non-confor-
mists in
London.

The massacre
in Paris.

N n n 2

Bartholomewus

Bartholomewus flet, quia Gallicus occubat Atlas.
Bartholomew bemoans with rain
The Gallike Atlas thereon slain,

* Camdens
 Eliz. in hoc
 anno.

Two impistref
 for discover-
 ed. a Strm Chro-
 nicle pag.
 672. & alij.

Anabaptists
 discovered.
 a Strm Chro-
 nicle pag.
 679.

Eleven of
 them con-
 demned.
 b folm p. 680.

A Divines
 letter to the
 Queen to for-
 bear burning
 them.

William Cecil Lord Burley * invited to be there, wisely kept himself at home, otherwise he perchance our *Englifo* *Xeffor*, had been sent the same way with the *French Atlas*, and ten thousand Protestants of name and note slain in that City within three days.

11. Let not the following passage be censured for *superfluous* in this our Booke, whose omission would be condemned as a *defect* by others, ^a *Agnes Bridges* a maid about 20, and *Rachel Pinder* a girl about 12. years old, so cunningly counterfeited themselves posselt with the Devil, that they deceived many Ministers in *London*, from whom more widome and less credulity, might justly have been expected. Thus these liars, belied the *father of lies* by their dissimulation. And now what praying, and preaching, and fasting, was there to dispossessethem, to the no small derision of prophane perions when their forgery was discovered. However such *seffing* may be punished, when the others shall have their *erroneous judgement* pardoned, and *well-intended charity* rewarded. Soon after those impostresses were detected, penance at *St. Pauls-cross* on them imposed, by them publicly (and for outward view) penitently performed, the present beholders satisfied, the formerly deluded rectified, to be more wise, and wary for the future.

12. Now began the *Anabaptists* wonderfully to increase in the Land, and as we are sorry that any *Countrymen* should be seduced with that opinion, so we are glad that *Englifs* as yet were free from that infection. For on *Easter day* was disclosed a *Congregation of Dutch* ^a *Anabaptists* without *Algate* in *London*, whereof seven and twenty were taken and imprisoned, and foure bearing faggots at *Pauls Cross* solemnly recanted their dangerous opinions.

13. Next moneth one *Dutchman* ^b and ten women were condemned, of whom, *One woman* was converted to renounce her errors, *eight* were banished the Land, *two* more so obdurate, that command was issued out for their burning in *Smithfield*. But, to reprieve them from so cruel a death, a *grave Divine* sent the following letter to *Queen Elizabeth*, which we request the Reader to peruse, and guesst at the *Author* thereof.

*SE*renissima, Beatissima Princeps, Regina illustrissima, Patrie Decus, Seculi Ornamentum. Ut nihil ab animo meo omni que expectatione absit longius, quam ut maiestatis tue amplissimam excellentiam molesta unquam interpellatione obturbarem: ita vehementer dolet silentium hoc, quo hactenus constanter sum usus, non eadem constantia perpetuo tueri ita ut volebam licuisse. Ita nunc præter spem ac opinionem meam nescio qua infelicitate exeat, ut quod omnium volebam minime, id contra me maxime faciat hoc tempore. Qui cum ita vixerim hucusque, ut molestus fuerim nemini, invidius nunc cogar contra naturam Principi etiam ipsi esse importunus, non re ulla aut causa mea, sed aliena inductus calamitate. Que quo acrior sit & laetior sit hoc acciores mihi addit ad deprecandum stimulos. Nonnullos intelligo in Anglia hic esse non Anglos, sed adventitios, Belgas quidem opinor, partim viros, partim feminas, nuper ob improbatam dogmata in iudicium advocatos. Quorum aliquot feliciter reduci publicæ luerunt penitentia, complures in exitum suum condemnati, idque redissimè meo iudicio saltem esse arbitror. Iam ex hoc numero unum esse aut alterum audio, de quibus ultimum exultationis supplicium (nisi succur-

Anno
 Dom.
 1572.

1573

Aug.
 15.

1575

April
 2

May
 15.

Anno
 Regni
 Eliz.
 18.

Anno
 Dom.
 1575.

rat tua pietas) brevi sit statuendum, Qua una in re duo contineri perspicio, quorum alterum ad errorum pravitatem, alterum ad supplicii acerbitatem attinet. Ac erroribus quidem ipsis nihil possit absurdius esse, quam eorum esse qui dubitat, mirorque tam sæda opinionum portenta in quaquam potuisse Christianos cadere. Sed ita habet humane infirmitatis conditio, si divina paulatim luce destituti nobis relinquimur, quo non ruimus precipites? Atque eundem hoc nomine Christo gratias quam maximas habeo, quod Anglorum hodie neminem huic insanie asinum video. Quod igitur ad pharnaticas istas sectas attinet, eas certe in republica nullo modo forendis esse sed idonea comprimendas correctione censeo. Verum enim vero ignibus ac flammis, pice ac sulphure assuetis virum miserorum corpora torrescere iudicii magis cecitate quam impetu voluntatis errantium, durum istud ac Romanis magis exempli esse quam Evangelicæ consuetudinis videtur, ac plane ejusmodi, at nisi à Romanis Pontificibus, aulicis Innocentio tertio primum profuisset, nunquam istum Perillitaurum quisquam in mitem Christi ecclesiam importavisset. Non quod maleficis deleteris, aut erroribus cuiusquam faveam dicta hæc esse velim, vitæ hominum, ipse homo quam finis, sævo ideoque sævo, non ut erret, sed ut rescipiat. Ac neque hominum solum, vitam & pecudibus ipsis optulari possem. Ita enim sum (stultie fortassis hæc de meipso, at verè dico) macellum ipsum ubi mactantur etiam pecudes, vix prætereo, quin tacito quodam doloris sensu mens refugiat. Atque eundem in eo Dei ipsius valde admiror, venerorque toto pectore clementiam, qui in iumentis illis bratis & abiectis, que sacrificiis olim parabantur, id prospexerat, ne prius ignibus mandarentur, quam sanguis eorum ad Basilicæ altaris essunderetur. Unde disceremus in exigendis suppliciis, quamvis iustis, non quid omnino rigori liceat, sed ut clementia simul adhibita rigoris temperet asperitatem.

Quamobrem si tantum mihi apud Principis tanti maiestatem audere liceret, supplex pro Christo rogarem clementissimam hæc regie sublimitatis excellentiam pro auctoritate hæc mea, qua ad vitam multorum conservandam pelleret, Te divina voluit clementia, ut vitæ si fieri possit (quid enim non possit iis in rebus auctoritas tua?) miserorum parcaur, saltem ut horrore obstitatur, atque in aliud quodcumque commutetur supplicii genus. Sunt ejectiones, inclusiones retrusæ, sunt vincula, sunt perpetua exilia, sunt signata, & quæcumque aut etiam patibula, id unum valde deprecor, ne pice ac flammis Smithfieldianas jam diu saulissimis tuis auspiciis hæc usque, sopitas sinas nunc recandescere. Quod si ne id quidem obtineri possit, id saltem omnibus supplicandi modis effragito tunc à maximo pectoris tui implorans, ut menssem tamen unum aut alterum nobis concedas, quo interim experiamur, an à periculosis erroribus deleteri Dominus ut resuscitant, ne cum corporum iactura, anime pariter cum corporibus de æterno periclitentur exitio.

This letter was written by Mr. *John Fox* (from whose own hand I transcribed it) very loath that *Smithfield* formerly consecrated with *Martyrs* ashes, should now be prophaned with *Hereticks*, and desirous that the *Papists* might enjoy their own *Monopolie* of cruelty in burning condemned Persons. But though *Queen Elizabeth* constantly called him *Her Father Fox*, yet herein was she no dutifull Daughter, giving him a flat* deniall. Indeed damnable were their impieties, and the necessitated to this severity, who having formerly punished some *Traitours*, if now sparing these *Blasphemers*, the world would condemn her, as being more earnest in asserting her own safety, then Gods honour. Hereupon the *Writ* of *Heretico comburendo* (which for seventeen years had hung only up in terror) was now taken down and put in execution, and the two *Anabaptists* burned in *Smithfield*, died in great a horroure with crying and roaring.

* As to the saving of their lives, if after a monthes reprieve and conference with Divines, they would not recant their errors, a *Stow* in print

not equally rigid, but *Coleman, Burton, Hallingham, and Benson* out-did all of their own opinions. Thus those *bares* which are *ejusdem farinae* (of the same meale, yea of one *Batch*, out of the same *Oven*) are not all hard and crucialike.

The death
and praise of
Math. Parker.

17. The death of *Matthew Parker, Arch-Bishop of Canterbury*, added much to their increafe. He was a *Parker* indeed, carefull to keep the fences, and shut the gates of *Discipline* against all such *Night-Stealers* as would invade the same. No wonder then if the tongues and pens of many were whetted against Him, whose complaints are beheld by discreet men, like the exclamations of *Tinantly-Schollers* against their *Masters* severity, correcting them for their faults. This *Arch-Bishop* was an excellent *Antiquarie* (without any *Anticknesse*) a great *Benefactour* to *Benet Colledge* in *Cambridge*, on which he bestowed many *Manuscripts*, so that that *Librarie* (for a private one) was the *Sun of English Antiquity* in those dayes, though now no more then the *Moon*, since that of *St. Robert Cottons* is risen up.

His memory
carefully
aspected.

a Mr. Prince
in his Book
of the treason
of Prelates
pag. 149.

18. But a large *Author*, though not daring to deny due praises to his memory, causelessly taxed him for being too *Pontifical* in his buildings and *Festivals*. Particularly he charged him, that whereas the *Pope* thundred out an *Excommunication* against *Queen Elizabeth*, yet (saith he) I read of no *refutation* made of it by this *Arch-Prelate*, as if this were such a *sin of omission* in him, and he bound by his place to answer every *Romish railing Rabshtick*. But let him know that in his learned *Book of Antiquitates Britanice*, he hath laid down those *Historical* grounds, which may be improved to the bairing of the whole *Herd of Popish Bulls*, or if you will to make all those *Bubbles* *smoke* to nothing. A worke, out of which his *Accuser* hath taken so much, that he cannot pretend to the commendation of *Industrie* (the poorest praise of a *Writer*) being no better then a *lazier Translatour*. And as the *Spleen* is subservient to the *Liver*, to take from it only the most putrid and feculent blood, so hath he solely transcribed thence (and from *Bp. Godwins Catalogue*) the faults and failings of all the *English Prelacie*, passing over in silence their due and just commendation. *Ed. Grindall* succeeded him in his place, a *Prelate* most *PRIMITIVE* in all his conversation.

His exempla-
ric wife.

b In D. Par-
kers life, ex-
tant in Trin
Hall Library
in Cambridge.

19. We must not forget *Margaret the Wife of Arch-Bishop Parker*, a pattern for all *Prelates Wives*. In the reign of *King Henry the eighth*, though seven years contracted (by mutuall consent forbearing marriage, then unlawful for *Clergie-men*) such her fidelity, that she was deaf to richer proffers. When married under *Edward the sixth*, so modest, that *Bp. Ridley* asked, whether *Ms. Parker had a sister*, intimating that such a *Consort* would make him recede from his resolution of a single life. In *Queen Maries* dayes, not only great her patience to partake of, but industry to relieve her *Husbands* wants. In *Queen Elizabeths* time, so admirable her humility, as no whit elated with prosperity.

Priviledges
obtained by
St. F. E. for
English Ca-
tholics.

20. *St. Francis Englefield*, of whom formerly in the *Colledge of Valladolid*, to leave a Monument to posterity, of his industry and good will to the *Catholic Cause*; He with *William Allen* obtained of *Pope Gregory* the thirtieth, thirteen *Indulgencies* for the *English Nation* and the *wil-wifers* of their *Conversion*. Whereof this the first,

That whosoever should carry about him such consecrated Beads, fast on *Wednesday*, forbear one meal on *Saturday*, pray for the Holy Father the *Pope*, the peace of the Church, and chiefly for the reconciling of *England, Scotland, and Ireland*, to the Church of *Rome*, should have an hundred years pardon. But if this fast be observed with bread and water, a thousand years pardon.

It

Anno
Dom.
1575.

May
17.

1576 18.

Anno
Regin.
Elizae.
19.

June
6.

20.
July
4.
5.
6.

It may seem in some sort an argument for the Antiquity of those *Indulgences*, that the resent of the vivacity of the ancient Patriarchs before the Flood in pardoning so many years above the possibility of our age. Now what becommeth of the *Surplus-age* of these *Pardons* after the Parties life, let others dispute. Namely, whether *Indulgentia moritur cum persona*, or whether they be bequeathable by will, and in case the person dies *Intestate*, fall like *goods and Chattells* to his next heir. Sure I am *St. Francis* is beheld by *Catholics* as a *Benefactour General* to our *Nation*, and these *Grants* were solemnly passed *sub anno Piscatoria*, and *Glorietius* attesting the same. This *St. Francis* was afterwards buried in the *English Colledge at Valladolid in Spain* having bountifully contributed to the erecting thereof.

The death of
B. Pilkington

21. *James Pilkinton Bp. of Durham* ended his life, formerly *Master* of *St. Johns Colledge* in *Cambridge*. He was (as appeareth by many of his letters) a great *Connivior* at *Nonconformity*, and eminent for commencing a *Suite* against *Queen Elizabeth*, for the lands and goods of the *Earls of Northumberland and Westmerland* after their attainder, as forfeited to him *Prince Palatine* within his *Diocess*. But the *Queen* prevailed, because on her charges she had defended *Bishop and Bishoprick* against that *Rebellion*, when both his *Infant-Daughters* (conveyed away in *Beggars cloaths*) were fought for to be killed by the *Papists*. These afterwards with four thousand pounds apiece, were married (the one to *St. James Harrington*, the other to *M^r. Duncce of Bark-shire*) which portions the *Courtiers* of that age did behold with envious eyes, for which the *Bishoprick* sped no whit the better.

And of Mr.
Deering.

22. The same year concluded the life of *Edward Deering* an eminent *Divine*, born of a very ancient and worthy family in *Kent*, bred *Fellow of Christs Colledge* in *Cambridge*, a pious man and painful *Preacher*, but disaffected to *Bishops and Ceremonies*. Once preaching before *Queen Elizabeth*, he told her, that when in persecution under her sister *Queen Mary*, her Motto was *Tanquam Ovis* as a sheep, but now it might be, *Tanquam indomitum juvenca* as an untamed Heifer. But surely the *Queen* still retained much of her ancient Motto as a sheep, in that she patiently endured so publick (and conceived causeless) reproof, in inflicting no punishment upon him, save commanding him to forbear further preaching at the *Court*.

A strange
mortality at
Oxford.

23. *Rowland Jenkes*, a *Popish Book-seller* was indicted at the *Summer Assizes* in *Oxford*, for dispersing of scandalous Pamphlets defamatory to the *Queen and State*. Here, on a suddain happened a strange mortality, where-

<i>St. Robert Bell</i> , Lord Chief Baron, a great Lawyer.	<i>Mr. De Oile</i> , High Sheriff.	<i>Mr. Kerle</i> .	Gentlemen of good ac- count.
<i>St. Robert De Oile</i> .	<i>Mr. Danvers</i> .	<i>Mr. Greenwood</i> .	
<i>St. Will. Babington</i> .	<i>Mr. Fettiplace</i> .	<i>Mr. Foster</i> .	
	<i>Mr. Hare-Court</i> .	<i>Mr. Webb</i> .	

Sergeant Bernham an excellent Pleader.

Almost all the *Jurists*, and of other persons there present three hundred died in the *Town*, and two hundred more sickning there died in other places within a *Month*. Amongst whom not ^a either *Woman* or *Child*.

24. *Sanders* calleth this, *ingens miraculum*, and ascribeth it as a just punishment on the cruelty of the *Judge* for sentencing the *Stationer*, to lose his Ears. Adding moreover, that the *Protestants* (whose *Philosophers* and *Physicians* could not finde the naturall cause thereof) gave it out, that the *Papists* by *Magick arts* had procured this infection. The best is, his words are no flanders,

a Camden his
Eliz. in boc an.
b Smeu Cloro.
pag. 681.
Improved by
Papists to their advan-
tage.
De schismate
pag. 375.
St. Peter Bacon
his judgement
of infectious
fnelis.

Deſignatus
1575. 87. 5.
St. Peter's
his judge ment
of ſubjects
findeſ.

a Naturall
Hill. One
ready, Nam.
914.

Many a Priſt
executed.

The vivacity
of Engliſh
Proſtant
Biſhops.
* We aſſert
in this num-
ber not any
Popiſh Biſh-
ops ſerious
and ſerious
made in the
reign
of K. Edward
The death of
B. Bullingham.
* St. I. Haring
his admiſion
to B. G. Calvin.

25. But heare how a profound Scholler, no leſſe happy in finding, then dili-
gent in ſearching the myſteries of nature, and utterly unconcerned in this
quarrel, delivereth his judgement in the like caſe.

a The moſt pernicious infection next to the Plague, is the ſmell of the Jaile;
when Priſoners have been long, and cloſe, ſtightly kept, Whereof we have
had experience twice or thrice in our time; when both the Judges that ſate
upon the Jaile, and numbers of thoſe that attended the buſineſſe, or were
preſent, ſickned upon it, and died. Therefore it were good wiſdome that
in ſuch caſes, the Jaile were aired, before they be brought forth. Other-
wiſe moſt dangerous are the ſmells of manſ-ſhe, or ſweat putriſied;
For they are not thoſe ſmells, which the Noſtrills ſtreight abhor. and ex-
pell, which are moſt pernicious; But ſuch aires as have ſome ſimilitude
with mans body; And ſo inſinuate themſelves and betray the Spirits.

Of theſe Mortalities mentioned by this Author, the firſt probably was this
at Oxſord (happening within the verge of youthfull memory) the other two
at Heſford in the Reigns of King James, and King Charles. The like chanced
ſome ſoure years ſince at Croydon, in Surrey, where a great depopulation
happened, at the Aſſiſes of Perſons of quality, and the two Judges, Baron
Trotter, and Baron Rhye getting their banes there, died few dayes after. Yet
here no Popiſts were arraigned to amount it to a Popiſt miracle, ſo that Saun-
der's his obſervation is no whit concluſive, naturall cauſes being afforded of
ſuch casualties.

26. We may remember how in the year, One thouſand five hundred
ſeventy and one, a ſevere Law was made againſt ſuch who brought any ſu-
perſtitious Trinkets (Badges of the Romiſh vaiſallage) into England. This Law
lay dormant for theſe laſt fix years, and was never put into execution, that
Popiſts might not pretend themſelves ſurpriſed into puniſhment through the
ignorance of the Law, ſo long a time being allowed unto them, that they might
take ſerious cognizance of the ſaid Statute in this behalf: And therefore let
ſuch Cut-throats who complain of cruelty herein, produce a Precedent of the
like lenity amongſt them uſed to Offenders. But now one Cutbert Maine a
Priſt, was drawn, hanged and quartered at Lanſon in Cornwall, for his ob-
ſtinate maintaining of the Papall power, and one Trigon a Gentleman of that
County, was condemned to loſe of all his goods and perpetuall imprifonment
for affording harbour unto him.

27. Hitherto the Engliſh Biſhops had been vivacious almoſt to wonder.
For neceſſarily preſumed of good years, before entering on their office, in
the firſt of Queen Elizabeth it was much that but five died for the firſt twenty
years of her reign. Whereas now ſeven deceaſed within the compaſſe of
two years. Thus when a generation of contemporary perſons begins to crack,
it quickly falls, and the looſes of their ch-y cottage, commencing it ſeems,
much from the ſame date, at the ſame terme did expire. We will ſeverally
reckon them up, the rather, becauſe all the Remarks of Church-Hiſtory for
thoſe two years, is folded up in their characters.

28. Nicholas Bullingham began the breach, translated from Lincolne to
worceſter, whereat my Author doth much admire, conceiving [belike]
for ſuch advancement a degradation, and can only render this reaſon, that for
his own eaſe he changed a larger, for a leſſer Diocelſ. But what if worce-
ſter were alſo the better Biſhoprick, and ſo the manner ſeat for his old age?

29. William Bradbridge bred in Magdalen Colledge in Oxford, Biſhop of
Exeter, was ſnatched away with a ſudden death. And in the ſame year
Edmond Guſt, Bp. of Saluſbury, bred in Kings Colledge in Cambridge, who

Nov.
30.

Anno
Dom.
1577.

Anno
Regin
Eliza.
20.

Anno
Regin
Eliza.
21.

Jan.
27.
Feb.
28.

Eliz.
22.
June
1.

Feb.
21.

wrote many books (reckoned up by J. Bale) bought and beſtowed more on
the library of Saluſbury, the caſe whereof, was built by Bp. Jewell.

30. Richard Cheyney, Biſhop of Briſtol, holding Glouceſter therewith in
diſpenſation, bred in Cambridge, of whom Mr. * Camden giveth this cha-
racter, that he was Luthero additiſſimus, Moſt addiſſed to Luth. Biſhop
* Godwin ſaith, Luthero additiſſus quā par erat, Perchance more ad-
diſſed to Luther then was meet. Adding moreover, that in the firſt convocation
in the reign of Queen Mary, he ſo earneſtly oppoſed Popery, that he wonde-
reth how he eſcaped with life. But I wonder more, how ſince his death,
the ſcandalous rumour is raiſed, that he died a Papiſt, ſuſpended by Arch-
Biſhop Grindall from his Epiſcopall function, and this one (his ſuccellour in
that See) will perſwade others to believe.

31. However the words of Mrs. Goldſborough (widow to Bp. Gold-
ſborough of Glouceſter) a grave Matron, prevail'd with me to the contrary. Who
at a publick entertainment, in the preſence of many, and amongſt * them of
my judicious friends, gave a juſt check to this falſe report, and avowed that to her
knowledge he died a true and ſincere Proteſtant.

32. Robert Horne ſucceeded. Borne in the Biſhoprick of Durham, bred
in St. Johns in Cambridge, one, valido & ſecundo ingenio, ſaith my Author.
Of a ſpritefull and ſuſtfull wit. One who would go thorough whatſoever he
undertook, be it againſt Papiſts or Nonconformiſts, and his adverſaries playing
with his name, (as denoting his nature hard, and inflexible) nothing moved
him to abate of his reſolution.

33. Thomas Bentham followed him, Biſhop of Coventry, and Leiſchfield,
bred in Magdalen Colledge in Oxford, of whole chriſtian valour in that
Colledge, againſt ſuperſtition in Queen Maries reign, we have ſpoken
before.

34. Richard Cox, Biſhop of Ely, concludes this Bill of Mortality, Tutor to King
Edw. the 6. of whom largely before in the troubles at Frankford, I am ſorry to
much is charged on his memory, and ſo little can be ſaid in his vindication,
and would willingly impute it, not to his want of innocence, but ours, of intel-
ligence. It moves me much his accusation of * covetouſneſſe, dilapidating
(or rather deſignating his Biſhoprick, cutting down the woods thereof) for
which he fell into the Queens diſpleaſure: But am more offended at his
taking (if true) the many ancient manuſcripts from Oxford, under the pre-
ſence of a viſitation. He was an excellent poet, though the verſes written
on his own tombe, are none of the beſt, and ſcarce worth our tranſlating.

Vita caduca vile, ſalveto vita perennis,
Corpus terra tegit, ſpiritus alia petit.
In terra Chriſti Gallus Chriſtum reſenabam,
Da Chriſte in Celis, te ſine fine ſonem.

Frail life farewell, welcome life without end,
Earth hides my corps, my ſoule doth heaven aſcend,
CHRIST'S COCK on earth, I chanted Chriſt his name,
Grant without end, in Heaven I found the ſame.

It ſeems ſome took exceptions at the Epiſtrophe, as parcell-Popiſts, becauſe (though
ſuppoſing his poſſeſſion) praying for the perpetuation of his happineſſe, and on
that account, twenty years after his death, it was partly demolithed.

35. This year alſo St. Thomas Greſham ended his life, whole R-yall-
Exchange in London, with all the Magnificence thereof, could not properly
O o o 2
intitle

Greſham Col.
founded by
St. T. Greſham.

The death of
Biſhop Cox.

* Said to feed
his ſervants
with poud-
red veniſon
(threwly
hurt) to ſave
other meat
St. I. Haring
in his addi-
ons to B. G.

* Camden
Eliz. in Anno
1559.

Followed by
Bp. Bentham.

Bp. Cheyney a
great Lu he-
ran wrong-
fully accuſed
to die a Pa-
piſt.
* Camd. in his
Eliz. 1550.
* In his Cita-
tation of the
Biſhops of
Glouceſter.
* All my
ſearch cannot
finde out ſuch
an Inſtitu-
ment in any
office
His vindica-
tion.
Mr. Langley
the worthy
Schoolmaſter
of St. Pauls.

intitle him to a mention in this our Church-History; had he not also, by his will bequeathed maintenance, for the erecting of a *Colledge* in *Bishops-gate-street*, allowing an annual Salary of fifty pound to severall Professors in *Divinity*, *Civill Law*, *Physick*, *Astronomie*, *Geometry*, *Musick*, and *Rhetorick*. It is therefore no mistake in * *Mercator* when counting three Universities, in *England*, *Cambridge*, *Oxford*, and *London*, seeing the last may be so esteemed, both in relation to the *Inns-of-Court*, and this *Colledge*.

36. The *Family of love*, began now to grow so numerous, factions, and dangerous, that the Privy Councell thought fit to endeavour their suppression. Being now to deduce the Original of this Sect, we desire that the (*lack of Time* on the margin of our Book may *stand still*, intending not to discompose the method of years therein: though we go backward for awhile in our History, to fetch in the beginning of these *Familists*. Most obscure was their Original, according to the Apostles ^a words, *There are certain men crept in unawares*, *Crept in*, shewing the *slownesse* of their pace, and the *lownesse* of their posture. The later proceeding partly from their *Guiltiness*, not daring to go upright; to justifie, avouch, and maintain their doctrine, partly out of *Policy*, to worke themselves in, the ^b more invisibly. But these *Creepers* at first, turn'd *Flyers* afterwarde (*flying Serpents* no contradiction) so that the State accounted it necessary to cut down their arrogancy and increase, whose beginning with the means thereof we come now to relate,

37. One *Henry Nicholas* born in *Amsterdam*, first vented this doctrine (about the year 1550.) in his own country. He was one who wanted learning in himself, and hated it in others, and yet was conceived, (which at first procured pity unto him) though of wilde and confused notions, with absurd and improper expressions, yet of honest and harmless intentions. Men thought him unable, both to manage his Apprehensions whole (as to make sense of them) and too weak by distinctions to parcel and divide them (wanting Logick for that purpose) and yet they charitably conceived, his minde might be better then his mouth, and that he did mean better, then he could interpret his own meaning. For meeting with many ^c places in Scripture, which speak the union and communion of Christians with Christ, Christ with God (how quickly are *mysteries* made *blasphemies*, when unskillfull hands meddle with them?) he made of them a most *carnall-spiritual* exposition.

38. Yea in process of time, he grew so bad, that *charity* it self would blush to have a favourable thought of his Opinions. Not content to confine his Errors to his own Country, over he comes into *England*, and in the later end of the reign of King *Edward* the sixth, joynd himself to the Dutch Congregation in *London*, where he seduced a number of Artificers and silly women, amongst whom two daughters of one *Warwick*, (to whom he dedicated an epistle) were his principal Perverts. Mr. *Martin Microminus*, and Mr. *Nicholaus Charincus*, then the ministers of the Dutch Congregation, zealously confuted his errors, but it seems their Antidotes pierced not so deep as his poisons. Many of our English Nation were by him deceived, and may the Reader but peruse this his *mock-Apostolick* Stile, (his charm to delude silly people therewith) and let him tell me whether the *Ape* did not well deserve a *whip*, for his over-imitation therein,

H. Nicholas through the grace and mercy of God, through the Holy Spirit of the love of Jesus Christ. Raised up by the highest God from the death, according to the providence of God, and his promises. Anointed with the Holy Ghost, in the old age of the holy understanding of Jesus Christ. Godded with

God

Anno Dom. 1580.
Anno Regni Eliz. 13.

* In his Atlas pag. 65.

The obscure Original of the Familists.

a Jude 4.

b Isa. 30. 6.

Hen. Nicholas their first founder.

c John 17. 21, 22, 23. &c.

His mock Apostolick Stile.

d In his Evangelium Regni, or the joyful message of the Kingdom.

God in the Spirit of his love. Illuminated in the Spirit with the heavenly truth, the true light of perfect being. Made here with Christ in the Heavenly goods, of the riches of God. Elected to be a minister of the gracious word, which is now in the last times raised up by God, according to his promises in the most holy service of God, under the obedience of his love.

The followers of this *Nicholas* assumed to themselves the Title of the *family of Love*. *Family* ^a of faith, we finde in Scripture, but this *new-name* was one first invented by, and falsely applied unto this Faction, who might more fitly, from *Nicholas* their father and founder, be stiled *Nicolaitans*, as their name-sakes (*hated by* ^b God for their filthiness) were called so, from ^c *Nicholas* the profelyte of Antioch. These *Familists* (besides many monstrosities they maintained about their Communion with God) attenuated all Scriptures into *Allegories*, and under pretence to turn it into Spirit, made them acry empty, nothing. They counterfeited Revelations, and those not explanatory or applicatory of Scripture, (such may and must be allowed to Gods Servants in all ages) but additionall therunto, and of equal necessity and infallibility to be believed therewith. In a word, as in the small pox, (pardon my plain and homely, but true and proper comparison) when at first they kindly come forth, every one of them may severally and distinctly be discerned, but when once they run and matter, they break one into another, and can no longer be dividedly discovered; so though at first there was a real difference, betwixt *Familists*, *Enthusiasts*, *Antinomians* (not to adde *highflown Anabaptists*) in their opinions, yet (process of time plucking up the Palee betwixt them) afterwards they did so interfere amongst themselves, that it is almost impossible to banke, and bound their severall absurdities.

39. The practices of these *Familists* were worse than their opinions. They grieved the Comforter, charging all their sins on Gods Spirit, for not effectually assisting them against the same: accounting themselves as innocent as the ^d maid forced in the field, crying out, and having none to help her. Yea, St. *Pauls* ^e supposition, *Shall we continue in sin that grace may abound?* was their position. What he started from, they embraced; what he branded with a God forbid, they welcomed with a well done good and faithfull servant: sinning on designe, that their wickedness might be a foile to Gods mercy, to set it off the brighter.

40. The Privie Councell therefore took them into consideration, and tendered unto them this following abjuration.

Whosoever teacheth that the dead which are fallen asleep in the Lord, rise up in this day of his judgement, and appear unto us in godly glory, which shall henceforth live in us everlastingly with Christ, and reign upon the earth, is a detestable heretick. Whosoever teacheth, that to be born of the Virgin Mary, out of the seed of David after the flesh, is to be expounded of the pure doctrine out of the seed of love, is a detestable Heretick. Whosoever teacheth, that Jesus Christ is come again unto us according to his promise, to the end, that they all which love God, and his righteousness, and Christ, and perfect being, might presently enter into the true rest, which God hath prepared from the beginning for his elect, and inherit the everlasting life, is a detestable heretick.

No fewer than ten of the Privy Councell tendered this abjuration to each Familist, but with what success I finde not. If any of these Familists were of

a Gal. 6. 10.

b Rev. 2. 6. c Acts 6. 5.

The Familists worse in practice than opinion. d Deut. 22. 27. e Rom. 6. 1.

Their abjuration.

Ofs. 10.

^a See Ruthersford's survey of the Spiritual Antiquities pag. 11.

Persons and Campian come into England Their several characters
b Camlers Eliz. Anno 1580.

of their opinion in *Higher Germany*, who were called *Liberi Fratres, Free Brethren*, who maintain'd themselves *delivered by Christ from all covenants, vows, and debts*, (if from prison too on deniall of payment, it were excellent) all was to little purpose, seeing a bird may as soon be impounded, as these spirits confin'd by any oaths, or carnall obligation. Pals we from them to others more dangerous, because more learned, even the Jesuits (hoping at last to light on the temperate zone, when we have done with these dull, frozen, ignorant Sectaries, and fiery, torrid, overactive Papists) whereof two principall ones, *Persons*, and *Campian*, living at *Rome*, importun'd his Holiness for license to come over into *England*.

41. Having obtained this gracious faculty, over they come into *England*, and distill superstition, and disloyalty into the Queens Subjects. This *Persons* was a *Summerfet-shire* man, formerly of *Balcol Colledge* in *Oxford*, till for his ^b dishonesty he was expelled with disgrace. But, what *Oxford* cast away for dross, *Rome* received for gold, entertaining, and rewarding him as a man of a daring, and undertaking spirit, and of a nature turbulent, and seditious. *Campian*, born in *London*, and bred in *St. Johns Colledge*, of the same University (whereof he was Proctor Anno 1568.) was one of a sweet nature, constantly carrying about him the charms of a plausible behaviour: of a fluent tongue, and good parts, which he knew how to shew to the best advantage. These two effectually advanced the Roman cause, appearing in moe severall shapes than *Proetus* himself, in the disguised habits of Souldiers, Courtiers, Ministers of the word, Apparitours, as they were advised by their profit, and safety: and, as if his Holiness had infused an ubiquitariness into them, they acted in city, court, and country. *Persons* was the axe to hew knottie controverfies, where deep learning was needfull; *Campian* was the plainer to come after him, and smooth matters with his eloquence; yea, the former frighted fearfull people into Popery with his fierceness, the later flattered them in it with his courteous behaviour. But, none can give a better account of *Campians* proceedings, then this his own letter which followeth.

To the right Reverend Father *Everard Mercurian*,
Provost General of the Society of *Jesuf*.

"After that, trusting on Gods goodness, I live now the fifth moneth in these parts, I thought it my duty, Reverend Father, to acquaint you by letters, what the state of our matters is, and what it is likely to be. For I know full well, that you desire to know, what I do, what I hope, how I profit, and that both out of constant care for the common good, and also out of the great love you bear unto my self. The former I wrote from *St. Omers*, now receive in few words, what things have since happened unto us.

"I impute it as proceeding from Divine Providence, that, whereas I had waited foure full dayes for a ^c profperous winde; at last on the fifth (which was the feast of *John Baptist*, and my tutelary Saint, to whom I had often commended both my cause, and journey) at even we put

Anno Dom. 1580.
Anno Regni Eliz. 23.

^c A good wind which blows a naitour to T-buane.

"put forth to sea. The next day very early we arrived at *Dover*, I and my little man, where we escaped very narrowly, that both of us were not taken. Being commended, we appear before the Major of the town, he conjectures severall things, guessing us to be, what indeed we were, namely, enemies to the heretical party, lovers of the old religion, that we had dissembled our names, gone away for Religion, being return'd with desire to propagate it. One thing he pres'd that I was *Allen*, which I denied, (and if need had been) I would have depol'd the contrary on my oath.

"At last he determines, and this he often repeats, that we ought to be sent with a guard to the Privie Council. Nor do I know who altered his minde, except it were God, to whom in the mean time I made my silent supplication, using the intercession of *St. John*, by whose favour I came thither. Presently out came the ^b old man (well fare his heart for it) it is our pleasure (said he) that you shall be dismissed. Farewell. Away we flew. These and the like things, which here I finde, when I recount them with my self, I am confirm'd in this opinion, that when the matter shall make more for Gods glory, then I shall be taken, and not before. I arrive at *London*. A good Angel led me, without my knowledge to the same house, which had formerly received Father *Robert*. Many Gentlemen run to me, salute me, cloath me, ^d adorn me, arm me, send me out of the city. Every day almost I ride about some coast of the Country. The harvest is altogether very great. Sitting on my horse I meditate a short Sermon, which coming into the house. I perfectly polish. Afterward if any come to me, I discourse with them, or hear their confessions. In the morning, Service being done, I make a Sermon, they bring thirstie ears, and most frequently receive the Sacraments.

"In the administering of them we are assisted by the Priests, whom we finde every where. Thus it comes to pass, that both the people are pleased, and the worke is made less wearisome unto us. Our Countrymen which are Priests, being themselves eminent for learning, and holiness, have raised such a reverend esteem of our Order, that I conceive, that Veneration which the Catholics give us, is not to be mentioned but with some ^e fear. Wherefore the more care is to be taken, that such as shall be sent as a supply unto us (whom now we very much want) may be so ^f qualified, that they may well undertake all these things. Above all things, Let them be well exercised in preaching. We can not long ^g escape the hands of Hereticks, so many are the eyes, the tongues, and treacheries of our enemies.

"I am in a most antick habit, which I often ^h change, as also my name. Just now I read a letter, in whole front it was written, *Campian is taken*. This old song now fo rings in mine ears, wheresoever I come, that very fear hath driven all fear from me. My life is alwaies in my hand. Let them that shall be sent hither for our supply,

^a Ominous that his foot should stumple at the threshold, newly landed in the Kingdom. 'Tis probable, he that was suspected at his coming in, will be detected before he's going out.

^b See how a crafty equivocating Jesuite, is an over-much for a country well meaning Magistrate.

^c Caiaphas. Truly prophesied, if truly applied.

^d Hen, quanta pariter? Oh pitifull perfection enough almost to make an Epicure complain of hard usage.

^e Left the world should know, how simple people give, and thankles Jesuits take so much honour, where so little is due.

^f With fair tongues, false hearts, cunning heads, and bold faces: *Campian* is the copie, and the rest must be like him.

^g His Predications were indited from his guiltiness. Offenders fear what they deserve.

^h His often Changing speaks him but a vaingiant coward in the cause.

ⁱ Homo multarum nominum, non boni nominis.

"supply, bring this along with them, well thought on before hand.

"But the comforts which are mingled in this matter, are such, as not only do recompence the fear of pain, but any pains whatsoever, with an infinite pleasure; namely, a pure conscience, unconquered strength, incredible zeal. Eminent work we have effected, innumerable number of converts, high, low, of the middle rank, of all ages, and sexes. Hence it is grown into a proverb amongst the Hereticks themselves, that if any of them be better natur'd than others, they presently call them *a Catholic*, who will pay the debts which they owe. Infomuch, that if any Catholics should chance to use a man hardly, he is expostulated with in this respect, that in no case such things ought to be done by men of their profession.

"In brief, heresie is ill reported of all, nor is there any sort of men more vile, and rotten then are their Ministers. We are deservedly full of indignation, that in so bad a cause, men so unlearned, so wicked, so dilolute, so vile, do domineere over most flourishing wits.

"Most threatening edicts are carried about against us. By warines, and the prayers of good people. and (which is the main) by Gods goodness, we have in safety gone over a great part of the Island. I see many forgetting themselves to be carefull for us. Something happened in those dayes by Gods will, which I did not so much as hope for.

"I had articulately set down in writing our points, and certain most equal demands, confessing my self to be a Priest of the Society, coming with an intent to amplifie the Catholick faith, teach the Gospel, administer Sacraments. I requested audience of the Queen, and the Peers of the Realm, and challenged my adversaries to the combat. I resolved to keep one copy to my self, that it might be carried to the Judges with me; another I had committed to my friend with this intent, that if they took me, and my copy, the other should presently be spread abroad.

"My friend did not conceal it, he published it; it is worne in every mans hand. Our adversaries are stark mad. Out of their Pulpits their Preachers answer, that they indeed desire it, but the Queen is not willing, that matters now being settled, there should be any farther Sedition. They rend us with their railings, call us Seditious, Hypocrites, yea and Hereticks also, which is most laughed at. The people in this point are altogether ours. This Errour hath made marvelously for our advantage. If we be commanded on the Publick Faith, *deus in non curiam*. But they intend nothing less.

"All our Prisons are filled with Catholics, new ones are preparing. Now at last they openly maintain, that it is better to deliver a few Traitors over to death, then to betray the souls of so many men. Now they say nothing of their own Martyrs, for we conquer in Cause,

"Number,

"Number, Dignity, and the Opinion of all men.

"We produce, for a few Apostates, or Coblers burnt, Bishops, a [Regulus] petty Princes, Knights, and most eminent of the Gentry, (mirrors of learning, honesty, and wisdom) the choicest youth, illustrious Matrons, The rest of middle estate almost innumerable, all of them at once, or every day consumed. Whilst I write these things, a most cruel persecution rageth. The house is sad; for they presage, either the death of their friends, or that to save their lives, they must hide, be in prison, or suffer the loss of all their goods; yet they go on courageously.

"Very many even now are reconciled to our Church. New Souldiers insist their names, and old ones freely shed their blood. Herewith, and with these holy sacrifices, God will be merited, and out of doubt, in short time we shall overcome. You see therefore Reverend Father, how much we need your sacrifices, prayers, and heavenly assistance.

"There will be some in England, who may provide for their own safety; and there will be those, who may promote the good of others. Man may be angry, and the Devill mad: so long the Church here will stand, whilst the shepherds are not wanting to their sheep. I am hindred with a report of a most present danger, that I can write no more at this time. Let God arise, and let his enemies be scattered.

a Not one Popish Bishop nor tenth, (nor Peers of the Realm, save for a small rebellion) in all the Queens Reign. Whereas in the Marian dayes, we had an Archbishop, and foure Bishops burnt, for meer matters of conscience.

Farewell.

Edmond Campian.

* Secretary *Walsingham*, one of a steadie head (no more than needfull for him, who was to dive into such whirle-pools of State) laid out for *Campians* apprehension. Many were his lime-twigs to this purpose. Some of his Emisaries were bred in Rome it self. It seems his Holiness was not infallible in every thing, who paid pensions to some of *Walsinghams* spies sent thither to detect Catholics. Of these, *Sled* and *Eliot* were the principal. Surely these Setters could not accomplish their ends, but with deep dissembling and damnable lying. If any account such officers evils, I deny it not, but adde them to be necessary evils, in such a dangerous juncture of time. Always set a — to catch a —; and the greatest dear-stealers, make the best Parke-keepers. Indeed these spies were so cunning, they could trace a labyrinth, without the guidance of a clew of thread; and knew all by corners at home, and abroad. At last *Eliot* snapt *Campian* in his own lodging, and in great triumph he was carried to the Tower.

42. The Papists tell us of seven deadly racks in the Tower, all of them exercised on some or other their prisoners therein. One rack called the *Duke of Exeters*, the other the *Seavengers daughter*, and these haply had their grand-children: God keep all good men in the joyfull ignorance of them, and their issue. *Campian* is laid * thrice, or four times, to have been tortured on them, *ad lacerationem, ac quassationem omnium membrorum*; if the report thereof be not rackt beyond the proportion of truth. However we request the ingenuous;

* *Campian* caught by *Walsingham* secret.

Pretended cruelty in racking Papists.

* *Sanders De Schif. Anglicanae* pag. 409.

Excused in
some degree.
a *Ribzkontia*
his continu-
ation of
Sanders de
Schif. Ang. in
his *Utriusq. Ar.*
1591 Moneth
of March.

b *Camb. Eliz.*
in this year.

Persons his
three wonder-
full escapes.

c *Continuatio*
Sanders De
Schif. Ang.
pag. 494.

d *Vide Skeld.*
of *Mira.* pag.
25. & *Gee* his
One sent out
of the Inare
71.
Our observa-
tion on his
fourth escape.
e *Acts* 12. 7. &
Acts 16. 25.

Persons poli-
tically recur-
eth to Rome.

43. First, to consider, there scarce passed a leap-year, wherein the Papists did not lay their eggs, or hatch some treason against the Queen, which excuseth such severity used to detect conspiracies. Secondly, I finde when Father *Briant*, a Priest was rack'd most cruelly, he confesseth, *se nihil quicquam doloris sensisse, That he felt no pain at all.* Were this false, I wonder so religious a man would report it; were it true, I wonder that *Campion* (every inch as religious as *Briant*) had not the same miraculous favour indulged to him. Thirdly, *Campion* presently after his racking, wrote letters with his own hand; which shews he was not so disloynted, with such cruelty as is pretended. Lastly, those who complain of *Campions* (such cruelty as is pretended. Lastly, those who complain of *Campions* usage have forgotten, or will not remember, how *Anne Askue*, and *Cuthbert Simpson* (on whom no shadow of treason could be charged) were most cruelly, and causelessly rack'd by Popish persecutors, as a preface to their ensuing martyrdom.

44. We leave *Campion* for a time in a safe place, where we are sure to finde him at our return, to behold how it fared with Father *Persons*, diligently sought for by *Walsingham's* letters, and therefore as eminent for making his three escapes, as writing his three conversions.

1. By hiding himself in a stack of hay, hard by a publick Inne, whither messengers were sent to attach him.
2. Being amuled with grief, and fear, and fright, he could not finde an house in London (otherwife well known unto him) whither he intended to go, and by losing his way saved his life, that place being beset with fouldiers to apprehend him.
3. When scarce gone out of an house on the *Thames* side, but the same was searched by the officers, who routed an armie of crucifixes, medalls, *Agnus Dei's*, and other Popish trinkets therein.

To these a fourth may be added, more ^d miraculous than all the rest, when *Persons* was apprehended by a Purservant at Northwich in Cheshire, and put into a chamber fast bolted, and licked upon him, the doore did, three times together, miraculously, and of its own accord stie open.

45. By the Readers favour, as I dare not deny belief to this passage attested by a Catholick Father: so I cannot but wonder thereat. *Peter*, and *Paul*, each of them had once their prison doors open: *Persons* exceeds them both, three severall solemn times his prison was set open. Did he not tempt Divine providence, which once, and again offered unto him a way to escape, to expect a third call to come forth? Had Providence (angry that the courtesie twice rendred, was not accepted) left him alone, none would have pited him if caught, and sent to keep company with his dear friend Father *Campion* in the Tower.

46. But *Persons* knew full well, that miracles (though cordials in extremity) are no bill of fare for mens daily diet, and therefore he must not constantly expect such wonderfull deliverances. Besides, no doubt he remembered what was said in the fable; though this his good Genius had help'd him at a dead lift, yet the same intended not to wear out all his shooes, and to go barefoot himself, in making a trade constantly to preserve him. Wherefore, *Juniores ad labores*, Let younger men take the task, and trouble upon them. This wary bird would not be caught, to whistle in the cage to the tune of *Walsingham*. Wherefore over he went to Rome, and there slept in a whole skin, as good reason it was, so great a Generall should secure his person from danger.

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SECTION IIII.

To Mr. James Bovey of London
Merchant.

ONE (if not the only) good which our civill warr hath produced, is, That on the ransacking of Studies, many manuscripts, which otherwise would have remained concealed, and usefull only for private persons, have been printed for the publick benefit. Amongst which, some may suspect the following letter of Arch-Bishop Grindall to be one.

But to clear that scruple, I must avow, that a * Reverend person was proprietary of an authentick Copy thereof, before the thing plunder was owned in England, and may (I shall well hope) notwithstanding his gray hairs remain so, after it is disclaimed.

* A. D. of
Armagh.

I.



Now that a Parliament and Convocation, beeing this year called, the latter appeared rather a trunk, than a body, because *Edmond Grindal*, Arch-Bishop of *Canterbury*, groning under the Queens displeasure, was forbidden access to the Convocation. Whereupon, it began sadly (not to say fully) without the solemnity of a Sermon, abruptly entering on the small business they had to doe.

Some hotspurs therein motioned, that they should refuse to meet together, till their company were compleated, and the Arch-Bishop restored unto them. But the gravity of the rest soon retrenched this distemper, and at last all agreed, that *Tobias Watthew*, Dean of *Christ Church* (commanding a pure, and fluent pen) should in the name of the Convocation, draw an humble supplication to Her Majesty for the restitution of the Arch-Bishop to his place, which was done according to the tenour following.

P p p 2

Serenissimae,

A petition in
the name of
the whole
convocation
for the restitu-
tion of
Arch-Bishop
Grindal.

Serenissimæ, ac Potentissimæ Reginæ Elizabethæ,
Angliæ, Franciæ, & Hiberniæ Reginæ,
Fidei Defensatrici &c.

Etsi Majestatem Regiam sive verbo, sive scripto interpellare (Serenissima Princeps Elizabetha) non decere, nisi rariis; non licere, nisi gravius de causis arbitramur: tamen cum precipiat Apostolus, ut, dum tempus habeamus, beneficium omnibus, maxime vero domesticis fidei, committere nullo modo possumus, quin illud hoc tempore a Tua Celsitate humiliter contendamus, quod nobis ad petendum utile, & necessarium; toti Ecclesiæ, & Reipublicæ ad obtinendum salutare, & fructuosum; Tui denique Majestati ad concedendum, persicile, & honorificum sit futurum. Quamquam igitur acerbissimè dolemus, & contristamur, Reverendissimum Patrem, Cantuariensem Archiepiscopum, post tot annos, in tantam, tamque diuturnam Majestatis Tui offensionem incidisse; tamen valde vehementer speramus, non veniam adepturos, si pro uno multo, pro Archiepiscopo Episcopi, pro tanto Præsule tot Ministri, serio, & suppliciter intercedamus. Quod si deprecantium auctoritas in petitione valeat, hæc causa jamdum à nobilibus viris; si voluntas, ab amicissimis; si experientia, à prudentissimis; si religio, à reverendissimis; si multitudo, à plurimis: sicut nostræ partes nulle nunc aliæ videantur, quam ut orationem cum illorum rationibus, nostras preces cum illorum petitionibus supplicissimè conjungamus.

Ut enim Cæsar Octavius iunctissimus propterea fuisse scribitur, quod apud cum quoties quisque voluit, dixit, & quod voluit, dum humiliter; sic ex infinitis illis virtutibus, quibus Regium Tuum pectus abundè cumulat, vix ulla vel Majestati Tui honorificentior, vel in populum Tuum gratiosior existit, quam in admittendis hominibus facilitas, in causis audiendis lenitas, prudentia in discernendis, in satisfaciendis pietas, & clementia. Nihil est enim tam populare quam bonitas, atque Principes ad præpotentem Deum nulla re propius accedunt, quam offensionibus deponendis, & obliviscendis injurijs; nos dicimus septies, sed septuagies septies. Nam, si decem milia talentorum dimittantur nobis; nonne nos fratribus, conservis, subditis, centum denarios condonabimus? Liceat enim nobis illud Christi præceptum, ad istud institutum, bona Tua cum pace accommodare. Præsertim cum hortetur Apostolus, ut mansuetudo nostra nota sit omnibus; Christusque jubeat, ut misericordes simus sicut Pater noster celestis misericors est. Vinum in vulnus infundere salutare est, & salutaris oleum; Christus utrumque adhibuit. Judicium cantare, Domino iunctum est, ac iunctus misericordiam; David utrumque perfecit. Gratiola est in omnibus hominibus clementia, in Proceribus gratiosior, in Principe vero gratiosissima. Gloriosa est Regi mansuetudo, Regina gloriosior, Virgini vero gloriosissima: si non semper, at sepius; si non in omnes, at in pios; si non in vulgus, at in Magistratus, at in Ministros, at in eum qui in tam sublimi loco constitutus, magnà apud nos auctoritate, magnè apud alios existimatione, summà in Sacratissimam Tuam Majestatem fide, & obsequantia præditus; ut non sæpe in vitâ deliquisse, sed semel tantum in vitâ dispendisse videatur, idque non tam præstata voluntate, quam tenerrima conscientia, cuius tantam esse vim, magni auctores, & optimi quisque viri scripserunt, ut quicquid, eâ vel reclamante, vel errante, vel hæsitante fiat, non leve peccatum esse statuerint. Ac ut, quod verum est, in-

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genus & humiliter attendamus; & illud omnium quod unum agitur, vel necessario silentio, vel voluntariâ oblectatione obtrahamus: Si laudabile est, vitam non modo ab omni crimine, sed suspitione criminis, liberam traduxisse, traduxit; si bonum, Religionem ab omni, non modo Populicâ corruptela, sed à schismaticâ pravitate, integram conservare, conservavit; si Christianum, non modo, propter iustitiam, persecutionem passum esse, sed per ceteras nationes propter Evangelium, oberrasse; & passus est, & oberravit.

Que cum ita sint (Regina Clementissima) omnes hæc nostræ voces ad Celsitudinem Tuam proficere, hoc unum demississimè, & quam fieri potest subjectissimè precompentur, idque per singularem naturæ Tui bonitatem, per antea Tui vite consuetudinem, per pietatem Regim in subditos, per charitatem Christianam in inimicos, perque eam, qua reliquos omnes & privator, & Principes excelsis lenitatem; ut velis Majestatem Tuam mansuetudine, iustitiam misericordiâ, iram placabilitate, offensionem indulgentiâ mitigare; & Archiepiscopum marore fructum, & debilitatum, non modo extollere jacentem, sed Ecclesiam ipsi, ipsum Ecclesiæ, Tuis civilis, suis fratribus, exteris nationibus, denique pijs omnibus tandem aliquando restituere. Quod si fecerit Majestas Tua, vel potius cum fecerit (quod enim summè cupimus, summè etiam sperare iunctum est) non dubitamus, quin illum Reverendissimum Patrem, supplicem, & abjectum, non tam à pedes, quam ad natus Tuos perpetuis habitura. Ita Celsitati Tui persanctè pollicemur, nobis neque in Ecclesiâ constituenda curam, neque in Religione propagandâ studium, neque in schismaticis tollendis diligentiam, neque in hoc beneficio præcipue recolendo memoriam, neque in ferendo quæ debemus gratias, gratiam animi benevolentiam nullo inquam tempore defuturam.

Domini Jhesu Majestatem Tuam, ad Reipublicam tranquillitatem, ad Ecclesiæ conservationem, ad sue veritatis amplificationem, omni felicitatis genere divinisimè prosequatur.

This petition, though presented with all advantage, found no other entertainment than delays, which ended in a final denial; it being daily suggested to the Queen, that *Grindal* was a great patron of the *prophesings* (now set up in severall parts of the land) which, if permitted to take place, would in fine prove the bane of the Church, and Commonwealth.

2. These *prophesings* were founded on the Apostles' precept, *For ye may all prophesie one by one, that all may learn, and all be comforted*; but so, as to make it out, they were faine to make use of humane prudential additions, modelling their *prophesings* as followeth.

1. The Ministers of the same precinct, by their own appointment (not strictly standing on the old division of Deanries) met at the principal place therein.
2. The junior Divine went first into the pulpit, and for halfe an hour, more or less (as he could with clearness contraſt his meditations) treated upon a portion of Scripture, formerly by a joynt-agreement assigned unto him. After him, foure or five more, observing their seniority successively dilated on the same text.

3. At

The model and method of prophesings.
a 1 Cor. 14.
13.

3. At last a grave Divine, appointed on purpose (as *Father of the Art*) made the closing sermon, somewhat larger then the rest, praising the pains, and performance of such, who best deserved it; meekly, and mildly reproving the mistakes, and failings of such of those, if any were found in their Sermons. Then all was ended as it was begun with a solemn prayer: and at a publick refection of those Ministers together (with many of the Gentry repairing unto them) the next time of their meeting was appointed, text assigned, Preachers deputed, a new Moderator elected, or the old one continued, and so all were dissolved.

This exercise proved (though often long) feldome tedious; and peoples attentions, though travelling farr, were little tired, because entertained with much variety.

3. However, some inconveniences were seen, and more foreseen by wife (or at least suspected by fearfull) men, if these *prophecies* might generally take place in the land.

1. Many modest Ministers, and those profitable Preachers in their private Parishes, were loath to appear in this publick way, which made them undervalued, slighted and neglected by others.
2. Many young men, of more boldness than learning, readines, than solidity, carried away the credit, to the great disheartning of those of more age, and ability.
3. This comfort of Preachers kept not always time and tune amongst themselves, much jarring of personal reflections often disturbing their harmony.
4. Many would make impertinent excursions from their text, to inveigh against the present discipline, and government of the Church. Such-Preachers being more plausible to the people, generally best pleased with them, who manifest their displeasure against the present authority.
5. A wife person was often wanting to moderate the Moderator, partially passing his censures, rather according to affection, than judgement.
6. People factiously cried up, some one Minister, some another, to the disgrace of Gods Ordinance.
7. These *prophecies*, being accounted the *fares* for spiritual merchandizes, made the weekly markets for the same holy commodities, on the Lords day, to be less respected, and Ministers to be neglected in their respective Parishes.
8. In a word, the Queen was so perfectly prepossessed with prejudice against these *prophecies*, (as if they foretold the rise of schisme, and faction) that she was implacably incensed against Arch-Bishop Grindal, as the principall Patrone, and promoter thereof.

However the good Arch-Bishop, to vindicate himself, and state the usefulness of these *prophecies*, wrote a large letter to the Queen: and although we cannot exactly tell the just time thereof; yet, knowing it will be welcome to the pious reader at any time, here we present the true copie thereof.

* To the day and month being confident this was the year.

With

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With most humble remembrance of bounden duty to your Majesty. It may please the same to be advertised, that the speeches which it pleased you to deliver unto me when I last attended on your Highness concerning the abridging the number of Preachers, and the utter subversion of all learned exercises, and conferences amongst the Ministers of the Church, allowed by the Bishops and Ordinaries have exceedingly dismayed and discomforted me: not so much for that, the said speeches sounded very hardly against my own person, being but one particular man, and not so much to be accounted of; but most of all, for that the same might lead to the publick harme of Gods Church, whereof your Majesty by office ought to be Nutricia, and also the heavy burden of your conscience before God if they should be put to strict execution. It was not your Majesties pleasure then (the time not serving thereto) to hear me at any length concerning the said two matters then expounded. I thought it therefore my duty by writing to declare some part of my mind unto your Highness, beseeching the same with patience to read over this which I now send written with my own rude scribbling hand, which seemeth indeed to be of more length then it is: for I say with Ambrose Ad Valentinianum Imper: Scribo manu mea, quod sola legas. Madam, first of all I must, and will during my life, confess that there is no earthly creature to whom I am so much bounden as to your Majesty, who (notwithstanding mine insufficiency, which commendeth your grace the more) hath bestowed upon me so many and so great benefits, as I could never hope for, much less deserve. I do therefore according to my bounden duty, with all thanksgiving, bear towards your Majesty a most humble, thankfull, and faithfull heart, and that knoweth he, that knoweth all things: Neither do I intend ever to offend your Majesty in any thing, unless in the cause of God, or his Church by necessity of office and burden laid upon me, and burden of conscience, I shall thereunto be enforced, and in these cases, which I trust in God shall never be urged upon me. If I should use disssembling silence, I should very ill requite so many your Majesties, and so great benefits. For in so doing, both you might fall into perill towards God, and I my self into endles damnation. The Prophet Ezekiel termeth us Ministers of the Church Speculatores, and not Adulatores. If we therefore see the sword coming by reason of any offence towards God, we must of necessity give warning, else the blood of those that perish will be required at our hands. I beseech your Majesty thus to think of me, that I do not conceive any ill opinion of you, although I cannot assent unto those two Articles then expounded. I do with the rest of all your good Subjects acknowledge, that we have received by your government, many and most excellent benefits, as amongst others, freedom of conscience, suppression of Idolatry, sincere preaching of the Gospell, with publick peace and tranquillity. I am also perswaded that ever in these matters which you seem to urge, your meaning and zeal is for the best: the like hath happened to many of the best Princes that ever were, yet have not refused afterwards to be better informed, and instructed out of Gods word: King David so much commended in the Scriptures, had no evil meaning, when he commanded the people to be numbered, he thought it good policy in so doing, to understand what forces he had in force to employ against Gods enemies, if occasion so required: yet afterwards saith the Scripture, his own heart stroke him, and God by the Prophet Gad, reprobated him for his offence; and gave him for the same, choice of three hard penances, that is to say, Famine, warre, and Pestilence. Good King Ezechias of curtesie, and good affection, shewed to the Embassadors of the King of Babylon, the treasures of the house of God, and of his own house, and yet the Prophet Isaiah told him, that God was therewith displeased. The godly King Jeholaphat making league

The most remarkable letter of Arch-Bishop Grindal, in defence of Prophecies and Church jurisdiction.

league with his neighbour King Ahab, and of like good meaning no doubt was likewise reprehended by Jehu the Prophet in this forme of words; Impio prebæc auxilium, & ijs qui oderunt Dominum, amicitia iungeris, Ambrose writing to Theodosius the Emperor, useth these words; Novi pietatem tuam erga Deum, lenitatem in homines, oblectatus sum beneficijs tuis &c. and yet for all that, the said Ambrose doth not forget in the same Epistle to perswade the said Emperor, to revoke an ungodly Edict, wherein he had commanded a godly Bishop to reedifie a Jewish Synagogue pulled down by the Christian people. And so to come to the present case, I may very well use to your Highness, the words of Ambrose above written, Novi pietatem &c. But surely I cannot marvell enough, how this strange opinion should once enter into your minde; that it should be good for the Church to have few preachers. Alas Madam, is the Scripture more plain in any thing, then that the gospell of Christ should be plentifully preached: and that plenty of labourers should be sent into the Lords harvest, which being great and large, standeth in need, not of a few, but of many workmen. There was appointed to the building of Solomons material Temple artificers and labourers, besides 3000. overseers: and shall we think, that a few preachers, may suffice to the building and edifying of the spirituall Temple of Christ, which is his Church: Christ when he sent forth his Disciples and Apostles, said unto them, Ite, prædicate Evangelium omni creaturæ; but all Gods creatures cannot be instructed in the gospell, unless all possible means be used to have multitudes of preachers and teachers to preach unto them: Sermo Christi inhabitat in vobis opulenter, saith S. Paul Col. 3: and 2 Tim. 4. Prædica sermonem, insta tempestivè, intempestivè, argue, increpa, exhortare &c. which thing cannot be done without often and much teaching and preaching. To this agreeth the praise of Christs Apostles, 'Qui constituebant per singulas Ecclesias presbyteros. Acts 14. S. Paul likewise writeth to Titus, 1. Huius rei gratia, reliqui te in Cræta, ut quæ desunt, pergas corrigere, & constituas oppidatim Presbyteros. And afterwards describes how the same presbyters were to be qualified, not such as we are compelled to admit for mere necessity, unless we should have a great many of Churches utterly desolate: but such indeed as were able to exhort, per suam doctrinam, & contradicentes convincere. And in this place, I beseech your Majesty to note one thing necessary to be noted, which is this. If the Holy Ghost prescribeth expressly, that preachers should be placed oppidatim, how can it then well be thought, that three or foure preachers may suffice for a shire: Publick and continuall preaching of Gods word, is the ordinary means, and instrument of the salvation of mankind. S. Paul calleth it the Ministry of reconciliation of man unto God: by the preaching of Gods word, the glory of God is increased and enlarged, faith nourished, and charity increased; by it the ignorant are instructed, the negligent exhorted and incited, the stubborn rebuked, the weak conscience comforted, and to all those, that sin of malicious wickedness, the wrath of God is threatened: By preaching also, due obedience to God and Christian Princes, and Magistrates, is planted in the hearts of Subjects, for obedience proceedeth of conscience, conscience is grounded upon the word of God, and the word of God worketh his effect by preaching; so as generally where preaching wanteth, obedience faileth. No Prince ever had more lively experience hereof then your Majesty hath had in your time, and may have daily; if your Majesty comes to the City of London never so often, what gratulations, what joy, what comfort of the people is there to be seen? Tea, what acclamations and prayers to God for your long life; and other manifest significations are there to be heard, of inward and unfeigned love, joyed with most humble and hearty obedience are there to be heard? whereof commendeth this Madam, but of the continuall preaching of Gods word in that City, whereby that people hath

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hath been plentifully instructed in their duty towards God and your Majesty. On the contrary, what bred the Rebellion in the North? was it not Papistry, and ignorance of Gods word, through want of often preaching in the time of that rebelling? were not all men of all states that made profession of the gospell, most ready to offer their lives for your defence? in so much that one poore parish in York-shire, which by continuall preaching, hath been better instructed then the rest. Halifax I mean was ready to bring three or foure thousand able men into the field, to serve you against the said rebels. How can your Majesty have a more lively trial and experience of the effects of much preaching, or little or no preaching? the one worketh most faithfull obedience, the other working most unnatural disobedience and rebellion; but it is thought that many are admitted to preach, and few able to do it well, that unable preachers be removed is very requisite, if ability and sufficiency may be rightly weighed and judged, and therein I trust as much is, and shall be done as can be; for both I for my own part, let it be spoken without any ostentation, I am very careful in allowing of such preachers only, as be able both for the knowledge in the Scriptures, and also for testimony of their godly life and conversation; and besides that, I have given very great charge to the rest of my brethren, the Bishops of this Province to do the like, we admitted no man to the office of preaching, that either professed Papistry, or puritanisme, the graduates of the Universities are only admitted to be preachers, unless it be some few, which have excellent gifts of knowledge in the Scriptures, joyed with good utterance and godly persuasions. I myself procured above 40. learned preachers and graduates within less then these six years to be placed within the Diocess of York, besides those I found there, and there I left them, the fruits of whose travell in preaching, your Majesty is like to reap daily by most assured dutifull obedience of your Subjects in those parts. But indeed this age judgeth hardly, and nothing indifferently of the ability of preachers of our time, judging few or none to be able in their opinion, which hard judgement groweth upon divers ill dispositions of men. St. Paul doth command the preaching of Christ crucified be abscque eminentia sermonis, but in our time, many have so delicate eares, that no preaching can satisfy them, unless it be sauced with much sweetness and exornation of speech, which the same apostle utterly condemneth, and giveth this reason, ne evacuatur crux Christi. Some there be also, that are mislikers of the godly reformation in religion now established, wishing indeed, that there were no preachers at all, and so by depraving of ministers, impugnè religion, non aperto Martis, sed in cuniculis, much like to the Popish Bishops in your fathers time, who would have had the english translation of the Bible called in, as evil translated, and the new translation thereof to be committed to them, which they never intended to performe. A number there is, and that exceeding great, whereof some are altogether worldly minded, and altogether bent covetously to gather worldly goods and possessions, serving all carnall, vain, dissolute, and lascivious life. Voluptatis amores, magis quam Dei, & semetipsos deciderunt ad patrandum omnem inmunditiam cum aviditate. Eph. 4. 19. and because the preaching of Gods word, (which to all Christians conscience is sweet, and delectable) to them, having cauterizatas conscientias is bitter and grievous, for as St. Ambrose saith super Psal. 119. quomodo possum verba Dei dulcia esse in faucibus tuis, in quibus est amaritudo? There they wish also that there were no preachers at all, but because they dare not directly condemne the office of preaching, so expressly commanded by Gods word, for that the same were open blasphemy, they turne themselves altogether, and with the same meaning as others do, to make exceptions against the persons of them that be admitted to preach. But God forbid Madam, that you should open your eares to any of these wicked persuasions, or any way to diminish the preaching of Christs gospell for that you would ruinate

altogether at length. Cum defecerit propheta, dissipabitur populus. Pro. 27. saith Solomon. Now where it is thought that the reading of godly Homilies, set forth by public authority may suffice (I continue in the same mind I was, when I attended upon your Majesty) the reading of Homilies hath his commodities, but it is nothing comparable to the office of preaching. The godly preacher is learned in the gospell. Fidelis servus qui novit, who can apply his speech to the diversity of times, places, and hearers, which cannot be done in homilies. Exhortations, reprehensions, and persuasions are uttered with more affections to the moving of the hearers in sermons, then in Homilies. Besides, Homilies were devised by godly Bishops in your brothers dayes, only to supply necessity, by want of preachers, and are by the statute, not to be preferred, but to give place to sermons, where-fore they may be had, and were never thought in themselves to contain alone sufficient instruction for the Church of England; for it was then found (as it is found now) that this Church of England hath been by appropriations, and that not without sacrilege spoiled of the livings, which at the first were appointed to the office of preaching and teachings, which appropriations were first annexed to Abbeys, and after came to the crown, and now are disposed to private mens possessions, without hope to reduce the same to the originall Institution. So that at this day in my opinion, where one Church is able to yield sufficient living to a learned preacher, there are at the least seven Churches unable to do the same, where there be ^{soules} (the more is the pity) there are not seven pounds a year reserved for the Minister. In such parishes as it is not possible to place able preachers for want of convenient stipend, if every flock might have a preaching pastor, which is rather to be wished then hoped for, then were reading of Homilies altogether unnecessary, but to supply that want of preaching Gods word, which is the food of the soul, growing upon the necessities before mentioned, both in your brothers time, and in your time also, certain Homilies have been devised that the people should not altogether be destitute of instruction, for it is an old proverb, better a loaf then no bread. Now for the second point, which is concerning the learned exercises and conferences amongst the ministers of the Church, I have consulted with divers of my brethren the Bishops, who think of the same as I do, a thing profitable to the Church, and therefore expedient to be continued, and I trust your Majesty will think the like, when your Majesty shall have been informed of the matter and order thereof, what authority it hath of the Scriptures, what commodity it bringeth with it, and what discommodities will follow if it be clean taken away. The authors of this exercise are the Bishops of the Dioceses where this same is used, who by the law of God, and by the Canons and Constitutions of the Church now in force, have authority to appoint exercise to their inferiour Ministers for encrease of learning and knowledge in the Scriptures, as to them seemeth most expedient, for that pertaineth ad disciplinam clericalem; the time appointed for this exercise is once in a month, or once in twenty or fifteen dayes at the discretion of the Ordinary. The time of this exercise is two hours, the place the Church of the appointed for the Assembly, the matter entreated of, is as followeth; some text of Scripture before appointed to be spoken is interpreted in this order. First, the occasion of the place is shewed, Secondly, the end. Thirdly, the proper sense of the place. Fourthly, the property of the words, and those that be learned in the tongues, shewing the diversity of interpretations. Fifthly, where the like phrases are used in Scriptures. Sixthly, places of Scripture that seem to repugne are reconciled. Seventhly, the arguments of the text are opened. Eighthly, it is declared what virtues and vices are therein couched, and to which of the commandments they do appertain. Ninthly, how the like hath been wrested by the adversary if occasion so require. Tenthly and lastly, what doctrine of faith and manners the said text doth contain; the conclusion is with a prayer for your Majesty, and all estates as

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is appointed by the book of Common-Prayer, and a psalm. These orders following are also observed by the said exercise. First, two, or three of the gravest and best learned pastors are appointed of the Bishops, to be Moderators in every Assembly, no man may speak unless he be first allowed by the Bishop with this proviso, that no lay man be suffered to speak at any time, no controversy of this present time and state, shall be moved and dealt withall, if any attempt the contrary, he is put to silence by the Moderator, none is suffered to glance openly or covertly at persons publick or private; neither yet any one to confute one another, if any man utter a wrong sense of scripture, he is privately admonished thereof, and better instructed by the Moderators, and other his fellow Ministers, if any man use immoderate speeches, or unreverend gesture or behaviour, or otherwise be suspected in life, he is likewise admonished as aforesaid: if any man do vilify or break these orders, he is presented to the Bishop to be corrected. The ground of this, or like exercise is of great and ancient authority; for Samuel did practise such like exercises in his time at Naioth in Ramath, and Bethel, 1 Sam. 10. 2, 19. So did Elizeus the prophet at Jerico, which studious persons in those dayes were called filij Prophetarum the disciples of the Prophets, that being exercised in the knowledge and study of the scriptures, they might be able men to serve in Gods Church as that time required. St. Paul also doth make express mention 1 Cor. 14. that the like in effect was used in the primitive Church, and giveth order for the same, that 2, or 3, should speak (by course he meaneth) and the rest shall keep silence. That exercise in the Church in those dayes St. Paul calleth Prophetia, and the speaker Prophetas, terms very odious in our dayes to some, because they are not rightly understood, for indeed propheta in that and like places of the same Paul doth not, as it doth sometimes signifie prediction of things to come, which things, or which gifts, is not now ordinary in the Church of God, but signifieth thereby the assent and consent of the scriptures. And therefore doth St. Paul attribute unto these that be called Prophetas in that chapter doctrinam ad edificacionem, exhortacionem, & consolationem. This gift of expounding and interpreting the scriptures, was in St. Pauls time given unto many by a speciall miracle without study, so was also by miracle the gift to speak strange tongues which they had never learned. But now miracles ceasing, men must attain to the Hebrew, Greek and Latine tongues &c. by travell and study, God giveth the encrease; so must men also attain by the like means to the gifts of expounding and interpreting the scriptures, and amongst other helps, nothing is so necessary as these above named exercises and conferences amongst the ministers of the Church; which in effect are all one with the exercises of students in Divinity in the Universities, saving that the first is done in a tongue understood, to the more edifying of the learned hearers. Howsoever report hath been made to your Majesty concerning these exercises, yet I and others of York, whose names are noted as followeth. 1. Cantuariensis. 2. London. 3. Winc. 4. Bathon. 5. Litchfield. 6. Gloucester. 7. Lincolne. 8. Chester. 9. Exon. 10. Meneven. als. Davids. Hereof as they have testified unto me by their letters, have found by experience, that these profits and commodities following have ensued of them. 1. The ministers of the Church are more skillfull, and more ready in the scriptures, and more apt to teach their flocks. 2. It withdraweth them from idleness, wandring, gaming &c. 3. Some afore suspected in doctrine, are brought to the knowledge of the truth. 4. Ignorant ministers are driven to study, if not for conscience, yet for shame and fear of discipline. 5. The opinion of lay men touching the ableness of the Clergy is hereby removed. 6. Nothing by experience beateth down popery more then that. 7. Ministers, as some of my brethren do confess, grow to such knowledge by means of those exercises, that where afore were not able Ministers, not 3, now are 30, able, and meet to preach at Pauls-crofs, and 40, or 50, besides able to instruct

The word
not being co-
mely written, I
have let it
stand, (as
sometimes
before and
after) prefer-
ring to refer
the same to
the Indifferent
Reader's own
conscience,
then to im-
pute my guess
upon him.

their own Cures; so as it is found by experience the best means to encrease knowledge in the people, and to continue it in the learned, only backward men in religion, and contemners of learning, in the countries abroad do set against it; which in truth doth the more commend it: the dissolution of it would breed triumph to the adversary, and great sorrow and grief to the favourers of religion, contrary to the counsell of Ezekiel 13. 18. who saith, Cor iusti non est contristandum, and although some have abused this grace and necessary exercise, there is no reason that the malice of a few should prejudice all. Abuses may be reformed, and that which is good may remain, neither is there any just cause of offences to be taken, if diverse men make divers senses of one sentence of Scriptures, so that all the senses be good, and agreeable to the analogie and proportion of sathis, for otherwise we must needs condemn all the ancient Fathers, and divers of the Church, who most commonly expound one and the same text of scripture diversly, and yet all to the good of the Church. and therefore doth Basil compare the scriptures to a well, out of which the more a man draweth, the better and sweeter is the water. I trust when your Majesty hath considered and weighed the premises, you will rest satisfied, and judge that no such inconveniences can grow to such exercises as these, as you have been informed; but rather the clean contrary, and for my own part, because I am well assured by reasons, and also by arguments taken out of the holy scriptures, by experience the most certain seal of sure knowledge, that the said exercises for the interpretation and exposition of the scriptures, and for the exhortation and comfort drawn out of the same, are both profitable to encrease knowledge amongst ministers, and tendeth to the edifying of the hearers. I am enforced with all humility, and yet plainly to profess, that I cannot with safe conscience, and without the offence of the Majesty of God, give mine assent to the suppressing of the said exercises, much less can I send out any injunction for the utter and universall subversion of the same. I say with S. Paul, I have no power to destroy, but only to edify, and with the same Apostle, I can do nothing against the truth, but with the truth. If it be your Majesties pleasure for this or any other cause to remove me out of this place, I will with all humility yield thereunto, and render again unto your Majesty that which I have received of the same. I consider with myself, quod terrendum est incidere in manus Dei viventis. I consider also, quod qui facit contra conscientiam (divinis in rebus) ædificat ad gehennam. And what shall I win if I gained, I will not say a Bishoprick, but the whole world, and lose my own soul? Beare with me I beseech you Madam, if I chuse rather to offend your earthly Majesty, then to offend the heavenly Majesty of God. And now being sorry that I have been so long and tedious to your Majesty, I will draw to an end, most humbly praying the same, that you would consider these short petitions following. The first that you would refer all the Ecclesiasticall matters which touch religion, or the Doctrine or Discipline of the Church unto the Bishops, and Divines of the Church of your Realm, according to the example of all Christian Emperours and Princes of all Ages: for in deed they are to be judged as an ancient Father writeth; in Ecclesia seu Synodo, non in Palatino. When your Majesty, hath questions of the laws of your Realm, you do not decide the same in your Court or Palace, but send them to your judges to be determined. Likewise, for the duties in matters in Doctrine or Discipline of the Church, the ordinary way is to defer the decision to the Bishops, and other head Ministers of the Church. Ambrose to Theodosius useth these words. Si de causis pecuniaris comites tuos consulis: quanto magis, in causa religionis sacerdotes Domini æquum est consulas. And likewise to the Emperour Valentinian Epist. 32. Si de fide conferendum est, Sacerdorum debet esse iusta collatio, si enim factum est Constantino Augusta memoria principi qui, nullas leges ante præmisit, sed liberum dedit

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dedit iudicium Sacerdotis. And in the same place, the same Father saith, that Constantius the Emperour, son to Constantine the great, began well, by reason he followed his Fathers steps at the first, but ended ill, because he took upon him difficile intra Palatinum iudicare, and thereby fell into Arianisme, a terrible example. The said Ambrose so much commended in all histories for a goodly Bishop, goeth further, and writeth to the said Emperour in this forme. Si docendus est episcopus a laico, quid sequitur? laicus ergo dicitur, & Episcopus audiat a laico: At certe, si vel scripturarum seriem divinarum, vel vetera tempora retractemus, quis est qui abundat in causa fidei, inquam fidei, episcopus solere de Imperatoribus christianis, non imperatores de episcopis iudicare? would God your Majesty would follow this ordinary, you should procure to your self much quietness of minde, and better please God, avoid many offences, and the Church should be more peaceable and quietly governed, much to the comfort and quietness of your Realm. The second petition I have to make to your Majesty is this, that when you deal in matters of faith and religion, or matters that touch the Church of Christ, which is the Spouse bought with so dear a price, you would not use to pronounce so resolutely and peremptorily, quasi ex autoritate, as you may do in civil and extern matters, but always remember, that in Gods cause, the will of God, and not the will of any earthly creature is to take place. It is the antichristian voice of the Pope. Sic volo, Sic jubeo, stet pro ratione voluntas. In Gods matters, all Princes ought to bow their Septers to the Sen of God, and to ask counsell at his mouth what they ought to doe; David exhorteth all Kings and Rulers to serve God with fear and trembling. Remember Madam, that you are a mortall creature, look not only (as was said to Theodosius) upon the people, and princely array, wherewith you are apparelled, but consider within, what it is that is covered therein. Is it not flesh and blood, is it not dust and ashes, is it not a corruptible body which must return to her earth again. God knoweth how soon? Must you not one day appear, ante tremendum tribunal crucifixi, ut recipias ibi prout gesseris in corpore, five bonum five malum. 2 Cor. 5. And although you are a mighty Prince, yet remember that he that dwelleth in heaven is mightier, as the Psalmist saith, 76. Terribilis est qui aufert spiritum principum, terribilis super omnes reges. Wherefore I beseech you Madam in visceribus Christi, when you deal in these religious causes, set the Majesty of God before your eyes, laying all earthly majesty aside, determine with your self to obey his voice, and with all humility, say unto him, non mea, sed tua voluntas fiat. God hath blessed you with great felicity in your reign now many years, beware you do not impute this same to your own deserts, or policy, but give God the glory, and as to instruments and means, impute your said felicity, first, to the goodness of the cause which you set forth, I mean Christs true religion. And Secondly, to the sighs, and groans of the Godly in fervent prayer to God for you, which have hitherto as it were tied and bound the hands of God, that he could not pour out his plagues upon you and your people, most justly deserved. Take heed that you never think of declining from God, lest it be verified of you which is written of Joah 2 Cron. 24. who continued a Prince of good and godly government for many years together, and afterwards, cum corroboretur esset, elevatum est cor ejus in interium suum & neglexit Deum. You have done many things well, but unless you persevere to the end, you cannot be blessed; for if you turn from God, then will he turn his mercifull countenance from you, and what remaineth then to be looked for, but only a horrible expectation of Gods judgement, and an heaping up of Gods wrath against the day of wrath. But I trust in God your Majesty will always humble your self under his mighty hand,

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and goe forward in the godly and zealous sitting forth of Gods true religion, alwayes yielding true obedience and reverence to the word of God, the only rule of faith and religion. And if you so doe, although God hath just cause many wayes to be angry with you, and us for our unthankfulness. Yet I doubt nothing, but for his own names sake, he will still hold his mercifull hand over us, shield and protect us under the shadow of his wings, as he hath hitherto done. I beseech God our heavenly Father plentifully to pour his principall spirit upon you, and alwayes direct your heart in his holy fear.

Amen, Amen,

What could be written with more spirit, and less animosity? more humility and less dejection? I see a *Lambe* in his own, can be a *Lion*, in God, and his churches Cause. Say not that *orbitas* and *senectus*, (the two things which made the man speak so boldly) the Tyrant only encouraged *Grindall*, in this his writing, whose necessary boldness did arise, partly from confidence in the goodness of the cause, for which, partly from the graciousness of the Queen to whom he made his address. But alas all in vain, *Leicester* had so filled her Majesties eares with complaints against him, there was no room to receive his petition.

4. Indeed *Leicester* cast a covetous eye on *Lambeth-House*, alledging as good arguments for his obtaining thereof, as ever were urged by *Ahab* for *Naboths-Vineyard*. Now *Grindall*, though generally condemned for remissness in this kinde, (parting with more from his *See*, then ever his successors thanked him for) stoutly opposed the alienating of this his principal Palace, and made the *Leicesterian* Party to malice him, but more hereof hereafter. Mean time may the Reader take notice, that a great Scholar and Statesman, and no Enemy to the *Hierarchie*, in his worthy considerations about *Church-Government*, (tendred to King *James*) conceiveth, that such *Prophecys* which *Grindall* did favour, might be so discreetly cautioned and moderated, as to make them without fear of faction profitable for advancing of learning and Religion. But so jealous were some Bishops of that Age, of these *Prophecys* (as having too much *Presbyterian Analogue*, and *classical* Constitution therein) they decreed the motion of them as *Schismatical*.

5. I finde no mortality of *Protestant Worthies* this year. But amongst the Catholics much moan for the death of *Allan Cope*, (*Harpfields* great correspondent, and) Agent for those of his Religion at *Rome*, where he died, and was buried in the English Colledge, and *George Bullock* bred in St. *Johns* in *Cambridge*, and after lived in *Antwerpe* in the Monastery of St. *Michaels*.

6. Now began Priests and Jesuits to flock faster into *England*, than ever before; having exchange of cloaths, and names, and professions. He, who on *Sunday* was a Priest, or Jesuite; was, on *Monday*, a Merchant, on *Tuesday*, a Souldier; on *Wednesday*, a Courtier; &c. and, with the *sheers* of equivocation (constantly carried about him) he could cut himself into any shape he pleased. But, under all their new shapes, they retained their old nature; being akin in their turbulent spirits, to the wind pent in the subterranean concavities, which will never be quiet, untill it hath vented it self with a state-quake of those countries wherein they abide. These disilld traiterous principles into all people wheresoever they came, and endeavoured to render them disaffected to Her Majesty; maintaining, that She

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a Plotarch. Morals.

Lambeth house Grindalls guilt.

6 In Grindalls character at his death. c. St. Francis Bacon.

The death of Cope and Bullock.

Popish Jesuits swarmed into England.

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She neither had nor ought to have any dominion over Her Subjects, whilst She perished in an heretical distance from the Church of *Rome*.

7. Hereupon the Parliament, which now met at *Westminster*, was enforced; for the security of the State, to enact severe laws against them. First, that it should be treason to draw any from that faith established in *England*, to the *Romish* religion. Secondly, that it should be treason to be reconciled to the *Romish* religion. Thirdly, that to maintain or conceal any such person longer then twenty days, should be imprisonment of fifteen. Fourthly, that saying mass should be two hundred marks penalty, and one years imprisonment. Fifthly, hearing Mass should be one hundred marks penalty, and one years imprisonment. Sixthly, absence from the Church one month, fineable at twenty pounds. Seventhly, all they shalbe imprisoned, who will not or cannot pay the forfeiture. Eighthly, it was provided, that such should pay ten pounds a month, who kept a School-master in their house, who repaired not to Church. Where by the way we may mention, that some since conceive themselves to have discovered a defect in this law, because no order is taken therein against Popish School-mistresses. And although School-master may seem of the common gender, and inclusive of both sexes, yet by the letter of the law all School-teachers (which did mischief to little children) evaded the punishment. Thus when authority hath carefully shut all doores, and windows imaginable, some little offenders will creep through the crannies thereof.

8. When Sovereigns have made laws, Subjects sometimes take the boldness to sit in judgement upon them; to condemn them for just, or condemn them for cruel, as here it came to pass. Some (and those far enough from all Popery) milked the imposing of *monitions* on mens consciences. If the Mass were lawfull, let it freely be permitted; if unlawfull, let it wholly be prohibited. It is a sad case to make men pay dear for their damnation, and so sell them a license to do that, which the receivers of their money conceive to be unlawful. It is part of the character of the *Whore of a Babylon* (which Protestants generally apply to *Rome*) that she traded, or, made a mart of the souls of men: as this was little better.

9. Others, not disliking a pecuniary penalty, yet conceived the proportion thereof unreasonable. Twenty pounds a month; a vast summe (especially as exacted by *lucrative monies*, consisting of twenty eight dayes, and so making thirteen moneths in the year) enough to shatter the contentment of a rich mans estate. They commended the moderation of the former Statute, which required twelve pence a Sunday of all such, as could not give a reasonable excuse of their absence from Church. That did smart, yet did not fetch blood, at the worst, did not break bones. Whereas now twenty pounds a month, paid severally by every Recusant for himself, and as much for his wife (which, though one flesh in Divinity, yet are two persons in law) held so heavy as to cripple their estates. And as the rich hereby were almost undone: so the poore Papists (who also had souls to save) paid wholly unpunished, paying nothing, because unable to pay all the penalty. And, although imprisonment was imposed by law on persons not solvable, yet officers were unwilling to cast them into gaole, where they might lie, and fill the goals, and rot without hopes of enlargement.

10. Larger were the debates both then, and since, in discourse, and writing about the capital punishment, in taking away the lives of Jesuits. Some being zealous for the vigorous execution of those laws, and others as earnest for the confining only of Jesuits close prisoners, during their life; conceiving it conducing most to the tranquillity of the Kingdom, But see their reasons.

It is safest for *England* with vigour and rigour, to inspirit the laws, and put Jesuits to death,

It is safest for *England* to keep Jesuits in perpetual durance, without taking away their lives,

1. Their

Necessary severity of the Parliament against them.

Many against monitions for conscience.

a Rev. 18. 13.

Others conceive the proportion of the fine unreasonable.

Arguments pro, and con, whether Jesuits are to be put to death.

1.

Their breath is contagious to English aire, whose appearance in any Protestant-State, is as sure a presage (as the playing of *Perpoisses* above water) that foul weather is to follow therein.

2.

It would render the reputation of our State lighter in the balance of the best friends thereof, if it should enact severe laws against offenders, and then hang those laws up (like *forfeits in a Barbers shop*) only to be look'd on, and laugh'd at, as never put in execution. What was this, but to make the sword of justice (which ought always to be kept keen, & sharp) but to be like fencers swords, when they play in jeast-earnest, having the edge *dunted*, and the point button'd up? Might not felons, and murderers, even with some justice, promise much mercy unto themselves (whose offences are terminated in spoiling, or killing, of particular persons) if Priests, and Jesuits, publick incendiaries of the State, have such mercy indulged unto them?

3.

Favour in this kinde indulged to Jesuits, would be generally misinterpreted, to proceed (not from Her Majesties pity, but) either from Her fearfulness, as not daring longer to enrage the Popish party; or from Her Guiltiness, Who, out of remorse of conscience, could not finde in Her heart to execute such cruel laws as She had enacted.

1.

All sinners are not Devils, and all Devils are not *Beelzebubs*. Some Priests and Jesuits are of a milder temper, and better metall'd, who by moderation may be melted in to amendment.

2.

The point, and edge of the sword of justice [understand the law it self] may remain as sharp as it was before; Only the arme may, and ought to strike with lesse strength, and use more moderation in inflicting such severe punishments. The most wholesome laws would be poison (justice, *hot in the fourth degree*, is cruelty) if enforced at all times, and on all persons to the utmost extremity. Let the law stand unrepeal'd, only some mitigation be used in the execution thereof.

3.

Princes ought not to be affrighted from doing what is good, and honourable in it self, with the scarcrows of peoples misinterpretations thereof. If such misconstructions of Her Majesties mercy, be taken up wilfully, let such persons bear the blame, and shame, of their voluntary, and affected errors. If they be only ignorant mistakes of ingenuous persons, time will rectifie their judgements, and beget in them a better opinion of Her Majesties proceedings. However, better it is, that the Queens lenity should hazard such misconstructions thereof, than that otherwife She should be certainly censured for cruelty, and the State taxed as desirous to grow fat, by sucking the blood of Catholics.

4. This

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4.

This in all probability will be the most effectuall course to extirpate Jesuitisme out of the land. For, their Superiours beyond the seas, seeing all such as they send higher impatiently cut off by the hand of justice, will either out of pity forbear for the future, to thrust more men into the jaws of death; or else such subject-Jesuits, out of policy will refuse to be sent by them on unavoidable destruction.

4.

It will rather be the way to continue, and increase the same. *The blood of Martyrs* (whether real, or reputed) is the seed of that Church (true or false) in maintenance whereof they lose their lives. We know, clamorousness, and multitude do much in *raising up* matters; and herein the Papists (at home, and beyond the seas) will play their parts, to roare our such men for Martyrs: A succession of Jesuits to be sent over will never fail, seeing that *service* amongst erroneous judgements will never want *Volunteers*, where merit of heaven is the believed wages thereof.

5.

The dead doe not bite; and, being dispatch'd out of the way, are forgotten. Whereas if Jesuits be only condemned to perpetual durance, their party abroad will be restless in plotting, and practizing their brethrens enlargement. It is safer therefore to take away *subjectum comatus, the subject, and object of thir endeavours*, by riding them quite out of the way, that their complices may despair to relieve them. For, though prisoners may be rescued with much might, dead men cannot be revived without miracle.

5.

The greater rage moveth to the greater revenge, and the greater [apprehended] injury causeth the greater rage. It will rather sharpen the edge of Popish zeal, more earnestly to revenge their *deaths*, than to rescue them from *durance*.

6.

No precedent could ever yet be produced of any Priest, or Jesuite, who was converted with imprisonment. It is therefore but just, that they, who will not be mended with the goale, should be ended with the gallows.

6.

Though the instance cannot be given of any Priest, or Jesuite, who hath to ally renounced his religion, yet some have been made *semi-converts*, so far as to disclaim the treacherous part, and principles thereof. This is most visible in the Secular Priests, the Queens lenity so working on many of them, that both in writing, and preaching, they have detested, and confuted all such traitorous practices, as against the laws of God.

R r r

The

Anno Dom.
1580.
Anno Regni
Elizabeth.
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7.

7.

Anno
Dom.
1581.
Anno
Regis
Eliz.
24.

The rather, because no Jesuite is put to death for his religion, but rebellion, they are never examined on any article of their faith, nor are their consciences burdened with any interrogatories touching their belief; but only practices against the State are charged upon them,

The death of Jesuits in such cases, may fitly be stiled, the *childe of their rebellion*, but the *grand-childe of their religion*, which is removed but a degree farther. For, their obedience to their superiours putteth them on the propagation of their religion, and by all means to endeavour the same, which causeth them out of an erroneous conscience, to do that which rendereth them offenders to our State. Now, in all ages, such as have suffered for their consciences, not only immediately, and in a direct line, but also at the second hand, and by implication, receive pity from all such as behold their sufferings (whether as a debt due, or as an almes given unto them, let others dispute) and therefore such putting of Jesuits unto death, will but procure unto them a general commiseration.

These, and many other reasons (too many, and tedious to be here inserted) were brought, and bandied on both sides, every one censuring as they stood affected,

The execution of this law moderated.

11. In the execution of these laws against Jesuits, Queen Elizabeth embraced a middle, and moderate way. Indeed when a new rod is made, some must be whipped therewith, though it be but in *terrorum* of others. When these Statutes were first in the state, or magistrality thereof, they were severely put in practice on such offenders as they first lighted on. But some years after, the Queen and Her Judges grew remiss in the execution thereof. Witness the only confining of many of them to *Wishbede* Castle, where they fell out amongst themselves. And in King James His dayes, this *dormant* law against Jesuits only awakened some once in foure, or five years (to shew the world that it was not dead) and then fairly fell asleep again, being very sparingly put in execution against some notorious offenders.

Worst of offenders scarce best.

12. The worst was, the punishment hapned heaviest on those, which were the least offenders. For, whereas the greatest guilt was in the *Senders*, sent hither at their Superiours commands, and who, having lost their sight beyond the seas (by *blind obedience*) came over to lose their lives in England. Now Jesuitisme is a weed, whose leaves, spread into our land, may be cut off, but the root thereof is out of reach, as fixed in *Rome*, and other forrain parts. For, in the mean time their Superiours, staying at *Rome*, ate, slept, wrote, rail'd, complain'd of persecution, making of faces, and they themselves crying out *ob*, whilst they thrust the hands of others of their own religion into the fire.

13. A loud

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23.Jan.
17.Mar.
25.

31.

May
28.25.
May
8.July
2.

13. A loud Parliament is alwayes attended with a *silent Convocation*, as here it camero pass. The activity of the former in Church-matters, left the later nothing to do. Only this account I can give thereof out of our records. First, Arch-Bishop *Grindal* appeared not at all therein, age, blindness, and disgrace keeping the good father at home. Secondly, *John Elmer* Bishop of *London*, was appointed his *locutenens*, or Deputy. Thirdly, this Convocation began in *St. Pauls* (where it continued without any removal) with reading the *Letany vulgari sermone, in the English tongue*. Fourthly, the Bishops commended three, namely, Dr. *Humphries*, Dean of *Winchster*; Dr. * *George Day*, Dean of *Windsor*; and Dr. *Goodman*, Dean of *Windsor*, to the inferior Clergy, to chose one of them for their *Referendary*, or *Prolocutor*. Fifthly, Dr. *Day* was elected, and presented for that office. Sixtly, motion was made of drawing up some articles against the dangerous opinions of the *Family of love*, a sect then much encreasing, but nothing was effected. Seventhly, at several *Sessions* they met, and prayed, and conferr'd, and prorogued their meeting, and departed. Lastly, the Clergy granted a Subsidie (afterwards confirmed by the Parliament and so the convocation was dissolved.

14. Now can I not satisfie my self on my strictest enquiry, what Jesuite, or Priest had the first hanfell of that severe Statute made against them. Indeed I finde a Priest, *John Pain* by name, executed at *Chelmsford March* the 31. (which was but thirteen dayes after the dissolution of the Parliament) for certain speeches by him uttered, but cannot avouch him for certainly tried on this Statute. More probable it is, that *Thomas Ford*, *John Shert*, and *Robert Johnson*, Priests, executed at *London*, were the first-fruits of the States severity.

15. No eminent Clergy-man Protestant died this year, save *Gilbert Berkeley*, Bishop of *Bath and Wells*, who (as his Armes do attest) was allied to the ancient and honourable familie of the *Berkeleys*.

16. The Presbyterian party was not idle all this while, but appointed a meeting at *Cockfield* (Mr. *Knewshanks* Cure) in *Suffolke*, where three-score Ministers of *Norfolke*, *Suffolke*, and *Cambridge-shire*, met together, to confer of the *Common-Prayer-Book*, what might be tolerated, and what necessary to be refused in every point of it, apparel, matter, forme, days, fasting, injunctions &c. Matters herein were carried with such secrecy, that we can see no light thereof, but what only shineth thorough one crevise, in a private letter of one thus expressing himself to his friend. Concerning the meeting, I hope all things were so proceeded in as your self would like of, as well for reverence to other brethren, as for other matters, I suppose before this time, some of the company have told you by word, for that was permitted unto you.

17. We are also at as great a loss, what was the result of their meeting at the Commencement at *Cambridge*, this being all we finde thereof in a letter of one to his private friend, concerning the Commencement I like well the motion, desiring it might so come to pass, and that it be procured to be as general as might be, which may easily be brought to pass, if you at *London* shall so think well of it, and we here may understand your minde, we will, we trust, as we can further it, Mr. Allen liketh well of the matter.

18. The year proved very active, especially in the practices of Presbyterians, who now found so much favour, as almost amounted to a connivence at their discipline. For, whilst the severity of the State was at this time intended to the height against Jesuites, some lenity of course (by the very rules of opposition) fell to the share of the Non-conformists, even on the score of their notorious enmity to the Jesuitical party.

19. The City of *Geneva* was at this time reduced to great difficulties by the *Savoyard* her potent adversary, and forced to purchase peace on dear and bitter termes, saving that *extremity incitens all things*, and her present condition

The acts of a silent Convocation.

* So called by mistake in Records, otherwise his name was William.

Where, on whom the law was first hanfelld.

The death of Bp. Berkeley.

A meeting of the Presbyterians at Cockfield.

a Mr. Pigg in his letter to Mr. Field dated May 16.

Another at Cambridge. b Idem Ibidem

The activity of the Presbyterian.

Begs letter to Traversy in the behalf of Geneva.

R r r 2

condition was incapable of better conditions. Hereupon, Mr. Beza, the tongue and pen of that State to forrain parts, addressed himself by letter to Mr. Walter Travers, whom I may terme the neck (allowing Mr. Cartwright for the head) of the, Presbyterian party, the second in honour and esteem, then Chaplain to the Lord Treasurer, and of whom more hereafter. The tenour of the letter is here inserted, subscribed by Beza's own hand (and in my possession) which though it be of forain, extraction, carries much in it of English concernment.

Gratiam & pacem à Domino. Grace and peace from the Lord.

Si quoties tui et C. nostri sum recordatus, Mi Frater, toties ad te scripsissem, jam pridem esses literis meis obviatus. Natus enim dies abit quin de vobis vestrisque rebus solite cogitem quod ita possulare non amicitia modo vetus nostra, sed etiam rerum ipsarum de quibus laboratis magnitudo videatur.

Se cum in estemporis nos incidisse videmus, quibus flere ne quam nobis scribere præsaret silentium adhuc mihi inuitissimo indixi. Nunc vero quum illum quorundam ardorem audiam per Dei gratiam desivisse nolui hunc nostrum aliquid me ad te literis pervenire, quibus cumque esse me qui sui, testarer, & abs te petere, ut me vicissim de rebus vestris certiorum facere ne graveris. Sed & alia se præbuit scribendi occasio, huius videlicet Reip. maxime, imo tantæ difficultatis, ut, nisi aliunde subleventur, parva nobis admodum tuenda inconfuso statu Ecclesie ac scholæ spes superis quod ita esse vel ex co cognosci quod hæc plane in veneranda consilia capere cogamur. Nam concessæ quidem nobis sunt per Dei gratiam aliquæ induciæ, sed parum, ut apparet, firmæ futuræ, & tantis veluti redemptæ sumptibus ut in eris etiam alieni veluti fæto iactati non temerè naufragium metumus.

Amabo te igitur, mi frater, & precibus assiduus nos iuvare perge, & siquid præterea apud nonnullos auctoritate vales, quantum nos ames in Domino, quacunque honesta ratione poteris ostende. Scripsi vero etiam ego vestris plerisque precibus, & episcoporum quoque collegium ausi sumus

If as often dear brother as I have remembered thee and our Cartwright, so often I should have written unto thee, long since you had been overwhelmed with my letters. For there not passes aday wherein I do not carefully think both of you, and your matters; which not only our ancient friendship, but also the greatness of those affairs, wherein you take pains seemeth so to require. But seeing I perceive, we are fallen into those times wherein my silence may be safer for you then my writing; I have (though most unwillingly) commanded my self silence hitherto. But now seeing that I hear that the heat of some men by Gods grace is abated, I would not have this my friend come to you without my letters, that I may testify my self still the same unto you, what formerly I was, and that I may request of you not to think much at his return to certify me of your affairs. Also another occasion of writing offereth it self, namely the great straits of this common wealth; yea so great, that except it be relieved from other parts, very small hope remaineth unto us to maintain the Church and University in the former state thereof. That these things are so, you may know from hence, that we are forced to adventure on these bold and unmannerly courses for our support. For by Gods grace a kinde of peace is granted unto us; but as it seems, not likely to last long, and that also purchased at so great a price, that tossed as it were in the Sea of a great debt, we have great cause to fear shiprack therein. I beseech thee therefore my brother, both proceed to help us with thy daily prayers; and besides,

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Elizabethæ.
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Regni
Elizabethæ.
21.

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Summa communibus literis hac de re compellere: utrum quod sit mentum literarum pondus futurum vel ex eo consistit, quod cum Oxoniensi scholæ superiore vere meam sim observantiam, missa venerande plane vestrae novi testamenti gratia latini codices, testantur, qui publicæ bibliothecæ consecraverint, ne litterarum quidem inde accepti, ex qua mea hanc voluntatem ipsi non ingrati fuisse cognoscere. Cuiusmodi etiam quidam appropinquat & affectum ex prioribus vestris sum expectavi. Sed hoc, quæso, inter nos dictum esto. Ego vero frustra etiam quidvis sentire, quam officio in hanc Rempub. Ecclesiam ac scholam deesse tam necessario tempore malui. Bene vale, mi carissime frater, D. Iesus tibi magis ac magis, & omnibus ipsius gloriæ serio cupientibus benedicat.

Genevæ Obris.

1582. *

Tuus Beza aliena jam manu sepe uti coactus, sua ipsius vacillante.

besides, if you have any power to prevail with some persons, shew us by what honest means you may, how much you love us in the Lord. I also have written to most of your noble men, and we have been bold with our publick letters to acquaint your Colledge of Bishops of this matter: but what weight my letters are likely to bear, I can guess by this, that when last I testified my respects to the University of Oxford, by sending them a new testament greck and latine, truly of venerable antiquity, which should be kept in their publick library, I did not so much as receive the least letter from them, whereby I might know that this my good will was acceptable to them. And some such requital also I have found from one or two of your noble men; but this I pray let it be spoken between us alone. For my part I had rather try any thing though in vain, then to be wanting in my duty to this State, Church, and University, especial in so necessary a juncture of time. Farewell my dear brother, the Lord Jesus every day more and more blefs thee, and all that earnestly desire his glory.

Genevæ, October

1582.

Thine Beza, often using another mans hand, because of the shaking of my own.

We must not let so eminent a letter pass without some observations upon it. See we here the secret sympathy betwixt England, and Geneva, about discipline: Geneva helping England with her prayers, England aiding Geneva with her purse.

20. By the Colledge of Bishops here mentioned by Beza, we understand them assembled in the last Convocation. Wonder not that Geneva's wants, found no more pity from the Episcopal party, seeing all those Bishops were dead, who (formerly exiles in the *Marian days*) had found favour

* The figure of the day not legible.

Geneva's suit was coldly received.

a Vide pag.
1502. parag.

Why the ri-
gorous press-
ing of sub-
scription was
now remitted

favour and relief in *Geneva*; and now a new generation arose, having as little affection, as obligation to that government. But, however it fared with *Geneva* at this time. sure I am, that some years ^a after, preferring her petition to the Prelacie (though frequent begging makes slender alms) that Common-wealth tasted largely of their liberality.

21. Whereas mention is made, of the heat of some abated, this relation to the matter of *subscription*, now not pressed so earnestly, as at the first institution thereof. This remissness may be imputed, partly to the nature of all laws: for, though knives (if of good metall) grow sharper (because their edge thinner) by using; yet laws commonly are keenest at the first, and are blunted in process of time, in their execution: partly it is to be ascribed to Arch-Bishop *Grindals* age, and impotency, (who in his greatest strength did but weakly urge conformity;) partly to the Earle of *Leicester* his interposing himself Patron General to non-subscribers, being perswaded (as they say) by *Roger Lord North*, to undertake their protection,



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SECTION V.

To

DANIEL HARVEY Esq;
High Sheriff of Surrey.

I am sufficiently sensible of the great distance and disproportion betwixt my meanness and your worth, (as at all other times, so) now especially, whilst you are a prime Officer in publick employment. Despairing therefore that my pen can produce any thing meet for your entertainment, I have endeavoured in this Section, to accommodate you with Company fittest for your Converse, being all no meaner then State-men, and most of them Privie Councillours, in their severall Letters about the grand businesse of Conformity.

God in due time bless you, and your Honorable Confort with such issue as may be a Comfort to you, and a Credit to all your relations.



Ery strongly *Leicester* (though at the Council table Politickly complying with the rest of the Lords, and concurring alwayes with their resules, when sitting in Conjunction with them) when alone, engaged his Affections in favour of the Non-conformists, and improved his power at this time very great with the Queen to obtain great liberty for them. Hence it was, that many Bishops Active in pressing subscription in their Dioceses, when repairing to Court, were checked and snibed by this great favourite to their no small grief and discouragement. Heartned hereat the Brethren, who hitherto had no particular platforme of discipline amongst themselves (as univerally owned and practised by their party) began in a solemne Councell held by them (but whether at *Cambridge* or *London* uncertain) To conclude, on a certain forme, as followeth in these their decrees faithfully translated out of their own latine Copie,

A forme of
Discipline
established of
by the Bre-
thren in a so-
lemne Synod
with the leve-
rall Decrees
thereof.

The

The Title thereof, videlicet,

These be the things that (do seem) may well stand
with the peace of the Church;
The Decrees.

Let no man (though he be an University man) offer himself to the Ministry, nor let any man take upon him an uncertain and vague Ministry, though it be offered unto him. But such as be called to the Ministry by some certain Church, let them impart it unto that Classis or conference (whereof themselves are) or else to some greater Church-assembly: and if such shall be found fit by them, then let them be commended, by their letters unto the Bishop, that they may be ordained Ministers by him. Those ceremonies in the Book of Common-Prayer, which being taken from Popery are in contravention, do seem, that they ought to be omitted and given over, if it may be done without danger, of being put from the Ministry; but if there be any imminent danger to be derived, then this matter must be communicated with the Classis in which that Church is; that by the judgement thereof, it may be determined what ought to be done. If subscription to the Articles of Religion, and to the Book of Common-Prayer, shall be again urged, it is thought, that the Book of Articles may be subscribed unto, according to the statute thirteenth Elizabeth, that is, unto such of them only as contain the sum of Christian faith, and doctrine of the Sacraments. But for many weighty causes, neither the rest of the Articles in that Book, nor the Book of Common-Prayer may be allowed; no, though a man should be deprived of his Ministry for it. It seemeth that Church-wardens, and Collectors for the poor, might thus be turned into Elders, and into Deacons, when they are to be chosen; Let the Church have warning fifteen dayes before the time of Election, and of the Ordinance of the Realm: but especially of Christs Ordinances touching appointing of Watchmen and Overseers in his Church, who are to foresee that none offence or scandall do arise in the Church: and if any shall happen, that by them it may be duly abolished. And touching Deacons of both sorts (videlicet men and women) the Church shall be monished, what is required by the Apostle, and that they are not to chuse men, of Custome and of Course; or for their riches, but for their faith, zeal, and integrity, and that the Church is to pray (in the mean time) to be so directed, that they make choice of them that be meet. Let the names of such as are so chosen, be published the next Lords day: and after that, their duties to the Church, and the Churches towards them, shall be declared: then let them be received into the Ministry to which they are chosen, with the general prayers of the whole Church. The Brethren are to be requested, to ordain a distribution of all Churches, according to the rules (in that behalf) that are set down in the Synodical Discipline, touching Classically, Provinciall, Comitiall, or of Commencement, and assemblies for the whole Kingdome.

The Classes are to be required, to keep acts of memorable matters which they shall see delivered to the Comitiall assembly, that from thence, they may be brought by the Provinciall assembly; Also they are to deal earnestly with Pastors, to present fit men, whensoever any Church is fallen void in that

a Under Mr.
Bishop of
Canterbury
(as above)
or by the
Bishop of
London his
deputies
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that Classis; The Comitiall assemblies are to be monished to make Collections for relief of the poor, and of Scholars, but especially for relief of such Ministers here, as are put out for not subscribing to the Articles, tendered by the Bishops, also for relief of Scottish Ministers and others; and for other profitable and necessary uses. All the Provinciall Synods must continually aforehand foresee in due time, to appoint the keeping of their next Provinciall Synods: and for the sending of Chosen Persons, with certain instructions, unto the national Synod, to be holden whensoever the Parliament for the Kingdome shall be called at some certain set time every year.

See we here the embryo of the Presbyterian Discipline, lying as yet (as it were) in the wombe of Episcopacy, though soon after it swell'd so great, that the mother must violently be cut, before the child could be delivered into the world, as to the publick practice thereof.

2. Many observables in these Decrees offer themselves to our consideration. First, that they were written in latine (whereof they had two elegant penmen, Cartwright, and Travers) shewing themselves no enemies to that tongue, which some ignorant Sectaries afterward condemn'd for superstitious, counting every thing Romish, which was *Romane*; and very Cordials to be poison, if lapp'd up in latine.

- Probably, as Artists hang a curtain before their works, whilst yet imperfect: so these Synodists thought fit in latine as yet, to veil their Decrees from vulgar eyes, seeing nothing can be projected, and perfected together. Yea, the repetition of those words *doth seem*, and it *seemeth*, carrying something of uncertainty in them, sheweth these Decrees as yet admitted but as Probationers, expecting confirmation on their good behaviour.
- The election of the people is here made the essence of a call to a Pastoral Charge, to which the presentation of the most undoubted Patron, is call'd in but *ad corroborandum*. As for Institution from the Bishop, it was superadded (not to compleat his Ministeriall function in point of conscience, but) legally to enable the Minister to recover his maintenance from the detainers thereof.
- Partiall subscription is permitted to the Articles of Religion, viz. only to the Doctrinal part thereof, but none to those wherein Discipline is mentioned, especially to the clause at the end of the twentieth Article, *The Church hath power to decree Rites, and Ceremonies &c.* accounted by the Brethren the very sting in the tail of the locusts.
- Those words, *If subscription shall be urged again*, plainly intimate, that the reins of Episcopall government were but loosely held, and the rigour thereof remitted, for the reasons by us fore-alledged.
- That Church-wardens, and Collectors for the poor, are so quickly convertible, even in their opinion, into Elders and Deacons only with a more solemn, and publick election, shews, the difference betwixt those officers, to be rather nominal, then real.
- By Women-Deacons here mentioned, we understand such widows which the Apostle appointeth in the primitive Church, to attend strangers, and sick people; and which Mr. Cartwright affirmeth ought still to be continued, although he confesseth, *there be learned men think otherwise*.

Several observations on these Decrees.

a In his Additions
page 163.
Section 2.

8. Their *Comital Assemblies*, kept in the Universities at the commencements, (wisely they had an eye on the *two eyes* of the land) were conveniently chosen, as safely shadowed under a confluence of people. See we here, though the matter of their Discipline might be *Jure Divino*, humane prudence concurred much in the making thereof, as in ordering a *National Synod* alwayes to run parallel with the Parliament.
9. Mention being made of *relieving Scottish Ministers*, if any ask what northern tempest blew them hither? know, they quitted their own country about this time, upon refusal of conformity, and found *benivolence* in England a better livelihood, than a *Benefice* in Scotland.
10. The grand designe driven on in these *Decrees* was, to set up a Discipline in a Discipline, Presbytery in Episcopacy; which (as appears in the Preface) they thought *might well stand with the peace of the Church*: but this *peace* prov'd but a *truce*, this *truce* but a *short one*, before both parties brake into irreconcilable hostility.

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Thus it is impossible to make a subordination in their *practises*, who have an opposition in their *Principles*. For, though such spheres, and orbs, which agree in one center, may proportionably move one within another; yet such as are excentricall can never observe equall distance in their motion, but will fagge aside to grind, and grate one the other. But enough hereof at this time, having jerted our little already into the next year: no offence (we hope) seeing it makes our History more entire in this subject.

3. This year, *Robert Dickons* a *Leicester-shire* youth, but it seems, Apprentice at *Mansfield* in *Nottingham-shire* having parts, and pregnancy above his Age and profession, arrived at such a height of *propheanesse*, as not only to pretend to *visions*, but account himself *Elijah*, sent from God to perfect some defects in the Prophecie of *Malachy*. But by Gods blessing on the endeavours of Mr. *Henry Smith*, (whom his Uncle Mr. *Briant Cave*, this year Sheriff of *Leicester-shire* employed therein) this Heretick was a reclaimed, renouncing his Blasphemies, by *Subscription* under his own hand and for ought I finde to the contrary, lived peaceably, and painfully, the remainder of his life.

4. This is that *Henry Smith*, born at *Witbeck* in *Leicester-shire*, of a worshipfull family, (and elder Brother to St. *Roger Smith* still surviving) bred in *Oxford*, and afterwards became that famous *Preacher* at St. *Clements Dances* in *London*, commonly called the *silver-tongu'd-smith*, being but one mettall, in Price and Purity, beneath St. *Chrysostome* himself. Yea, whereas generally the sermons of those dayes are now grown out of fashion, (such is our Ages Curiosity, and Affectation of *Noveltie*) *Smith* Sermons keep up their constant Credit, as appears, by their daily Impressions, calculated for all times, places, and persons; so solid, the learned may partly admire; so plain the unlearned may perfectly understand them. The wonder of his worth is increased by the consideration of his tender Age, dying very young about 50. years agoe.

5. I finde three of such, who seemed *Pillars* in the *Romish Church*, deceased this year. First, *Richard Bristow*, born in *Worcester-shire*, bred in *Oxford* in *Exeter Colledge*, whence he fled beyond the *Seas*, and by *Cardinall Alln* was made overseer of the *English Colledge*, first at *Doway*, then at *Rhemer*. He wrote most in *English*, *humili quidem stilo* (saith one of his own *Opinion*) but very solidly; for proof whereof, let his *Books* against Dr. *Fulke* be perused. For the recovery of his health, he was adviſed to return into his native *Land*, and died quietly neere the *City of London*.

6. The

A blasphemer Here-
rick reclaim-
ed.

a See Mr.
Smiths Ser-
mon of the
lost sheep
found.
The Character
of Mr. Henry
Smith.

b About the
year 1585, as
I am inform'd
by his Brother.
The death of
Rich. Bristow.

* Virum de
Christian
Angl. for-
m.

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Regni
Eliz.
56.

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6. The second, *Nicholas Harpsfield*, bred first in *Winchester School*, then *New Colledge* in *Oxford*, where he proceeded *Doctor of Law*, and afterward, became *Arch-Deacon of Canterbury*. Under King *Edward the 6th*, he banished himself: under Queen *Mary* he returned, and was advanced: And, under Queen *Elizabeth* imprisoned for denying Her *Supremacy*. Yet such was his milde usage in restraint, that he had the opportunity to write much therein; and amongst the rest his *Ecclesiastical History*, no less learnedly, then painfullly performed; and abating his Partiality to his own Interest, well deserving of all posterity. He wrote also six *dialogues*, in favour of his *Religion*; but, (because in durance) he durst not set it forth in his own, but under the Name of *Alan Cope*. Yet left truth should be conceal'd, and friend defraud friend of his due praise, he caused these Capitall Letters to be engraved at the end of his Book.

The death of
Nicholas
Harpsfield.

A. H. L. N. H. E. V. E. A. C.

Hereby mystically meaning.

Auctor Hujus Libri Nicholans Harpsfeldus. Edidit Verò
Eum Aulus Copus.

He died this year at *London* in prison, after 20. years restraint, leaving behind him the general reputation of a *Religious man*.

7. The third, *Gregory Martin*, born at *Maesfield* in *Suffex*, bred with *Campion* in St. *Johns Colledge* in *Oxford*, Tutor to *Philip Earl of Arundell*, eldest son to *Thomas Duke of Norfolk*. Afterwards he went over beyond Sea, and became *Divinity Professor* in the Colledge of *Rhemer*, died there *October 28.* and is buried with a large *Epitaph*, under a plain monument.

The death of
Gregory Mar-
tin.

8. I shall now withdraw my self, or at leastwise stand by a silent spectator, whilst I make room for far my betters to come forth and speak in the present controversie of Church Government. Call it not *Comardize*, but count it *Caution* in me, if desirous in this difference to lie at a *close-guard*, and offer as little play as may be on either side. Whilst the Reader shall behold the *Masters of Defense* on both sides engaged therein in these following letters of State. *Baronius* the great Roman Annalist was wont to say, *Epistolæ Historiæ est optima Historia*, that is the best History which is collected out of Letters, How much of the *Acts of the Apostles* (especially for the regulation of time) is contained in the *Epistles of St. Paul*? Of the Primitive History, the most Authentick part is what is gathered out of the letters of the Fathers, and in like manner the true estate of Ecclesiastick affairs in the dayes of Queen *Elizabeth*, may be extracted out of the following *Dispatches*, and their returns, exhibiting the inclinations of their Authors in pure Naturalls without any adulterated addition, and therefore the surest for others instruction, and safest for my own protection.

Letter Histo-
ry best Histo-
ry.

9. But one thing I must clear in our entrance thereon, in excuse that these Letters are *Dateless* as to the day and moneth, a great omission which I have seen in many Originalls, whose Authors so minded the matter, that they neglected the time, the present dispatching of them being date enough to their purpose, though now the want thereof leaves Posterity at a loss. A Blew Coat without a Badge, is but a white Coat in effect; as nothing informing the Beholder to what Lord the Bearer thereof doth relate: And as little instructive (will some say) are these Letters as to the point of Chronologie. But be it known that no Readers stomach can be so sharp set on the Cri-

Objection
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ticalness of Chronologie, but that being fed with the certainty of the year, He will not be famisht with the uncertainty of the moneth or day. Indeed as such whose names are casually omitted in the Register, may recover the truth of their age by a Comparative Computation of their years, who were born about the same time; so by the mixture and comparing of these dateles letters, with those having date, of secular affairs I could Competently have collected, and inferred the time, save that I loath to obtrude any thing conjecturall on the readers belief. But we must begin with the ensuing Petition as the ground-work of all the rest.

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The Ministers of Kent to the Privie Councel.

The petition
of the Kentish
Ministers.

May it please your Honours, of your great and wonted favour towards the distressed, to consider these following. Whereas we have been called to subscribe in the County of *Kent*, to certain Articles propounded by my Lords Grace of *Canterbury*, unto the Ministers and Preachers. The first concerning Her Majesties authority. The second, concerning no contrariety to the word of God, in the Book of Common-Prayer, and administration of the Sacraments, the book of ordering Bishops, Priests, and Deacons. And the third, that we beleeve all things in the book of the Articles of Religion, to be agreeable to the word of God: Whereupon, all have most willingly offered to subscribe unto the other two. And being pronounced in the open Court, *Contumaces reservata pena*, and so refer'd to answer at Law the 11, and 13, of *February*. Which we feared would be prosecuted with much trouble, and no resolution to our consciences, we amongst the rest repaired with that carefull avoiding, that we could, of offence to his Lordships Grace, to whom when we had the first day made known some of our doubts concerning the first book only, (many moe in number, and as great in weight, concerning the first and second, and some concerning the third, remaining beside) we have upon our refusal, and record taken by publick notary of one point only, from every particular refuser, which moved him thereunto, and one place of Scripture adjoynd without collection, or the reason of the same, been suspended from our Ministry, by which occasion as we fear, that that account which hath been made of the consequence of our cause, both in publick sermons and pronouncing of sentence against us, namely, that in denying to subscribe to the two aforesaid Articles, we separated our selves from the Church, and condemned the right service of God in prayer, and administration of the Sacraments in the Church of *England*, and the Ministry of the same, and disobeyed Her Majesties Authority, hath been intimated to your Honours. So we think it our bound duties, most humbly on our knees to beseech your Honours, to know and make manifest in our behalf to Her Majesty: that which we before the Lord in simplicity protest, we in all reverence judge of the authority which is established, and the persons which were Authors of those books, that they did not only speak, but also did highly to the glory of God promote the true Religion of God, and the Glorious Gospell of Jesus Christ, and that we so esteeme of those books, and there is nothing in them to cause us to separate our selves from

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from the unity of the Church, which in the execution of our ministry, in participation of the publick prayers, and Sacraments, we have in our own example testified, and by publick doctrine maintained; And that the ministry of the word preached, and publick administration of the Sacraments exercised in this land according to Authority, is as touching the substance of it, Lawfull and greatly blessed of God. And lastly, that we have and alwayes will shew our selves obedient to Her Majesties authority in all causes Ecclesiasticall and civil to whomsoever it be committed, and therefore, that as poor, but most faithfull subjects to Her Majesty, and Ministers of Jesus Christ the great cause we have in hand, and which consequently (as we under your Honours correction judge) the necessary reformation of many things in the Church according unto Gods word, may have that sufficient hearing, as all causes of our refusal to subscribe may be known, and equally out of Gods word judged of, and the lamentable estate of the Churches to which we appertain, with the hard condition of us, may in that manner, that your Honours most excellent wisdom shall finde expedient in the pity of Jesus Christ, for the mean time be relieved, the Lord Almighty vouchsafe for Jesus Christ his sake long to continue, and bless your Honours wisdom, and Councell to the great glory of God, and the happy government of Her Majestie, and flourishing estate of this Church of *England*.

*Your Honours daily and faithfull Orators,
the Ministers of Kent, which are suspended
from the execution of their Ministry.*

The Lords of the Councell, sent this *Petition* with another *Bill* of complaint exhibited unto them against *Edmond Freak* Bishop of *Norwich*, unto the Arch-Bishop of *Canterbury*. What his answer was thereunto, the reader may informe himself out of the following letter.

To the Lords of the Councell.

Most Honorable,

Upon Sunday last in the afternoon, Mr. *Teal* brought unto me in your Lordships names two supplications, or Bills of complaint exhibited unto your Lordships: The one by certain Ministers of *Suff* against their Diocesan there: The other by some of *Kent* against my self, with this further message, that it was your desires I should come to the Court on Sunday next; It may please your good Lordships to be advertised, that it seemeth something strange to me, that the Ministers of *Suffolk* finding themselves agrieved with the doings of their Diocesan, should leave the ordinary course of proceeding by Law (which is to appeal unto me) and extraordinarily trouble your Lordships in a matter not so incident (as I think to that most honourable Board, seeing it hath pleased Her Majesty Her own self

The Arch-
Bishops letter
in answer
thereof.

self in expresse words to commit these causes Ecclesiasticall to me, as to one who is to make answer to God, to her Majesty in this behalf, my office also and place requiring the same.

In answer of the complaint of the *Suffolk* men of their Ordinaries proceeding against them, I have herewith sent to your Lordships a Copie of a letter which I lately received from his Lordship, wherein I think that part of their Bill to be fully answered, and his doings to have been orderly and charitable. Touching the rest of their Bill, I know not what to judge of it, neither yet of what spirit it cometh: but in some points it talketh (as I think) modestly and charitably. They say they are no Jesuits sent from *Rome* to reconcile &c. True it is, neither are they charged to be so, but notwithstanding they are contentious in the Church of *England*, and by their contentions minister occasion of offence to those which are seduced by Jesuits, and give the arguments against the forme of publick prayer, used in this Church, and by law established, and thereby encrease the number of them, and confirm them in their willfulness. They also make a Schism in the Church, and draw many other of her Majesties subjects to a misliking of her Laws and Government in causes Ecclesiasticall, so far as they from perswading them to obedience, or at least, if they perswade them to it in the one part of her authority, it is in causes civill, they dissuade them from it as much in the other, that is in causes Ecclesiasticall, so that indeed they pluck down with the one hand, that which they seem to build with the other: they say that they have faithfully travelled in perswading to obedience &c. and have therein prevailed &c. It is but their own testimony, I think it were hard for them to shew whom they converted from Papistry to the Gospell. But what stirrs, and discensions they have made amongst those which professed the Gospell before they were taught by them, I think it to be apparent. It is notorious that in King *Edward's* time, and in the beginning of her Majesties Reign, for the space of divers years, When this self same book of publick prayers was uniformly used &c. by all learned Preachers maintained, and impugned by none, the Gospell mightily prevailed, took great increase, and very few were known to refuse to communicate with us in prayer, and participation of the Sacraments. But since this Schism and division, the contrary effect hath fallen out, and how can it otherwise be, seeing we our selves condemn that publick form and order of prayer and administration of the Sacraments, as in divers points contrary to the word of God, from which (as in like manner condemning the same) the Papissts do absente themselves. In the later part of their Bill containing the reasons why they cannot submit themselves, to observe the form prescribed by the book in all points, I wonder either at their ignorance or audacity. They say that the Learned writers of our time have shewed their mislikings of some of our Ceremonies. The most learned writers in our times have not so done, but rather reprov'd the mislikers, those few that have given contrary judgement therein, have done more rashly then learnedly, presuming to give their Censures of such a Church as this is, not understanding the fruits of the cause. Nor alledging any reason worth the hearing, especially one little Colledge in either of our Universities, containing in it more learned men then in their Cities. But if the authority of men so greatly move them, why make they so small account of those most excellent and learned Fathers, who were the penners of the Book? whereof divers have sealed their Religion with their Blood, which none yet have done of the impugnors of the Book. The Pope (say they

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they) hath changed his *Officium B. Marie &c.* And so it is, neither is there any man that doubteth, but the Book of Common-Prayer may also be altered, if there appear good cause why to those in Authority. But the Pope will not suffer that *Officium B. Marie &c.* to be preached against, or any part thereof, till it was by publick order reformed, neither will he confess that he hath reformed it in respect of any errors, but such only as did creep in to the said Book through private mens affections, without authority. Therefore that argument is against them, and only used by them (as it seemeth) in contempt the rest is frivolous, and argueth their presumption in writing, this to so honourable a Board of so worthy and godly a Book, which hath an hundred learned men to justify it, for one that will impugne it. And thus much concerning them which I have written rather to satisfie your Lordships, then that I thought the matter worthy my labour. The complaint which those of *Kent*, being of my own Diocess, and by oath bound to me in Canonically obedience, have exhibited unto your Lordships, doth make me more to wonder, that they most of them being unlearned, and young (such as I would be loath to admit into the Ministry, if they were not already admitted thereunto, much less to allow as Preachers) dare presume to bring my doings against them into question before your Lordships, seeing I have done nothing but that which God, the Law, her Majesty, and my duty forceth me unto, dealing with them not as an Archbishop with the Inferiour sort of the Clergy, nor as a master of a Colledge with his fellows, nor as a Magistrate with his inferiours, but as a Friend, and a Brother, (which as I think) hath so puffed them up, and caused them to be so presumptuous. They came to me unsent for, in a multitude, which I reprov'd, because it import'd a conspiracy, and had the shew of a Tumult or unlawfull Assembly. Notwithstanding I was content to hear their complaint, I spent with them the whole afternoon, from two of the clock till seven, and heard their Reasons, whereof some were frivolous, and childish, some irreligious, and all of them such as gave me occasion to think that they rather sought quarrell against the Book, then to be satisfied, which indeed is true, as appeareth by some of their own confessions, which I am able to shew, when I shall be thereunto urged. The two whole dayes following, I spent likewise for the most part in dealing severally with them, requiring them to give unto me the Chief, and principal of their Reasons which moved them not to subscribe, meaning to hear them in the rest, if I could have satisfied them in it, or else not to spend any further time; which reasons (if I may so term them) they gave unto me, and I have, and mean to make known when occasion shall serve; Whereas they say in their bill, that the publick administration of the Sacraments in this Land, is as touching the substance of it lawfull &c. They say no more then the Papissts themselves do confess, and in truth they say nothing in effect to that wherewith they are charged. And yet therein they are contrary to themselves, for they have pretended matter of substance against the Book. But of what spirit cometh it, that they being no otherwise then they are, dare to the greatest Authority in this land next to her Majesty so boldly offer themselves, thus to reason, and dispute as in their bill they vaunt against the State established in matters of Religion, and against the book so learnedly, and painfully penned, and by so great Authority from time to time confirmed. It is not for me to fit in this place, if every Curate within my Diocess or Province may be permitted so to use me; neither is it possible for me to per-

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forme the duty which her Majesty looketh for at my hands, if I may not without interruption proceed in execution of that which her Highness hath especially committed unto me. The Gospell can take no success, neither the number of Papists be diminished, if unity be not procured, which I am not in doubt in short time to bring to pass, without any great adoe or inconvenience at all, if it be not hindered. The number of those which refuse to subscribe is not great, in most parts of my Province not one, in some very few, and in some none, whereof many also and the greater part are unlearned, and unworthy the Ministry. In mine own little Diocess in *Canterbury* three-score Preachers and above have subscribed, whereas there are not ten worthy the name of Preachers which have as yet refused, and most of them also not allowed Preachers by lawfull Authority, and so I know it to be in all other Diocesses within my Province, the Diocess of *Norwich* only excepted; Wherein nevertheless the number of the disordered is far less, then the number of such as are obedient, and quietly disposed. Now if these few disordered, which the Church may well spare having meetter men to place in their rooms, shall be countenanced against the best, the wisest in all respects, the worthiest, and in effect the whole state of the Clergy, it will not only discourage the dutifull and obedient persons, but to encrease the schism, that there will never hereafter be hope of appeasing the same. This disordered flocking together of them at this time from divers places, and gadding from one to another argueth a Conspiracy amongst them, and some hope of incouragement, and of prevailing, which I am perswaded is not meant, nor shall ever be by me willingly consented unto. Some of them have already (as I am informed) bruted abroad, that your Lordships have sent for me to answer their complaints, and that they hope to be delivered, wherein I know they report untruly, as the manner is; for I cannot be perswaded that your Lordships have any such intent as to make me a party, or to call my doings into question, which from her Majesty are immediately committed unto me, and wherein, as I suppose, I have no other Judge but her self; And for as much as I am by God and her Majesty lawfully without any ordinary or extraordinary, or unlawfull means, called to this place and function, and appointed to be your Pastor, and to have the greatest charge over you in matters pertaining to the soul; I am the more bold to move, and desire you to aid and assist me in matters belonging to my office, namely, such as appertain to the quietness of the Church, the credit of religion established, and the maintenance of the laws made for the same. And here I do protest and testify unto your Lordships, that the three Articles, whereunto they are moved to subscribe, are such, as I am ready by learning to defend in manner and form as they are set down, against all mislikers thereof in *England* or elsewhere. And thus desiring your Lordships to take this my answer in good part, and to forbear my coming thither in respect of this advantage that may be taken thereof by these wayward persons, I beseech Almighty God long to prosper you.

Your good Lordships in Christ
John Cantuar.

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Who this Mr. *Beal* was, who brought these letters, is worthy our inquiry. I finde his Christian name *Robert*, his office *Clark* of the Councell, his abilities very great, as may appear by the publick negotiations wherein he was employed, for he was joyned with *Sr. William Winter* Anno 1576. in a Commission to the Zealanders, about their reprisals: And again Anno 1583. he was sent to the Queen of *Scots*; Sharply to expostulate with her concerning some querulous letters. Well knew Queen *Elizabeth* what tools to use on knotty timber, our Author giving Mr. *Beal* this Character, that he was *Homo vehemens, & austere acerbus, a Eager man, and most austere bitter*. His affections were wholly Presbyterian, and I behold him as one of the best friends (of the second *Magnitude*) that party had. What he wanted in authority, he had in activity on their sides. And what influence (sometimes the *Hands* have on the *Head* (I mean Notices on the Judges themselves) at Councell Board, others may conjecture. He either compiled or countenanced a Book made against the Bishops, and the reader may receive a further confirmation of his Character herein from the following Complaint.

To the Lord Treasurer.

My singular good Lord,

I have borne much with Mr. *Beals* intemperate speeches, unseemly for him to use, though not in respect of my self, yet in respect of her Majesty whom he serveth, and of the laws established, whereunto he ought to shew some duty. Yesterday he came to my house, as it seemed to demand the book he delivered unto me, I told him that the book was written to me, and therefore no reason why he should require it again: especially, seeing I was assured that he had a Copie thereof, otherwise I would cause it to be written out for him: whereupon, he fell into very great passions with me (which I think was the end of his coming) for proceeding in the execution of his Articles &c. and told me in effect, that I would be the overthrow of this Church, and a cause of tumult with many other bitter and hard speeches, which I heard patiently, and wished him to consider with what spirit he was moved so to say; for I said, it cannot be by the spirit of God, because the spirit of God worketh in men humility, patience, and love, and your words declare you to be very Arrogant, proud, impatient, and uncharitable. Moreover the spirit of God moveth men to hear the word of God with meekness &c. And you have almost heard with disdain every sermon preached before her Majesty this lent, gibing, and jesting openly thereat even in the sermon time, to the offence of many, and especially at such sermons as did most commend her Majesty and the State, and moved the Auditory to obedience, which he confessed and justified, accusing some of the Preachers of false Doctrine, and wrong allegations of Scripture &c. Then he began to extoll his book, and said we were never able to answer it, neither for the matter of Divinity, nor yet of Law: I told him, as the truth is, that there was no great substance in the book; that it might be very soon answered, and that it did appear neither his Divinity nor Law to be great. I further wished him to be better advised of his doings, and told him indeed, that he was one of the principal causes of the waywardness of divers, because he giveth incouragement

The character
of Mr. *Beal*,
who brought
the Bills.

a Camden in
his *Elizabetha*
pag. 359.

Arch Bishop
Whiggett his
Letter complain-
ing of
Beals insolent
carriage to-
wards him.

incouragement to divers of them to stand in the matter, telling them that the Articles shall be shortly revoked by the Councell, and that my hands shall be stopped &c, which saying is spread abroad already in every place, and is the only cause why many forbear to subscribe, which is true, neither could he deny it. All this while I talked with him privately in the upper part of my Gallery, my Lord of *Winchester*, and divers strangers being in the other part thereof. But Mr. *Bal* beginning to extend his voice that all might hear, I began to break off, then he being more, and more kindled, very impatiently uttered very proud and contemptuous speeches, in the justifying of his book, and condemning of the orders established to the offence of all the hearers, whereunto (being very desirous to be rid of him) I made small answer, but told him that his speeches were intolerable, that he forgot himself, and that I would complain of him to her Majesty, whereof he seemed to make small account, and so he departed in great heat; I am loth to hurt him, or to be an accuser, neither will I proceed therein further than your Lordships shall think it convenient; but I never was abused more by any man at any time in my life, then I have been by him since my coming to this place, in hardness of speech for doing my duty, and for all things belonging to my charge. Surely my Lord this talk tendeth only to the increasing of the contention, and to the animating of the wayward in their waywardness, casting out dangerous speeches, as though there were likelihood of some tumult in respect thereof; Whereas in truth God be thanked the matter groweth to greater quietness then I think he wisheth, and will be soon quieted, if we be let alone, and they not otherwise encouraged. It seemeth he is some way discontented, and would work his anger on me. The tongues of these men taste not of the Spirit of God, your Lordship seeth how bold I am to impart unto you my private causes. Truly if it were not that my conscience is seised in these matters, and that I am fully perswaded of the necessity of these proceedings in respect of the peace of the Church, and due observation of Gods laws, and that I received great comfort at her Majesties hand (as I did most effectually at my last being at the Court) and that I were assured of your Lordships constancie in the cause, and of your unmoveable good will towards me, I should be hardly able to endure so great a burden, which now (I thank God) in respect of the premises seemeth easie unto me, neither do I doubt but God will therein prosper me. Thus being desirous to impart this matter to your Lordship, to whose consideration I leave it, I commit you to the tuition of Almighty God.

John Cantuar.

Nor have I ought else to say of this Mr. *Bal*, but that afterwards I finde one of his name and quality dying 1601, and buried in *London* at *Abballeys* in the wall, who by all probability should be the same person. Now that the Presbyterian party was not unfriended at the Councell Board, but had those there, which either out of Dictates of their conscience, or reasons of State, or reflections on their private interests, endeavoured to mitigate the Arch-Bishops proceedings against them. Let their ensuing letter to him be perused,

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After our hearty commendations to both your Lordships, although we have heard of late times sundry complaints out of divers Countries of this Realm, of some proceedings against a great number of Ecclesiastical persons, some Parsons of Churches, some Vicars, some Curates, but all Preachers; whereby some were deprived of their livings, some suspended from their Ministry, and preaching, yet we have forborn to enter into any particular examination of such complaints, thinking that howsoever inferior officers, as Chancellours, Commisaries, Arch-Deacons and such like, whose offices are of more value, and profit by such like kinde of proceedings, might in such sort proceed against the Ministers of the Church. Yet your Lordship the Arch-Bishop of that province of *Canterbury*, have besides your generall Authority some particular interest in the present Jurisdiction of sundry Bishopricks vacant. And you also the Bishop of *London*, both for your own authority in your Dioceses, and as head Commissioner Ecclesiastical, would have a pastorall over the particular officers, to stay and temper them in their hasty proceedings against the Ministers, and especially against such as doe earnestly profess, and instruct the people against the dangerous sects of Papistray. But yet of late, hearing of the lamentable estate of the Church in the County of *Essex*, that is, of a great number of zealous and learned Preachers there suspended from their Cures, the Vacancy of the place for the most part, without any Ministry of Preaching, Prayers, and Sacraments. And in some places of certain appointed to those void Rooms, being persons neither of learning nor of good name, and in other places of that County, a great number of Parsons occupying the Cures being notoriously unfit, most for lack of learning, many charged or chargeable with great, and erroneous faults, and drunkenness, filthiness of life, gamblers at Cards, haunting of Ale-houses, and such like, against whom we hear not of any proceedings, but that they are quietly suffered, to the slander of the Church, to the offence of good people, yea to the famishing of them for lack of good teaching; and thereby dangerous to the subverting of many weaklings from their duties to God, and the Queens Majesty by secret Jesuits, and counterfet Papists. And having thus in a generall sort heard out of many parts of the like of this lamentable estate of the Church, yet to the intent we should not be deceived with the Generality of reports, we sought to be informed of some particulars, namely, of some parts of *Essex*, and having received the same credibly in writing, we have thought it our duties to her Majesty, and the Realm for the Remedy hereof without intermeddling our selves with your Jurisdiction Ecclesiastical, to make report unto your Lordships, as persons that ought most specially to have regard thereto, as we hope you will, and therefore have sent you herewith in writing a Catalogue of the names of persons of sundry natures, and conditions, that is, one sort, being reported to be learned, zealous, and good preachers deprived, and suspended, and so the Cures not served with meet Persons. The other sort a number of Persons, having Cures, being in sundry sorts far unmeet for any offices in the Church for their many defects, and imperfections, and so as it seems by the reports have been, and are suffered to continue without reprehension or any other proceedings against them, and thereby a great number of Christian people untaught, A matter very lamentable in this time. In a third sort a

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Letter to the
Arch-Bishop
in favour of
the noncon-
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number having double livings with Cure, and so not resident upon their Cures. But yet enjoying the benefit of their Benefices without any personall attendance upon their Cures. Against all these sorts of lewd, and evill, and unprofitable, corrupt members, we hear of no inquisition, nor of any kinde of proceeding to the Reformation of those horrible offences in the Church, but yet of great diligence, yea, and extremity used against those that are known diligent Preachers. Now therefore we for the discharge of our duties, being by our vocation under her Majesty bound to be carefull that the universall Realm may be well governed, to the honour and glory of God, and to the discharge of her Majesty being the principal governor, over all her subjects under Almighty God, do most earnestly desire your Lordships, to take some charitable consideration of these causes, that the people of the Realm may not be deprived of their Pastors being diligent, learned, and zealous, though in some points Ceremoniall, they may seem doubtfull only in Conscience, and not of wilfulness. Nor that their Cures be suffered to be vacant without good Pastors, nor that such as be placed in the Rooms of Cures be insufficient for learning, or unmeet for their conversation. And though the notes which we send you be only of Parsons belonging to *Essex*, yet we pray you to look into the rest of the Country in many other Diocesses, for we have, and do heare daily of the like in generality in many other places. but we have not fought to have their particulars to manifestly delivered of other places as of *Essex*, or rather to say the truth, of one corner of the Country. And we shall be most glad to hear of your cares to be taken for remedy of these Enormities, so as we be not troubled hereafter, or hear of the like complaints to continue; and so we bid your good Lordships right heartily farewell.

Your Lordships Loving friends, Will. Burleps,
George Shrewsbury, A. Warwick. R.
Leicester. C. Howard. I. Croft. Chr.
Hatton. Fra, Walsingham.

Amongst these Privy Councillors, I miss one who was mainly materiall, namel, Sr. *Francis Knowles*, treasurer of the Queens Household, and K^t. of the Garter: Father in law to the Earl of *Leicester*, and no less considerable in himself then in his relations, this Knight being bred a banished man in *Germany* during the Reign of Queen *Mary*, and conversing with Mr. *Calvin* at *Geneva*, was never after fond of Episcopacy, and though now casually absent from the Councell Board, was a great Patron of the Nonconformists. But see the Arch-Bishops answer to their letter.

IT may please your good Lordships to be advertized, that I have received your letters of the twentieth of this moneth, with a Schedule inclosed therein, concerning certain Ministers in *Essex*, whereunto as yet I cannot make any full answer, by reason of the absence of my Lord of *London*, to whom the letter is also directed, and the parties

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The Arch-Bishops answer to the Privy Councillors Letter.

parties therein named best known as being in his Diocess. Nevertheless in the mean time, I thought it my part to signifie unto your Lordships that I hope the information to be in most parts unjust. Certain men being in and about *Mamlton*, because they cannot have such among them as by disorderliness do best content their humours, did not long since in like manner in a generality, make an information to the same effect, which coming to mine, and others hands of the Ecclesiastical commission, we did direct our letters to some of the principal of them by name, requiring them to exhibite unto us at the beginning of this next term, now next ensuing the names of such offensive Ministers, as they thought to be touched with such dishonest conversation, together with their proofs thereof, promising on our parts to see the same redressed accordingly: It seemeth by this which is exhibited now to your Lordships, they have prevented the time, hoping thereby to alter the course; whereunto it tendeth. I leave to your Lordships consideration: surely if the Ministers be such as this Schedule reporteth, they are worthy to be grievously punished. And for my own part, I will not be slack or remisse (God willing) therein. But if that fall out otherwise upon tryal, and that they, or many of them in respect of their obedience to her Majesties laws, be thus depraved by such as impugn the same, then I doubt not but your Lordship will judge those amusers to deserve just punishment. This I can assure your Lordships of, that my Lord of *London* affirmed in my hearing, that not long since upon that occasion that none or few at his, or his Arch-Deacons visitations had at any time by the Churchwardens or sworn men, been detected or presented for any such misdemeanours as are now supposed against them. Of the Preachers, which are said to be put there to silence, I know but few. Notwithstanding I know those few to be very factious in the Church, contempters in sundry points of the Ecclesiastical laws, and chief authors of disquietness in that part of the Country; And such as I for my part cannot (doing my duty with a good conscience) suffer without their further conformity to execute their ministry. But your Lordships God willing shall have a more particular answer to every point of your letter, when my Lord of *London* (who is now at his house in the Country) and I shall meet and have conferred thereupon. In the meantime I trust, that neither there, nor elsewhere within this province, either by my self or others of my brethren any thing is or shall be done, which doth not tend to the peace of the Church, the working of obedience to laws established, the encouragement of the most, the Godliest, and most learned Ministers in this Church of *England*, and to the Glory of God; To whose protection I commit your good Lordships.

Now although we finde Sr. *Christopher Hatton* (for companies sake, as we humbly conceive it) amongst the Privie Councillors, subscribing for moderation to non-conformists, yet we take him to be a zealous Stickler for the pressing Church Ceremony. And although I look on the words of the Jesuite as a meer scandal, when he saith, that this *Hatton* was *Animo Catholicus a Papist in his heart*, yet I know him to be no favourer of the Presbyterian party; But a great countenancer of *Whiggish* proceedings against them, as appears by the following Address of the Arch-Bishop unto him.

Peter Ribadeneyra in his Appendix to Sanders pag. 41.

To

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To Sr. Christopher Hatton.

Right Honorable,

The Arch-
Bish. p's gra-
tulator's let-
ter to Sr.
Christopher
Hatton.

I give you most hearty thanks for that most friendly message which you sent unto me by your man Mr. Kemp, I shall think my self bound unto you therefore as long as I live. It hath not a little comforted me, having received not long since unkinde speeches where I least looked for them, only for doing my duty in the most necessary business which I have in hand: I marvel how it should come to passe, that the selfsame persons will seem to with peace, and uniformity in the Church, and to dislike of the contentious, and disobedient sort, cannot abide that any thing should be done against them, wishing rather the whole Ministry of the land to be discountenanced and discouraged, then a few wayward persons (of no account in comparison) suppressed and punished. Men in executing the laws according to their duties were wont to be encouraged, and backed by such, but now it falleth out clean contrary. Disobedient wilfull persons (I will tearm them no worse) are animated. Laws contemned, her Majesties will and pleasure little regarded, and the executors thereof in word and deed abused, howbeit these overthwarts grieve me, yet I thank God, they cannot withdraw me from doing that duty in this cause, which I am perswaded God himself, her Majesty, the laws, and the State of this Church, and Commonwealth, do require of me. In respect whereof, I am content to sustain all these displeasures, and fully resolved not to depend upon man, but upon God, and her Majesty. And therefore your honour in offering me that great curtesie, offered unto me as great a pleasure as I can desire. Her Majesty must be my refuge, and I beseech you that I may use you as a means when occasion shall serve, whereof I assure my self, and therein rest.

John Cantuar.

As for the Lord Burleigh, such was his moderation, that both parties beheld him as their friend, carrying matters not with Passion, and prejudice, but prudently as became so great a Statesman. He was neither so rigid as to have conformity prest to the Height, nor so remiss as to leave Ministers to their own liberty. He would argue the case both in discourse, and by letters, with the Arch-Bishop. Amongst many of the latter kinde, let not the Reader grudge to peruse this here inserted.

I may please your Grace, I am sorry to trouble you so often as I doe, but I am more troubled my self, not only with many private petitions of sundry Ministers recommended for persons of credit, and for peaceable persons in their Ministry, and yet by complaints

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plaints to your Grace, and other your Colleagues in Commission greatly troubled: But also I am daily now charged by Councillers, and publick persons to neglect my duty, in not staying of those your Graces proceedings, so vehement, and so Generall against Ministers and Preachers, as the Papists are thereby greatly encouraged, and all evill disposed persons amongst the Subjects animated, and thereby the Queens Majesties safety endangered; with these kinde of arguments I am daily assayed: against which I answer, That I think your Grace doth nothing, but being duly examined, tendeth to the maintenance of the Religion established, and to avoid schism in the Church. I also have for example shewed by your papers sent to me, how fully the Church is furnished with Preachers, and how small a number there are that do contend for their singularity. But these reasons do not satisfie all persons, neither do I seek to satisfie all persons, but with reason, and truth. But now my good Lord, by chance I have come to the sight of an instrument of 24 Articles of great length and curiosity, formed in a Romish stile, to examine all manner of Ministers in this time without distinction of Persons, which Articles are intituled *apud Lambeth Maj. 1584.* to be executed, *Ex officio meo &c.* and upon this occasion I have seen them. I did recommend unto your Graces favour two Ministers Curates of *Cambridge-shire*, to be favourably heard, and your Grace wrote to me that they were contentious, Seditious, and persons vagrant maintaining this controversy, wherewith I charged them sharply, and they both denied those charges, and required to be tryed, and so to receive punishment: I answered, that your Grace would so charge them, and then I should see afterwards what they should deserve, and advised them to resort to your Grace, comforting them that they should finde favourable proceedings, and so I hope upon my former commendations the rather. What may be said to them I know not, nor whether they have been so faulty as your Grace hath been informed do I know, Neither do I mean to treat for to favour such men, for pardon I may speak upon their amendment. But now they coming to me, I offer how your Grace proceeded with them. They say, they are commanded to be examined by the Register at London, and I asked them whereof? they said of a great number of Articles; But they could have no Copies of them: I answered that they might answer to the truth; they said that they were so many in number, and so divers, as they were afraid to answer them, for fear of captious interpretation. Upon this I sent for the Register, who brought me the Articles, which I have read, and finde so curiously penned, so full of Branches, and Circumstances, that I think the inquisitions of *Spain* use not so many questions to comprehend, and to intrap their preyes. I know your Canonists can defend these with all their parties: But surely under your Graces correction, this Juridicall and Canonically sinister of poor Ministers, is not to edifie and reform. And in Charity I think they ought not to answer to all these nice points, except they were very notorious offenders in Papistry or heresy. Now good my Lord, bear with my scribbling: I write with testimony of a good conscience, I desire the peace of the Church, I desire concord, and unity in the exercise of our Religion. I fear no sensuall and wilfull recusant: But I conclude, that according to my simple Judgement, this kinde of proceeding is too much favouring the Romish inquisition, and is rather a device to seek for offenders, than to reform any. This was not that charitable instruction that I thought was intended of these poor

The Treasurers Letter to the Arch-Bishop, for some Indulgence to the Ministers.

poor Ministers should in some few points have any scrupulous conceptions to be removed, this is not a charitable way, to send them to answer to your common Register, upon so many Articles at one instant, without commodity of instruction by your Register, whose office is only to receive their answers, by which the parties are first subject to condemnation before they be taught their errors. It may be I say that Canonists may maintain this proceeding by rules of their laws: But though *omnia licent, omnia non expediunt*, I pray your Grace bear this, (and perchance a fault) that I have willed them not to answer these Articles, except their consciences may suffer them: And yet I have sharply admonished them, that if they be disturbers in their Churches, they must be corrected. And yet upon your Graces answer to me *Ne sutor ultra crepidam*, neither will I put *filcem in alterum m. ssm*: my paper teacheth me to make an end, your Grace must pardon my hasty writing, for that I have done this *Raptim* and without Correction.

Your Graces at command,
William Burghley.

One may say, is not the hand of Mr. Travers in all this? Who being the Lord Burghleys Chaplain, by him much respected, and highly affected to the Geneva Discipline, was made the mouth of the Ministers, to mediate to his Lord in their behalf. But it seems the Arch-Bishop had set up his resolution (called constancy, by some, Cruelty, by others, as they stand affected) whole unmoveableness herein will appear by his following Letter,

To the Lord Treasurer.

MY singular good Lord, in the very beginning of this action, and so from time to time, I have made your Lordship acquainted with all my doings, and so answered all objections, and reasons to the contrary, as I perswade my self no just reply can be made thereunto. I have likewise by your Lordships advice, chosen this kinde of proceeding with them, because I would not touch any for not subscribing only, but for breach of order in celebrating of Divine service, administering the Sacraments, and executing other Ecclesiasticall functions, according to their fancies, and not according to the form of law prescribed, which neither your Lordship, nor any other seemed to mislike, but to wish and require: And therefore I am much troubled at your last Letters, which seem so to be written, as though your Lordship had not been in these points already answered. The complaints which your Lordship saith are made of me, and other my Colleagues, have hitherto been general, and therefore cannot otherwise be answered; but by a bare deniall. But if any man shall charge me or them with particularities, I doubt not but we are, and shall be ready to answer them, and to justify our doings. My proceedings are neither so vehement, nor so general against Ministers, and Preachers, as some pretend; doing me therein great injury, I have divers times satisfied your Lordship therein

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therein if any offence be, it is in bearing too much with them, and using of them so friendly, which causeth them thus contrary to their duties to trouble the Church, and to withstand me their Ordinary, and lawfull Judge. The objection of encouraging the Papists &c. hath neither probability nor likelihood. For how can Papists be animated by urging of men to subscribe against the Popes supremacy, and to the justifying of the book of Common-Prayers, and Articles of Religion which they so greatly condemne. But Papists &c. are animated, because they see these kind of persons, which herein after a sort come in with them, so greatly so many borne with, and so animated; and maintained in their disordered doings, against both Gods Laws, and mans, and against their Chief Governours both Civil, and Ecclesiasticall. This I say incurgeth the Papists, and maketh much for them; the other is but a fallacy, *a non causa ad causam*. O my Lord, I would to God some of those who use this argument, had no Papists in their Families, and did not otherwise also countenance them; whereby indeed, they receive encouragement, and do become too malepert. Assure your self the Papists are rather grieved at my proceedings, because they tend to the taking away of their chief Argument; that is, that, we cannot agree among our selves, and that we are not of the Church, because we lack unity. And I am credibly informed, that the Papists give encouragement to these men, and commend them in their doings, hereof I have also some experience. But if these reasons, and sundry others, notwithstanding some will not be satisfied thereby: I am sure your Lordship thinketh it not convenient to yield unto their wills, but unto their reasons. Touching the 24. Articles which your Lordship seemeth so to mislike, as written in a Romish stile, smelling of a Romish inquisition &c. I cannot but greatly marvell at your Lordships vehement speeches against them, I hope without cause. The men are Preachers, peaceable, your Lordship saith, and that they are orderly, and observe the Books, as some of them say of themselves: and you think it not meet that being such persons, they should be deprived for not subscribing only, wherein I have yielded unto you, and therefore have caused these Articles to be drawn according to Law, by the best learned in the Laws: who I dare say hate the Romish doctrine, and the Romish inquisition, to the intent I may truly understand whether they are such manner of men or no, as they pretend to be, which I also take to be the ordinary course in other Courts: as in the Sar-Chamber, and other places. Sure I am it is most usuall in the Court of the Marches (Arch-bishops rather) whereof I have the best experience. And without offence be it spoken, I think these Articles more tolerable, and better agreeing with the rule of justice, and charity, and less captious then those in other Courts, because there men are often examined at the relation of a private man, concerning private crimes, & de propria turpitudine: whereas here men are only examined of their publick actions in the publick calling, and Ministry, and much more in the cause of Heresie: because the one toucheth life, and the other not. And therefore I see no cause, why our Judiciall, and Canonick proceedings in this point should be misliked. Your Lordship writeth, that the two for whom you write are peaceable persons, that they deny the things wherewith they are charged, and desire to be tried &c. Now they are to be tried, why do they refuse it? *Qui male agit, odit Legem*. Indeed, they shew themselves to be such as I have before shewed to your Lordship, the most troublesome persons in all

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The return of the Arch-Bishop of Cant. to the L. Treasurer's Letter.

that Country: and one of them Mr *Brown* is presented for his disorders by the sworn men of the parish, as I am informed by the Official there. Wherefore I beseech your Lordship not to believe them against me, either own words, or testimony of any such as animate them in their disobedience, and count disorder order, and contentions peace, before they be duly and orderly tried according to that Law which is yet in force, and will hardly in my opinion, in these Judicial actions be bettered, though some abuse may be in the Execution thereof, as there. I elsewhere also; and that peradventure more abundantly. Your Lordship saith these Articles are a device rather to seek for offenders, then to reform any: The like may be said of the like orders in other Courts also; but that were the fault of the Judge, not of the Law. And I trust your Lordship hath no cause to think so evil of me. I have not dealt with any as yet, but such as have given evident tokens of contempt of Orders and Laws. which my Acts remaining on Record will testify; and though the Register do examine them (as I think other officers do in other Courts likewise, and the Law doth allow of it) yet are they repeated before a Judge, where they may reform, add or diminish, as they think good; neither hath there been any man thus examined, or otherwise dealt with, who hath not been conferred with, or might not have been if he would, these two especially; And if they have otherwise reported to your Lordship, they do but *antiquum obtinere*, which is to utter untruths; a quality wherewith these kind of men are marvelously possessed, as I on my own knowledge, and experience, can justifie against divers of them. I know your Lordship desireth the peace of the Church, and unity in Religion, but how is it possible to be procured (after so long liberty, and lack of discipline) if a few persons so meanly qualified, as most of them are, shall be countenanced against the whole estate of the Clergie, of greatest account both for learning, years, stayedness, wisdom, Religion, and honesty? And open breakers, and impugnors of the Law, yong in years, proud in conceit, contentious in disposition, maintained against their Governours, seeking to reduce them to order, and obedience; *Hec sunt initia hereticorum, & ortus atque conatus Schismaticorum male cogitantium, ut sibi placeant, ut prepositum superbo tumore contemnunt; sic ab Ecclesiis recedunt, sic altare profanum collocatur foris. sic contra pacem Christi & ordinationem atque unitatem Dei rebellatur;* for my own part, I neither have done, nor do any thing in this matter, which I do not think in my conscience, and duty. I am bound to do, which her Majestie hath with earnest charge committed unto me, and which I am not well able to justifie to be most requisite for this State and Church, whereof next to her Majestie, though most unworthy, or at least most unhappy, the chief, is committed unto me, which I will not by the grace of God neglect, whatsoever come upon me. Therefore I neither care for the honour of the place (which is *onus* to me) nor the largeness of the Revenues, nor any other worldly thing. I thank God, in respect of doing my duty, neither do I fear the displeasure of man, nor the evil tongues of the uncharitable, who call me Tyrant, Pope, Knave, and lay to my charge things which I never thought, *Scio hoc enim opus esse diaboli, ut seruos Dei mendacio laceret, & opinio nibus falsis gloriosum nomen infamet, ut qui conscientia sue lace clarescunt, alienis rumoribus sordidentur.* So was Cyprian himself used, and other ancient and Godly Bishops, to whom I am not comparable. The day will come, when all mens hearts shall be opened; in the mean time I will depend on him, who never forsakes those that put their trust in him. If your Lordship

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Lordship shall keep those two from answering according to the order set down, it will be of it self a setting at liberty of all the rest, and of undoing of all that which hitherto hath been done; neither shall I be able to do my duty according to her Majesties expectations; And therefore I beseech your Lordship to leave them unto me; I will not proceed against them, till I have made you privy to their answers, and further conferred with you about them; because I see your Lordship so earnest in their behalf; whereof also they have made publick boasts (as I am informed) which argueth what manner of persons they are: I beseech your Lordship to take not onely the length, but also the matter of this Letter in good part, and to continue to me as you have done, whereof I doubt not: for assuredly if you forsake me (which I know you will not after so long triall and experience, with continuance of so great friendship) especially in so good a cause, I shall think my coming to this place, to have been for my punishment; and my hap very hard, that when I think to deserve best, and in a manner to consume my self, to satisfie that which God, her Majestie, the Church, requireth of me, should be so evil rewarded. *Sed meliora spero.* And I know your Lordship doth all, as you are persuaded, for the best; I beseech God long to blese and preserve you.

John Cantuar.

It seemes the Lord Treasurer took exceptions at some passages herein, I dare not say with those, That the Letter was brought to him when he was indisposed with the fit of the Gout, which made him so offended. But whatsoever was the cause of his passion, see some signs thereof in what followeth.

I Have Received your Graces long Letter, answering sundry speeches, as I think, delivered by your Chaplain, Doctor *Coxens*. And I perceive you are sharply moved to blame me, and clear your self: I know I have many faults, but I hope I have not given such cause of offence, as your Letter expresseth. I deny nothing that your Grace thinketh meet to proceed in, with these whom you call factious; and therefore there is no controverisie between you, and me, expressed in your Letter: the controverisie is passed in your Graces Letter in silence; and so I do satisfie; your Grace promised me to deal, I say onely with such as violated order, and to charge them therewith, which I allow: well of. But your Grace not charging them with such faults, seeketh by examination to urge them to accuse themselves; and then I think you will punish them: I think your Graces proceeding is, I will not say rigorous or captious, but I think it is scant charitable; I have no leisure to write more, and therefore I will end, for writing will but increase offence, and I mean not to offend your Grace, I am content that your Grace, and my Lord of *London*, where I hear *Brown* is, use him as your wisdoms shall think meet: If I had known his fault, I might be blamed for writing for him, but when by examination onely it is meant to lift him with twenty four Articles, I have cause to pity the poor man.

Your Graces as friendly as any,
WILL. BURLEY.

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Short

The L. Treasurers innate Letter to the Arch-Bishop.

a Eccles. 7.9. Short but sharp. I see though anger only *resteth* ^a in the Bosome of Fools, it may *light* on the Breast of a wife man. But no fear that these friends will finally fall out, who alternately were passionate, and patient. So that now it came to the turn of *whitgift* to be calme, as he expressed himself in the following return.

To the Lord Treasurer.

My singular good Lord,

The Arch-
Bishops calm
Letter to the
half-angry
Treasurer.

GOD knoweth how desirous I have been from time to time to satisfie your Lordship in all things, and to have my doings approved to you. For which cause since my coming to this place, I have done nothing of Importance without your advice, I have risen early, and sat up late, to write unto you such objections, and answers as on either side were used, I have not the like to any man, and shall I now say I have lost my labour, or shall my just dealing with two of the most disordered Ministers in a whole Diocess (the obstinacy, and contempt of whom, especially of one of them, you your self would not bear in any subjected to your authority) cause you so to think, and speak of my doings: yea, and of my self, no man living should have made me believe it. *Solomon* saith, an old friend is better then a new, and I trust your Lordship will not so lightly cast off your old friends, for any of these new fangled, and factious sectaries, whose fruits are to make divisions wheresoever they come, and to separate old, and assured friends. Your Lordship seemeth to charge me with breach of promise, touching my manner of proceeding, whereof I am no way guilty, but I have altered my first course of depriving them for not subscribing only, justifiable by the Law, and common practice both in the time of King *Edward*, and from the beginning of her Majesties Reign, and chosen this only to satisfie your Lordship. Your Lordship also objecteth, that it is said, I took this course for the better maintenance of my book, my enemies say so indeed, but I trust my friends have a better opinion of me; what should I seek for any confirmation of my book, after twelve years. or what should I get thereby more then already? And yet if subscription may confirme it, it is confirmed long agoe by the subscription of all the Clergy almost in *England* before my time, even of *Bruin* also who now seemeth to be so willfull. Mine Enemies and tongues of this slanderous and uncharitable sect report, that I am revolted and become a Papist, and I know not what, but it proceedeth from their lewdnesse, not from any desert of mine; and I disdain to answer to any such notorious untruths, which the best of them dare not avouch to my face. Your Lordship seemeth further to burden me with wilfulness, I am sure that you are not so perwaded of me, I will appeal to your own conscience. There is difference betwixt wilfulness, and constancy, I have taken upon me the defence of the Religion, and rights of the Church of *England*, to appease the sects of schisms therein, and to reduce all the Ministers thereof to uniformity, and due obedience herein, I intend to be constant, and not to waver with every winde; The which also my place, my person, my duty, the laws, her Majesty, and the goodness of the cause doth require of me, and wherein your Lordship and

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others (all things considered) ought in duty to assist, and countenance me. It is strange that a man in my place, dealing by so good warranties as I do, should be so incouraged, and for not yielding to be counted wilfull, but I must be contented, *Vincit qui patitur*, and if my friends forsake me herein, I trust God will not, neither the Law, nor her Majesty who hath laid the charge on me, and are able to protect me. But of all other things it most grieveth me, if your Lordship should say, that two Ministers fare the worse because your Lordship hath sent them. Hath your Lordship ever had any cause so to think of me? It is needless for me to protest my heart, and affection towards you above all other men, the world knoweth it, and I am assured that your Lordship nothing doubteth thereof: I have rather cause to complain to your Lordship of your self, that upon so small an occasion, and in the behalf of two such you will so hardly conceive of me, yea, and as it were countenance persons so meanly qualified in so evil a cause against me, your Lordships so long tried friend, and their Ordinary. That hath not so been in times past, now it should least of all be, I may not suffer the notorious contempt of one of them especially, unless I will become *Esops* Block, and undoe all that which hitherto have been done. Well, because I would be loath to omit any thing whereby your Lordship might be satisfied, I have sent unto you herein inclosed certain reasons to justify the manner of my proceedings, which I marvel should be so misliked in this cause, having been so long practised in the same, and never before this time found fault with. Truly my Lord I must proceed this way, or not at all, the reasons I have set down in this paper. And I heartily pray your Lordship, not to be carried away, either from the cause, or from my self upon unjust surmises, and clamours, lest you be the occasion of that confusion which hereafter you would be sorry for. For mine own part I desire no further defence in these occasions: neither of your Lordship, nor any other, then Justice, and Law will yield unto me. In my own private affairs, I know I shall stand in need of friends, especially of your Lordship, of whom I have made alwayes an assured account; but in these publick actions, I see no cause why I should seek for friends, seeing they to whom the care of the Commonwealth is committed, ought of duty therein to joyne with me. To conclude, I am your Lordships assured, neither will I ever be perwaded, but you do all even of hearty good will towards me.

John Cantuar.

Now amongst all the favourers of the Presbyterians, surely honesty, and wisdom, never met more in any then in *St. Francis Walsingham*, of whom it may be said (abate for the disproportion) as of *St. Paul*, though poore yet making many rich. Having but one only Daughter (whose extraordinary hand-somnesse, with a moderate portion would considerably prefer her in marriage.) He neglected wealth in himself, though I may say, he enriched many (not only his dependants but,) even the English Nation, by his prudent steering of State affairs. How he interceded to qualifie the Arch-Bishop, for a *Semi-non conformist*, we learn from his following Letter.

St. Fra. Walsingham a good friend to nonconformists.

St. Francis
Wallingham
Lever to the
Arch Bishop
in favour of
non-confor-
mists.

IT may please your Grace to understand, that this bearer Mr. *Leverwood*, of whom I wrote unto your Grace, hath been here with me, and finding him very conformable, and willing to observe such orders as are appointed to be used in the Church, as your Grace shall partly perceive by certain Articles subscribed with his own hand, and herein inclosed, I willed him to repair unto your Grace; And in case these Articles may be allowed, then I pray your Grace to be his good Lord, and that with your good will and favour he may proceed in his suit; upon knowledge whereof, I do mean to deal further therein with her Majesty thereof for him, as I have already begun to do, upon the good report I heard of the man, before your Graces message sent to Mr. *Nicassus* for the stay thereof. And so I humbly take my leave.

Your Graces at command
Francis Wallingham.

What this Letter effected, the next will inform us.

Right Honorable,

I thank you heartily for your letter, written unto me in the behalf of *Leverwood*, wherein I perceive the performance of your honorable speeches to my self, in promising to joyn with me, against such as shall be breakers of the orders of the Church established: and movers of contentions therein upon that, and other like speeches of yours with me at your last being at *Lambeth*, I have forborn to suspend or deprive any man already placed in any cure or charge, for not subscribing only, if hereafter he would promise unto me in writing, the observing of the Book of Common-Prayer, and the orders of the Church by law set down: and I do now require subscription to the said Articles, of such only as are to be admitted to the Ministry, and to Ecclesiastical livings, wherein I finde my self something eased of my former troubles: and as yet none or very few of the last named persons, to refuse to subscribe to the said Articles, though some of them have been accounted heretofore very precise. I also very well remember that it was her own wish, and desire, that such as hereafter should be admitted to any living, should in like manner be tied to the observing the orders: which as it hath already wrought some quietness in the Church, so I doubt not but that it will in time perfect the same. And I cannot break that order in one, but other will look for the like favour, to the renewing, and increasing of the former Atheisme, not yet already extinguished. Wherefore I heartily pray you to joyn with me herein. Touching the Articles inclosed in your letter, whereunto *Leverwood* hath subscribed: they are of no moment, but such as may easily be deluded. For whereas he first saith, that he will willingly subscribe as far as the law requireth at his hand, his meaning is, that the law requireth no such subscription, for so I am informed that some Lawyers (therein deceived) have perswaded him and others,

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Elizæ.
26.

and in saying that he will alwayes in the Ministry use the Book of Common-Prayer, and none else, his meaning is, that he will use but so much of the Book as pleaseth him, and not that he will use all things in the Book required of him. I have dealt with him in some particularities, which he denieth to use, and therefore his subscription is to small purpose. I would, as neer as I can, promise, that none should hereafter come into the Church to breed new troubles, I can be better occupied otherwise. And God would bless our labours more amply, and give better success to the word so commonly and diligently preached if we could be at peace, and quietness among our selves, which I most hartly wish, and doubt not to bring to pass by Gods grace, the rather through your good help, and assistance, whereof I assure my self, and so with my hearty prayers &c.

John Cantuar.

Thus have we presented to the Reader some select Letters out of many in my hand, passing betwixt the highest persons in Church matters. I count it a blessing that providence hath preserved such a treasure unplundered, esteem it a favour in such friends as imparted them unto me, and conceive it no ungratefull act in our communicating the same to the Reader. And now we (who hitherto according to good manners have held our peace, while such who were farr our betters, by their pens spake one to another) begin to resume our voice, and expels our selves as well as we may in the following History.

10. By the changing of *Edmond* into *John Cantuar*, It plainly appears, that as all these letters were written this year, so they were indited after the sixth of *July*, (and probably about *December*) when *Br. Grindal* deceased. Our English *Eli*, for office (highest in spirituall promotion) age (whereby both were blinde) and manner of his death, thus far forth as heart-broken with sorrow. *Grindal*'s grief proceeded from the Queens displeasure, undeservedly procured by the practices of his malicious enemies. There want not those who will train the parallel betwixt *Eli* and *Grindal* in a fourth respect, both being guilty of dangerous indulgence, and lenity to offenders. Indeed *Grindal*, living, and dying sole, and single, could not be cockering to his own children; but as a Father of the Church, he is accused for too much conniving at the factious disturbers thereof. Sure I am, he was an impartial corrector of mens vicious conversations: witness his sharp reproving of *Julio* the Italian Physician, for marrying another mans wife. Which bitter, but wholsome pill, the Physician himself not being able to digest, incensed the Earl of *Leicester*, and he the Queens Majesty against the good Arch-bishop. But all was put on the account of *Grindal*'s non-conformity, for favouring the factious meetings, called Prophesyings. *Grindal*, sensible of the Queens displeasure, desired to resigne his place, and confine himself to a yearly pension: not, as some may pretend, that it was against his conscience to keep it; but because above his impotent age to manage so great a charge. The place was proffered to *Whitgift*, but he in the presence of the Queen utterly refused it: yet, what he would not snatch, soon after fell into his hands by *Grindal*'s death.

11. Who

A transition
to other
matter.

Good *Grindal*
his death.

The Arch-
Bishops an-
swer to secre-
tary Walling-
hams Letter.

A. 1614
Grindal's por-
tray.

11. Who so beholds the large revenues confer'd on *Grindal*, the long time he enjoyed them (Bishop of *London*, Arch-Bishop of *Tork*, and *Canterbury*, above eighteen years) the little charge incumbering him; dying a single man, will admire at the mean estate he left behind him. Yea, perchance they will erroneously impute this to his prodigality, which more truly is to be ascribed to his contempt of the world, unwilling to die guilty of much wealth; not to speak of fat Servants made under a lean Master. The little he had, as it was well gotten, was well bestowed, in pious uses on *Cambridge*, and *Oxford*, with the building, and endowing of a School at *St. Bees* in *Cumberland*, where he was born. Yea, he may be beheld as a benefactor to the English nation, for bringing *Tamarix* first over into *England*. As the inventors of evil things are justly taxed by the ^a Apostle: so the first importers of good things deserve due commendation; That plant being so sovereign to mollifie the hardness of the spleen; a malady whereof Students (betrayed thereunto by their sedentary lives) too generally do complain.

a Rom. 1. 13.



SECT.

Anno
Regni
Eliz.
16.

Anno
Dom.
1583.

SECTION VI.

To the *Master, Wardens*, and all the *Members*
of the *Honorable Company of Mercers*
of *London*.

As it would be a sin of omission in me (so much obliged to your society) should no share in my History be allowed unto you, so I should commit a great incongruity, if assigning it any where else, then in the Reign of Queen Elizabeth. Whose great Grandfather *St. Godfrey Bollen* (1458. Major of *London*) is generally believed one of your Company, so that the Crowned Maidenhead in your Arms, may in some sort seem Propheticall, Presaging such a Queen-Virgin should be extracted from one of your Society, as the Christian-World could not paralel in all particulars.

Indeed much of credit is imported in your very Name. Forseeing all Buyers and Sellers, are Mercers à Mercado, Custom hath confined and fixed the term Eminently on your Corporation, as alwayes the prime Chapmen of our Nation, in which respect you have the precedency of all other Companies.

I will detain you no longer from better Customers, wishing you sound wares, quick vent, good prizes, sure payment. One Commodity alone excepted, I mean the Truth it self; * this buy and sell it not, Purchase it on any terms, but part with it on no Conditions.

* Pro. 23. 23.



About four a clock in the afternoone on the Lords day, a sad accident hapned in *Paru-gard-n*, on the south-side of *Thames*, over against *London*. Whilest multitudes were beholding the baiting of the bear, the old under-propped Scaffolds overladen with people, suddenly fell down, killed ^a eight outright, hurt, and bruised many more, to the shortning of their lives. The ^b assertors of the strict observation of the Sabbath, vigorously improve this (as well they may) against them who prophane the Lords-day, which afterwards (the joyfull effect of a dolefull cause) was generally kept with more carefulness,

X x x

2. Robert

Warning to
Sabbath-
breakers.

a Holinshed
pag. 1252.
b Dr. Bound.

Robert Brown
first appears
a Cambridge
Bren. in Lin-
colnshire.

2. Robert Brown began at this time to broach his opinions. he was born in Rutland-shire, of an ancient and worshipfull family (one whereof founded a fair Hospital in a Stamford) nearly allied to the Lord Treasurer Cecil. He was bred for a time in Cambridge (I conceive in Corpus Christi Colledge) but question, whether ever a Graduate therein. He used some time to preach at Bennet-Church, where the vehemency of his utterance passed for zeal among the Common people, and made the vulgar to admire, the wife to suspect him. Dr. Still, afterwards Master of Trinity (out of curiosity, or casually present at his preaching) discovered in him something extraordinary, which he prefiged would prove the disturbance of the Church, if not seasonally prevented. Some years after, Brown went over into Zealand, to purchase himself more reputation from forraign parts. For, a snack of travail gives an *high taste* to strange opinions, making them better relished to the licourish lovers of novelty. Home he returns with a full crie against the Church of England, as having so much of Rome, she had nothing of Christ in her discipline.

Norfolke was the first place whereon Brown (new flown home out of the Low-Countries) perched himself, and therein in the City of Norwich. A place which then spake little more than *mediatam linguam*, having almost as many dutch strangers, as English natives inhabiting therein. Brown beginning with the Dutch, soon proceeded to infect his own Country-men, for which he was confined, as the following letter of the Lord Treasurer Burghley, to Br. Phrcke of Norwich will inform us.

After my very hearty commendations to your Lordship; whereas I understand that one Brown a Preacher is by your Lordship and others of the Ecclesiasticall Commission committed to the custody of the Sheriff of Norfolk, where he remains a prisoner, for some matters of offence uttered by him by way of preaching, wherein I perceive by sight of some letters written by certain godly preachers in your Lordships Diocess he hath been dealt with, and by them disswaded from that course he hath taken. Forasmuch, as he is my kinsman; if he be son to him whom I take him to be, and that his error seemeth to proceed of zeal rather then of malice, I do therefore wish he were charitably conferred with and reformed, which course I pray your Lordship may be taken with him, either by your Lordship or such as your Lordship shall assigne for that purpose. And in case there shall not follow thereof such success, as may be to your liking, that then you would be content to permit him to repair hither to London, to be further dealt with as I shall take order for upon his coming, for which purpose I have written a letter to the Sheriff, if your Lordship shall like thereof. And so I bid your Lordship right heartily farewell. From the Court at Westminster this 21. of April. 1581.

Your Lordships very loving friend

W. B.

After

Anno
Begin
Eliza.
26.

Anno
Dom.
1583.

Brown being thus brought up to London, by the advice of his friends was wrought to some tolerable compliance, and being discharged by the Archbishop of Canterbury, was by the Lord Treasurer sent home to his father Anthony Brown at Tolleshorp in Rutland Esquire. One I assure you of ancient, and sight worshipfull extraction, having my self seen a charter granted by King Henry the eighth, (the 15th of July, in the 18th of his reign) and confirmed by act of Parliament, to Francis Brown father to the aforesaid Anthony, giving him leave to put on his cap, in the presence of the King or his heirs, on any Lord Spiritual or Temporal in the land, and not to put it off but for his own ease, and pleasure. But let us see the Lord Treasurers letter in the behalf of Brown to his father.

After my very hearty commendations, understanding that your son Robert Brown, had been sent for up by my Lord Bishop of Canterbury, to answer to such matters as he was to be charged withall, contained in a Book made by him, and published in print (as it was thought) by his means: I thought good, considering he was your Son, and of my blood, to send unto my Lord of Canterbury in his behalf, that he might finde what reasonable favour he could shew him; before whom I perceive he hath answered in some good sort; and although I think he will not deny the making of the Book, yet by no means will he confels to be acquainted with the publishing or printing of it. He hath besides yielded unto his Lordship such further contentment, as he is contented (the rather at my motion) to discharge him, and therefore for that he purposeth to repair to you, I have thought good to accompany him with these my letters, and to pray you for this cause, or any his former dealings, not to withdraw from him your fatherly love and affection, not doubting but with time he will be fully recovered, and withdrawn from the Reliques of some fond opinions of his, which will be the better done, if he be dealt withall in some kinde, and temperate manner. And so I bid you very heartily farewell. From my house neer the Savoy this eighth of October 1585.

Your loving friend and Cousin,
William Burghley.

But it seems Browns errors were so inlaid in him, no conference with Divines could convince him to the contrary, whose incorrigibleness made his own father weary of his company. Men may wish, God only can work, children to be good. The old gentleman would own him for his Son no longer, then his Son owned the Church of England for his Mother, desiring to rid his hands of him, as by the insuing letter will appear.

After my very hearty Commendations, I perceive by your letters, that you have little or no hopes of your sons conformity, as you had when you received him into your house, and therefore you seem desirous that you might have liberty to remove him further off from you, as either to Stamford, or some other place, which I know no cause but you may very well and lawfully do, where I wish he might better be persuaded to conforme himself for his own good: and yours, and his friends comfort. And so I very heartily bid you farewell. From the Court this seventeenth of February. 1585.

Your very loving friend and cousin
William Burghley.

X x x 2

Thus

Thus to make our Story of the *troublesome man* the more entire, we have trespassed on the two following years, yet without discomposing our *Chronologie on the Margin*.

Brown his opinions.

3. With his assistant *Richard Harrison*, a petty Pedagogue, they inveighed against Bishops, Ecclesiastical Courts, Ceremonies, Ordination of Ministers, and what not? fancying here on earth a platform of a perfect Church, without any faults (understand it thus, save those that are made by themselves) therein. The Reader, if desirous to know their opinions, is referred to the large, and learned Treatises written against them; particularly to the pains of Dr. *Fulke*, proving, that the *Brownists* (so named from this *Brown*, their ringleader) were in effect the same with the ancient *Donatists*, only newly reviv'd. Thus there is a circulation, as in fashion of clothes; so of opinions, the same after some years return: *Brownism* being no more than *Donatism* vamped with some new additions. The Queen, and Her Council seriously felt themselves, first by gentleness to reduce, and (that not succeeding) by severity to suppress the increase of this faction. *Brown* himself used to boast, that he had been committed to thirty two prisons, and in some of them he could not see his hand at noon day. Yet for all this he came off at last both with saving his life, and keeping his living (and that none of the meanest, *A Church in Northampton-shire*) until the day of his death.

Extraordinary favour indulged unto him.

4. One may justly wonder, when many meaner *Accessaries* in this schism were arraigned, condemned, executed, how this *Brown*, the *Principal*, made so fair an escape, yea, enjoyed such preferment. I will never believe, that he ever formally recanted his opinions, either by word or writing, as to the main of what he maintained. More probable it is, that the promise of his general compliance with the Church of England (so far forth as not to make future disturbance therein) met with the Arch-Bishops courteous acceptance thereof, both which effectually improved by the countenance of *Thomas Cecil*, Earl of *Exeter* (*Brown's* near kinsman, and patron) procured this extraordinary favour to be indulged unto him. His Parsonage he freely possess'd allowing a sufficient salary for one to discharge the cure; and (though against them in his judgement) was contented (and perchance pleased) to take the tithes of his own parish.

The authors observation on him.

5. For my own part (whose nativity Providence placed within a mile of this *Brown's* his pastorall charge) I have, when a youth, often beheld him. He was of an imperious nature, offended, if what he affirm'd, but in common discourse, were not instantly received as an oracle. He was then so far from the Sabbatarian strictness, to which some precise *Brownists* did afterwards pretend, that both in judgement, and practise, he seemed rather libertine therein. In a word, he had in my time a wife, with whom, for many years he never lived, parted from her on some distaste: and a Church, wherein he never preached, though he received the profits thereof.

The occasion of his late death.

6. As for his death in the prison in *Northampton*, many years after (in the reign of King *Charles* Anno 1630.) it nothing related to those opinions he did, or his followers do maintain. For as I am credibly informed, being by the Constable of the Parish (who chanced also to be his God-son) somewhat roughly and rudely required the payment of a rate, he happened in passion to strike him. The Constable (not taking it patiently as a castigation from a God-father, but in anger as an affront to his office) complained to *Sr. Rowland S. John*, a neighbouring Justice of the peace, and *Brown* is brought before him. The Knight of himself, was prone rather to pity, and pardon, than punish his passion; but *Brown's* behaviour was so stubborn, that he appeared obstinately ambitious of a prison, as desirous (after

Anno Dom. 1583.
Anno Regni Eliz. 26.

Anno Regni Eliz. 16.
Anno Dom. 1583.

long absence) to renew his familiarity with his ancient acquaintance. His *Mitimus* is made, and a cart with a feather-bed provided to carry him, he himself being so infirm (above eighty) to goe, too unwieldy to ride, and no friend so favourable, as to purchase for him a more comely conveyance. To *Northampton* jail he is sent, where, soon after he sickned, died, and was buried in a neighbouring Church-yard: and it is no hurt to wish, that his bad opinions had been interred with him.

7. The Tenets of *Brownists* daily increasing, their books were prohibited by the Queens authority. Notwithstanding which prohibition, some presumed to disperse the same, and paid dearly for their contempt therein. For, *Eliaz a Thacker* was hanged on the fourth, and *John Ceping* on the sixth of June, at the same place, *St. Edmunds Burie*, and for the same offence, the scattering such schismatical pamphlets.

8. *John Whitgift* succeeding in the Arch-Bishoprick, found it much surcharged in the valuation, and empaiied in the revenues, through the negligence of his predecessor, who would pay willingly what they asked of him, and take contentedly what any tendered to him. First therefore *Whitgift* procured an order out of the Exchequer, for the abatement of an hundred pound for him, and his successors in the payment of his first-fruits. Afterwards he encountered no meaner man, than that great Courtier, Souldier, and Privie-Councillour *St. James Crofts*; or rather he legally contended with the Queen in him, and recovered from both, long *Beachwood in Kent* (containing above a thousand acres of land) detained from his predecessor under colour of a lease from Her Majesty.

9. This year *Nicholas Sanders* (more truly *Slanders*) had in *Ireland* a wofull end of his wretched life. He was borne in *Surrey*, bred first in *Winchester*, then in *New College in Oxford*, where he was Kings-Professor of Canon-Law, but afterwards, banishing himself, fled to *Rome*, there made Priest, and Dr. of Divinity. He accompanied Cardinal *Hosius*, to the Council of *Trent*, and there is said, by disputing, and declaiming to have gained himself great reputation. At last he was sent over, *Pope Nuncio into Ireland*, conceived then a desperate employment, and therefore many Catholics regretted thereat. Yea, some were overheard to say (but it is *Pitcaus Sanders's* own sisters son, who reports it) *Why does his Holiness send our Sanders into Ireland? we value him more then all Ireland is worth.* There amongst the bogs, and mountains was he starved to death, justly famished for want of food, who formerly had surited on impossibilities, by him first forged on the nativity of Queen *Elizabeth*.

10. We must not forget, how this year, one *John Lewes* was burnt at *Norwich* for denying the Godhead of Christ, and holding other detestable heresies. He called himself *Abadin* (let him tell you what he meant thereby) alluding therein to the promise of a new name, which no man knoweth but him that receiveth it, having in it a little mock-Hebrew, to make himself the more remarkable.

11. Now, so great was the malice of the Jesuits against Her Majesty, that at this time they set forth many slanderous libels, stirring up Her Subjects, and Servants to do the same to Her, as *Judith* did to *Holofernes*. One of their principal pamphlets was intitled, *A Treatise of Schism*. The suspicion of making it, fell on *Gregory Martin*, one probable enough for such a prank (as being Divinity Professor in *Rhemes*) did not his Epitaph there ensure me, he was dead and buried, two years before. Though it is possible, his posthume work might be born abroad, after the death of the author thereof. But, whoever made it, *William Carter*, the Stationer, paid dearly for publishing it, being executed at *Towern*. And in the next month five Seminars, *John Pen*, *George Hadcock*, *John Munden*, *John Nutter*, and *Thomas Hemmerford*, were hanged, bowelled, and quartered for treason,

Two Brownists executed. A Stow Chronicle pag. 697.

Whitgift succeeded him.

b St. George Paul in his life pag. 28.

c Idem p. 29.

Death of Sanders. Camden Eliz. in loc Anno.

e Description. Anglian state 16. pag. 773.

Lewes burnt at Norwich. A Stow Chronicle pag. 697. Rev. 2. 17.

Popish libels. Camden Eliz. in loc Anno.

f Pitcaus Description. Anglie pag. 782.

7. 1584.

The Queen
Her eminent
mercy.

a Camden
Elix. 1584.

Two fruitless
Conferences.

b 1 King. 19.4

Subscription
severely
checked.

treason, at *Tiburn*; and many others about the same time, executed in other places.

12. Yet, even in the midst of this necessarie severity, Her Majesty was most mercifull unto many Popish malefactors, whose lives stood forfeited to the Laws, in the rigour thereof. For, no fewer then seventy Priests (some of them actually condemned to die, all legally deserving death) were, by one act of Grace, pardoned, and sent over beyond sea. Amongst these were

1. *Gaspar Heywood*, son to that eminent Epigrammatist, the first ^a Jesuite that ever set foot in England.
2. *James Bosgrave*.
3. *John Hart*, a learned man, zealous to dispute, not dangerous to practice for his religion.
4. *Edward Riston*, ungrateful wretch, who afterwards railed in print on the Queen, who gave him his life.

Her Majesties mercy herein was the more remarkable, because done at a time, when treasons against her person (by *Arden Summerfield*, *Throgmorton* &c.) did follow, or rather, tread one on another. If hereafter the edge of justice fall sharper on Jesuits, let them thank their own treachery, which whetted it against themselves.

13. This year two conferences or disputations were kept, (the last at *Lambeth*) about the Discipline and Ceremonies of the Church,

1. *Whitgift*, Arch-Bishop of *Canterbury*. *Sandys* of *Tork*, and *Cooper* of *Winchester* for the same.
2. Unconforming Ministers (whose names I cannot certainly attain) against it.
3. The Lords of Her Majesties Privie Councell, and some other persons of Honour Auditors thereof.

This Conference effected nothing on the disputants (as to the altering of their opinions) little on the Auditors, but as much on all as any judicious person ever expected. What *Eliab* said passionately, ^b *I am no better then my Fathers*, may be soberly said of this conference. It was no happier then any of its Ancestors, which went before it. Let me add also, and no happier than its successors that shall come after it. It being observed, that meetings of this nature before or after this time, never produced any great matter on persons present thereat: who generally carry away the same judgement they brought with them. And yet the Lords were pleased to say their judgements were satisfied in the point on the Bishops behalf, not conceiving their adversaries arguments so slight and trivall, as now they appeared. This was in some of them but a Court-Complement, who afterwards secretly acted against the Arch-Bishop, in favour of the other party.

14. *Whitgift* finding this first way unsuccessfull, fell from other reasoning to a still argument from Authority, enjoyning all admitted to the Ecclesiastical Orders, and Benefices, the subscription of the following Articles.

1. That the Queen had supremacy over all persons born within Her Dominions, of what condition so ever they were; and that no other Prince, Prelate, or potentate, hath, or ought to have any jurisdiction, Civil, or Ecclesiastical, within Her Realm, or Dominions.

2. That

Anno
Regis
Elix.
27.

Anno
Dom.
1584.

2. That the Book of Common-Prayer, and the Ordination of Bishops, Priests, and Deacons, containeth nothing contrary to the Word of God, but may lawfully be used; and, that they will use that, and none other.
3. That the Articles of Religion agreed in the Synod holden at London, in the year of our Lord 1562. and published by the Queens authority, they did allow of, and beleeve them to be consonant to the Word of God.

The severe enforcing of subscription hereunto, what great disturbance it occasioned in the Church, shall hereafter by Gods assistance be made to appear, leaving others to judge whether the offence was given, or taken thereby.

15. Now came forth the Rhemish Translation of the *New Testament*. A Translation which needeth to be translated, neither good Greek, Latine, or English, as every where bespeckled with hard words (pretended not renderable in English without abatement of some expressiveness) which transcend common capacities. Besides, it is taxed by our Divines as guilty of abominable errors therein. It was printed in large paper, with a fair letter and margin, all which I have charity enough to impute to their desire to do it, for the more dignity of Gods word; whilst others interpret it, that thereby purposely they enhanced the price, to put it past the power of poore mens purses to purchase it. Another accident raised the dearness thereof, because so many books being seized on by the Queens Searchers, the whole price of the Edition fell the more heave on the remainder. But, suppose a poore Lay-Catholick so rich through his industry, as secretly to purchase one of these Rhemish Testaments, he durst not avouch the reading thereof, without the permission of his Superiors licensing him thereunto.

16. Secretary *Walsingham*, by his letters solicited Mr. *Thomas Cartwright*, to undertake the refusing of this Rhemish Translation: and the better to enable him for the work, sent him an-hundred ^a pounds out of his own purse. A bountifull gift for one, who was though a great *State-man*, a man of small estate, contracting honourable ^b poverty on himself, by his expence on the publick, as dying not so engaged to his private creditors, as the whole Church, and State was indebted to his endeavours. *Walsingham* his letters to *Cartwright* were seconded by another from the Doctors, and Heads of Houses (and Dr. *Fulke* amongst the rest) at *Cambridge*, besides the importunity of the ministers of *London*, and *Sussex*, soliciting him to the same purpose. Hereupon *Cartwright* buckled himself to the employment, and was very forward in the pursuance thereof.

17. No sooner had *Whitgift* gotten notice, what *Cartwright* was a writing, but presently he prohibited his farther proceeding therein. It seems, *Walsingham* was Secretary of State, not of Religion, wherein the Arch-Bishop overpowered him. Many commended his care, not to intrust the defence of the Doctrine of England, to a pen so disaffected to the Discipline thereof. Others blamed his jealousy, to deprive the Church of so learned pains of him, whose judgement would so solidly, and affections so zealously confute the publick adversary. Distastfull passages (hooting at Rome, but glancing at *Canterburie*) if any such were found in his book, might be expunged, whilst it was pity so good fruit should be blasted in the bud, for some bad leaves about it. Distartened hereat, *Cartwright* desisted; but some years after, encouraged by a Honourable Lord, resumed the work; but prevented by death, perfected no further then the fifteenth chapter of the *Revelation*. Many years lay this worthy work neglected, and the copy thereof moule-eaten in part, whence the Printer excused some defects therein in his edition; which though late, yet at last came forth Anno 1618. A book, which notwithstanding the foresaid defects, is so compleat,

The Rhemish
Translation
comes forth.

Cartwright in-
vited to an-
swer it.
^a See the pre-
face to *Cart-
wrights* book.
^b *Whitgifts*
Elix. 27.
Anno 1590.

Whitgift op-
press his
book.

compleat, that the *Rhemists* durst never return the least answer therunto.

18. Mean time whilest *Carterwright* his refutation of the *Rhemish* was thus retarded, Dr. *William Fulke*, Master of *Pembroke-Hall* in *Cambridge*, entered the list against them, judiciously, and learnedly, performing his undertaking therein. His daughter, and (as I take it) the only survivor of his children, lately set forth, the fourth and fairest edition of this his Confutation, and dedicated it to King *Charles*.

Dr. Fulke first elicited it.

A promise never performed.

Confidence of many at last deceived.

The death of George Eberidge.

a *Pirceus* de *Anglic. Script.* pag. 785.

Mr. Rogers writeth on our Articles.

19. The *Rhemists* profess, in their preface to the *New Testament*, that the *Old Testament* also lieth by them for lack of good means to publish the whole in such sort, as a work of so great charge and importance requireth; which seemeth strange to a judicious consideration. For, had a voluminous legend of *Saints-lives* (with pictures as costly as superstitious) been to be set forth, a mass, a mint, a mine of money could easily be advanced to defray the expences thereof. Thus *Papists* can be poor, or rich, as they please themselves. Some behold this their promise, to set forth the *Old Testament*, as not really intended, but given out to raise mens expectations, which in process of time would fall of it self, and the profer by degrees be forgotten. Others interpret their resolutions real, but purposely revoked, seeing the ill success of their *New Testament*, so canvassed, and confuted by the Protestant Divines. Perceiving that their small pinace, which they first set forth, met at sea with such boisterous weather, wisely they would not adventure a greater vessel after it: but rather left it to rot on the dock, than they would lanch it forth in such danger. A third sort behold this their promise, as a modest, and manerly, (*alias*) a crafty, and cunning begging of a contribution of the Catholic party, for setting forth of the same, which never as yet came into publick view. Yea, the *Old Testament* some said would be old indeed, before the translation thereof in English were by them set forth: inasmuch that some conceived, a lease of land, till this their promise be performed almost as good as the fee-simple thereof.

20. But now though men were so generally confident, that these long expected *Rhemish* notes on the *Old Testament*, would not come forth till the *Greek Calends*, they have since found themselves deceived, seeing some twenty years after, that long-look for work crept forth into the World, little notice being taken thereof by the *Protestants*. Partly, because no great eminency therein to intitle it to their perusal; Partly, because that moiety of the *Bible* is of least concernment in the controversies betwixt us, and the *Church of Rome*.

21. I finde not this year the death of any eminent English Protestant-Divine. Amongst the *Papists*, *George Eberidge* departed this life, much lamented by those of his own persuasion. He was Bachelor of Physick in *Corpus-Christi* Colledge in *Oxford*, and Kings-professor of Greek in that University, which place he quitted at the coming in of Queen *Elizabeth*, and betook himself there to a private life. His house was an Hospital to relieve those of his own Religion, on whom he expended his estate. He was one of the primitive Catholics (saith my author) persecuted for his conscience. As he started soon, he ran long in the race of patience, used to all the jayles in *Oxford*, and *London*, for thirty years together. In so much that he professed, that the variety of prisons was some pleasure, and the custome of durance had made fetters to be freedom unto him.

22. This year came forth the exposition of Mr. *Thomas Rogers*, on the Articles of the Church of *England*; which at first met not with that well-comme entertainment, which seemed due to his endeavours. For, besides the two extremes, *Papists*, and *Schismatics*, highly enraged, many Protestants of a middle temper were much offended thereat. Some conceived it presumption for any private Minister, to make himself the mouth of the Church

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Church, to render her sense in matters of so high concernment. Others were offended, that his interpretation confin'd the charitable latitude, formerly allowed in those Articles. The composers whereof, providently foreseeing, that doctrinal differences would inevitably arise, in so large a Church as *England* was, even betwixt Protestants agreeing in fundamentals of Religion, purposely couched the Articles in general terms (not that falsehood should take shelter under the covert thereof, but) to include all such dissenters within the comprehensiveness of the expressions. Whereas now Mr. *Rogers* his restrictive Comment, shut out such from their concurrence with the Church of *England*, which the discreet laxity of the Text admitted thereunto. However the worth of the work, in some years wrought it self into good esteem, as dedicated to, and countenanced by the Arch-Bishop, though the author thereof never got any higher preferment.

23. Three great Societies at this time in *London* were busily employed, the two former of them avouched by Law, and the third avouching it self, namely,

The Parliament. The Convocation. The assembly of Ministers

Begun and holden at *Westminster*, the twenty third day of *November* last, and there continued till the twenty ninth of *March* following, wherein the Statute against *Jesuits*, and *Priests* their departing out, and not coming into the Realm, was made, with penalty for the relieving them.

Kept in *St. Pauls* in *London*, beginning with a most learned Latin sermon preached by *John Copcot*, Dr. of Divinity (afterwards Master of *Bennet* Colledge in *Cambridge*) taking for his text 1 *Tim.* 6. 13. *Præcipiote i coram Deo.* &c. Hence the Convocation was removed to the Collegiate Church of *St. Peters* in *Westminster*, where Dr. *Goodman*, Dean thereof, made a solemn protestation with his fellow Prebends, that the said meeting ought not to be prejudiciall to the privileges of his Church, his Protestation was accepted, and assurance given that the said Convocation met not there in any manner to infringe their Immunities, but only for the maturation of business with the more expedition through the conveniency of the place. *William Redman*, Dr. of Divinity, Arch-Deacon of *Canterbury* was chosen and presented Prolocutor,

The certain place of their convening not known, being clandestine, Arbitrary and changeable, as advised by their conveniences; they are better discovered by their moving then by their meeting, and their practices more conspicuous then their places. Some Agent for them were all day at the dore of the Parliament house, and some part of the night in the Chambers of Parliament men, effectually soliciting their business with them.

a *Temple* de *eloquent* *Con-* *triv.* fourth the *Register* of *Canterbury* out of which I transcribed it.

Three great Corporations now on foot together.

The Arch-
Bishop afraid
of alteration
in Church
Discipline
writes to the
Queen.

24. Wonder not if Arch-Bishop *Whigfist* repaired seldom to, and resided but a short time in the Convocation, having other work to do in the Parliament, where what impression was made by the Agents of the Ministers, will appear by his ensuing Letter to her Majesty.

To the Queens most excellent Majesty.

My it please your Majesty to be advertised, that notwithstanding the charge of late given by your Highness to the lower house of Parliament for dealing in cases of the Church; Albeit also according to your Majesties good liking, we have set down orders for the admitting of meet men into the Ministry hereafter; yet have they passed a Bill in that house yesterday, touching the matter, which, besides other great inconveniences, (as namely the trial of the Ministers sufficiency by twelve lay-men, and such like) hath this also, that if it pass by Parliament, it cannot hereafter but in Parliament be altered, what necessity soever shall urge thereunto; which I am persuaded in short time will appear, considering the multitude of livings, not fit for men so qualified, by reason of the smallness thereof: whereas if it pass but as a Canon from us, by your Majesties Authority, it may be observed or altered at your pleasure. They have also passed a Bill giving liberty to marry at all times of the year, without restraint, contrary to the old Canons, continuously observed amongst us; and containing matter which tendeth to the slander of this Church: as having hitherto maintained an error. There is likewise now in hand in the same house, a Bill concerning Ecclesiastical Courts, and Visitations by Bishops, which may reach to the overthrow of Ecclesiastical Jurisdiction, and study of the Civill Laws: The pretence of the Bill is against excessive fees, and exactions in Ecclesiastical Courts, which fees are none other then have been of long time accustomed to be taken, the Law already established, providing a sharp and severe punishment, for such as shall exceed the same; Besides an order also which we at this present have taken amongst our selves for the better performance thereof. I therefore most humbly beseech your Majesty, to continue your gracious goodness towards us, who with all humility submit our selves to your Highness, and cease not daily to pray for your happy estate, and long and prosperous Reign over us.

Your Majesties Chaplain and
daily Orator most bounden
John Cantuar.

Thus, the old year (on the last day whereof this Letter was dated) ended sadly, and suspiciously, with the Prelates; but the next year began Cheerfully, and prefented good tidings unto them.

25. For, the Queen, to verifie her Motto, SEMPER EADEM, and to disprove that Inconstancy generally charged on her sex, acquitted Her self more then *Woman* in Her masculine resolutions: and nothing of moment was altered in Church discipline. Many things indeed were offered to both houses, debated, agitated, and (as it seems) passed the Commons; but

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Out of Ep.
Whigfist in-
manuscript of his
own Letters
afterwards in
St. Peter
Mansuetti, &
since in my own
possession.

Her Majesty
will alter no-
thing material
to church
government.

Anno
Regia.
Eliza. 18.

Mar.
27.

but nothing in fine was effected. Thus the *Major* may propound what it pleaseth, and the *Minor* assume what it listeth, but no conclusive argument could then be framed, without the *Ergo* of the royal Assent, which the *Queen* refused to affix to any material Alteration.

26. And few days after the session of the Parliament for the present broke off, wherewith ended the assembly of the Ministers. And now all of them had leave to depart to their own homes: Otherwise such members thereof, as formerly went away without leave, were obnoxious to censure. Witness one of them in his Ingenious confession. *a Teaching my departure from that holy assembly without leave &c. I crave pardon both of you and them &c. And thus commending this holy Cause to the Lord himself, and your Godly Council to the President thereof, I take my leave.*

27. The next day the Convocation ended, having effected nothing of moment, save that in the 9th. session thereof, *John Hilton* Priest, made a solemn Abjuration of his blasphemous heresies, according to the tenour ensuing.

Mar.
30.

b In Dei nomine Amen. Before you most reverend father in God, Lord John Arch-Bishop of Canterbury, Primate and Metropolitane of all England, and the reverend fathers in God, the Bishops of this your Province of Canterbury, here Congregated and Assembled together in this holy Synod and Convocation, I John Hilton, Priest, of my pure heart, and free will, voluntarily and sincerely, knowledge, confess, and openly recognize, that in times past, I thought, believed, said, held, and presumptuously affirmed, and preached the Errors, Heresies, Blasphemies, and damnable opinions following, &c.

Here he distinctly read a Schedule containing his heresies, (which what they were may be collected by that which ensueth) and then proceeded as followeth.

wherefore I the said John Hilton, detesting and abhorring all and every such my said Heresies, Blasphemies, and damned opinions; willing, and with all my power affecting, hereafter firmly to believe in the true and perfect faith of Christ, and his holy Church, purposing to follow the doctrine of Christ, and his holy Apostles, with a pure and free heart, voluntary minde, will and intent, utterly forsake, relinquish, renounce, and despise, the said detestable Errors, Heresies, Blasphemies, and Abominable opinions.

Granting, and confessing, that the blessed Trinity consisteth in three distinct persons, and one Godhead; as God the Father, God the Son, and God the Holy Ghost, coequal in power and might.

Secondly, that Jesus Christ is both God and man, and my Saviour and Redeemer, and of all other baptized and believing in him, Who of his Father of his own substance in his humanity was conceived by the Holy Ghost, incarnate, and for our Redemption being very God became man.

And that by the death of Jesus Christ, we be not only made partakers of his Testament, and so deduced to the knowledge of his godly will, and power but also, that we have full Redemption, and Remission of our sins in his blood.

And, where I did most ungodly, detestably, and blasphemously affirm, that the Old and New Testaments were Fables, now being most sorry for that abominable, and damnable assertion, I do most humbly and sincerely believe the same Testaments to contain all truths necessary for salvation, and that I and all others are bound to believe the same, as the undoubted word of God, and that without that I cannot be saved.

Y y y 2

And

Parliament
dissolved.

*a Mr. Gess-
mond to Mr.
Field, Letter by
Ep. Eboracensis
in his dangerous
positions.
pag. 75
John Hilton in
Convocation
sheweth his
heretical
opinions.*

*b This was by
me faithfully
transcribed
out of the re-
cords of Can-
terbury.*

*c Here the re-
cord is so full
written that
this word is
not legible.*

And therefore the said Errors, Blasphemies, and all other Heresies, false doctrines, and damned opinions in generall, contrary and repugnant to the faith of Christ I utterly abjure, forsake, and purely renounce, before you most Reverend father in God, and the rest of this holy Synod here assembled. And moreover, I wear by this holy Evangelist, by me here bodily touched, that from hence forth I shall never hold, teach, believe or affirm the said Errors, Heresies, Blasphemies, or damned opinions, or any other against, contrary or repugnant to the holy faith of Christ's Church. Nor yet shall I by my self or any other person, privately or openly defend, maintain, succour, favour, or support any person, that to my knowledge holdeth, beleeveth, affirmeth or teacheth, any such Heresies, Errors, or damned opinions: So help me God, and these holy Evangelists. In witness whereof to this my present Abjuration, and renunciation, I have with my own hand voluntarily subscribed my proper name.

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JOHN HILTON.

Penance imposed upon him.

28. Upon this his *Abjuration*, Penance was imposed on him, first that he should attend at *Pauls* Crosse upon the Preacher, Sunday next all the time of the Sermon, and there penitently stand before the said Preacher, with a faggot on his shoulders. Secondly, that he should not preach, minister Sacraments, nor exercise any Ecclesiasticall function in the Church, except specially licensed by the Arch-Bishop thereunto. Thirdly, that he should recant the said heresies, and damnable opinions, in the Church of *S. Martini* in the fields, at a sermon there to be made by the Arch-Deacon, and there to shew himself very penitent. I finde in the Records a recognition of five hundred pounds drawn up to the Queen, whereby the said *Hilton* bound himself for the performance hereof; but because the rude draught of the bond is crossed, I conceive it not insisted on, (and finding nothing to the contrary) presume the aforesaid penance by him exactly performed.

Exchange of important Letters betwixt the Earl of Leicester, and the Arch-Bishop.

29. The Ministers or Brethren now missing their mark, abated much of their former activity, in so much as that *Mr. Cartwright*, (whom I conjecture the President mentioned in the last assembly) began to make by the mediation of the Earl of Leicester, (who now designed him master of his new-built hospital in Warwick) compliance with *Whitgift*, though the wary Arch-Bishop, not over-fond of his friendship, kept him at distance, as these two Letters here inserted will sufficiently informe us.

My good Lord,

Taken out of the annual Register Ep. Wriggitts Letters, belonging to Sir Peter Manners, and since in my possession.

I Most heartily thank you, for your favourable and courteous usage of *Mr. Cartwright*, who hath so exceedingly kindly taken it also, as I assure your Grace he cannot speak enough of it; I trust it shall do a great deal of good, and he protesteth and professeth to me to take no other course, but to the drawing of all men to the unity of the Church, and that your Grace hath so dealt with him, as no man shall so command him, and dispose of him as you shall: and doth mean to let his opinion publicly be known even in the Pulpit, if your Grace so permit him, what he himself will, and would all others should do for obedience to the Lawes established; and if any little scruple be, it is not great and easie to be reformed by your Grace, whom I do most heartily intreat to continue your favour and com-

nance

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14.

nance towards him, with such access, sometimes, as your leaseure may permit. For I perceive he doth much desire, and crave it. I am to thank your Grace also very heartily for *Mr. Fenne*: albeit I understand he is something more opinionate then I wish him: But I trust he will also yield to all reasons: And I mean to deal with the Bishop of Coventry and Lichfield to make some trial of him: for surely he is an honest man. Thus my good Lord, praying to God to bless his Church, and to make his servants constant, and faithfull, I bid your Grace farewell. At the Court this 14th July.

Your Graces very assured friend
R. Leicester.

My singular good Lord,

After *Cartwright* shall be welcome to me at all times, and using himself quietly as becometh him, and as I hope he will, he shall finde me willing to do him any good. But to grant unto him as yet, my Licence to preach, without longer trial, I cannot, especially seeing he professeth himself to be of the same minde he was at the writing of his Book, for the matter thereof, though not for the manner. My self also I thank God not altered in any point by me set down to the contrary; and knowing many things to be very dangerous; wherefore notwithstanding I am content, and ready to be at peace with him, so long as he loveth peaceably, yet doth my conscience and duty forbid me to give unto him any further publick approbation, untill the better persuaded of his Conformity. And so being bold to use my accustomed plainnes with your Lordship, I commit you to the tuition of Almighty God this 17th of July, 1585.

17.

John Cantuar.

Sept.
15.
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Decr.
8.

30. Seminaries and Priests to the number of thirty two, late prisoners in the Tower, Marshally, Kings-Bench, and other places, were pardoned, enlarged, and transported over into *Normandie*, though occasionally they were forced to land at *Balloigne*.

Seminaries enlarged and transported.

31. The Earl of Leicester, who hitherto had done but little good in England, went now over to do les in the Low-Countries, commanding a great Army and Name, with the illustrious Title of Generall of the Auxiliaries of the Queen of England; he was not so much pleased with his place there, but that some of his Back-friends were as much delighted with his room here. Mean time the Ministers lost the best stake in their beire, in his Absence their Patron Paramount: For though by Letters he might sollicit their Cause, yet the greatest strength is not so extensive, but to have the vertue thereof abated at such a distance; And afterwards it fared worse with the Ministers, when *Whitgift* Arch-Bishop of Canterbury, was sworne of the Privy Councell, (an honour which his Predecessour *Grindall* never obtained, yea never desired) by the Procurement, (as it is believed) of the Lord *Burghley*.

Feb.
2.
1586.

The Domes
book, by
the
author.

32. Now for the present, I will trouble the Reader no longer with these brawls about discipline, only one story must not be omitted: Though it be fathered rather on public report, then fixed on any particular Author in those dayes avowing the same. Some complained against the *Liturgy* to the *Lord Burleigh*, of whom he demanded, whether they desired the taking away thereof. They answered, No. But only the amendment of what was offensive therein. He required them to make a better, such as they would have used in the stead thereof. Whereupon.

The first Classis framed a new one, Somewhat according to the form of Geneva.

The second Classis disliking it, altered it in six a hundred particulars.

The third, quarrelled at these alterations, and resolved on a new Modell.

The fourth Classis dissenting from the former.

Thus because they could not agree amongst themselves, That wise States-man put them off for the present, untill they should present him a pattern with a perfect consent.

33 Three Protestant Bishops this year exchanged this life for another. The first was *Richard Cwreys* (sometimes fellow of *St. Johns in Cambridge*) Bishop of *Chichester*. The second, *Nicholas Robinson* Bishop of *Bangor*, and *John Scory* Bishop of *Hereford*. Of the two former we have not enough to furnish out their Character. Of the later too much, (if all be true) which I finde charged upon him. Sure I am he began very well, being an *Exile* and *Confessor* in the dayes of *Queen Mary*, but is accused afterwards to be so guilty of *Oppressions*, *Extortions*, and *Symonies*, that a Bill was put up against him in the *Star-Chamber*, conteyning matter enough not only to disgrace, but degrade him if prosecuted. But he bought out his innocence with his money. Here know, that our Author (though a person of wit and worship) deriveth his intelligence from a French writer disaffected in religion, and therefore not to be believed in full latitude. When calling him *Scoria* or *Droffe*, in allusion to his name: but as all is not Gold that glisters, all is not Droffe, reputed so by our Popish Adversaries.

34. The same year also *John Fecknam* late Abbot of *Westminster* ended his life, whereon we must enlarge our selves, if not for his, for History sake. Seeing he was a land-mark therein. His personall experience being a Chronicle: who like the *Axillree* stood firme, and fixed in his own judgement: whilst the times like the *wheels* turn'd backwards and forwards round about him. He was born in *Worcestershire*, in the *Forrest* of *Fecknam* (whence he fetcht his name.) Bred, a *Benedictine Monke* in the *Abbey* of *Evesham*, where he subscribed with the rest of his Order, to the resignation of that house, into the hands of King *Henry* the eighth. Afterwards he studied in *Oxford*, then applied himself first to *Bell Bishop* of *Worcester*, and after his death to *Banner* of *London*, where he crossed the Proverb, *like Master, like Man*, the Patron being Cruel, the Chaplain Kinde to such who in judgement dissent from him, he never dissembled his religion, being a zealous Papist, and under King *Edward* the sixth suffered much for his Conscience.

35. In the Reign of *Queen Mary*, he was wholly employed in doing good offices for the afflicted Protestants, from the highest to the lowest. The Earle of *Bedford*, and (who afterwards were) of *Warwick* and *Leicester*,

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The Domes
book, by
the
author.

Accusations
not to be
believed in
full latitude.

B. St. 7. 4.
H. 1. 1. 1.
his Character
of Ep. p. 131.

The death of
John Fecknam.

His Courtesy
to Protestants.

after, tasted of his kindnesse: so did *St. John Cheek*, yea and the Lady *Elizabeth* her self; So interposing his interest with *Queen Mary* for her enlargement, that he incurred her Graces displeasure. Hence it is that Papists complain, that in the reign of *Queen Elizabeth* he reaped not a *Cropp* of Courtese proportionable to his largesse thereof in the dayes of *Queen Mary*.

36. *Queen Mary* afterwards preferred him from being *Dean* of *Pauls*, to be Abbot of *Westminster*, which Church she erected and endowed for *Benedictine Monks*, of which order fourteen only could be found in *England*, then extant since their dissolution, which were unmarried, unpreferred to *Cures*, and unaltered in their opinions. These also were brought in with some difficulty at first and opposition, for the Prebendaries of *Westminster*, legally settled in their places would not resigne them, till *Cardinall Poole* partly by compulsion, partly by compensation obtained their removal.

37. *Queen Elizabeth* coming to the Crown, sent for Abbot *Fecknam* to come to her, whom the messenger found setting of *Elmes* in the Orchard of *Westminster Abbey*. But he would not follow the messenger till first he had finished his *Plantation*, which his friends impute to his soul employed in mytticall meditations, that as the *Trees* he there set should spring and sprout many years after his decease; So his new *Plantation* of *Benedictine Monks* in *Westminster* should take root and flourish, in defiance of all opposition: which is but a bold conjecture of others at his thoughts, Sure I am those *Monks* long since are extirpated, but how his *Trees* thrive at this day is to me unknown. Coming afterwards to the *Queen*, what discourse passed betwixt them, they themselves knew alone, some have confidently guessed the proffered him the Arch-Bishoprick of *Canterbury* on condition he would conform to her laws, which he utterly refused.

38. In the Treaty between the Protestants and Papists primo *Elizabethæ*, he was present, but in what capacity I cannot satisfie my self. Surely more then a *Disputant*. (amongst whom he was not named) Yet not so much as a *Moderator*. And yet his judgement, perchance because Abbot and so, principall man in that place, was asked with respect, and heard with reverence. His Moderation being much commended. Now although he was often confined sometimes to the Tower, sometimes to friends houses (and died it seems at last in restraint in *Wisebech Castle*) Yet generally be found fair usage from the Protestants. He built a *Conduit* in *Holborn*, and a *Crosse* in *Wisebech*, and relieved the poor wheresoever he came. So that *Flies* flock not thicker about *spilt honey*, then beggars constantly crouded about him.

39. Abbot *Fecknam* thus being dead, the English *Benedictines* beyond the seas began to belittir themselves, (as they were concerned) about the continuation of their Order: we know some maintain, that if any one species or kind of Creatures be utterly extinct, the whole Univers by Sympathy therewith, and consciounesse of its own imperfection, will be dissolved. And the Catholics suspected what a sad consequence there would be, if this Ancient Order of English Black Monks should suffer a total and final defection. The best was *Unus homo Nobis*, there was one, and but one, Monke left, namely *Fisher* *Sigebert* *Euckley*: and therefore before his death, provision was made for others to succeed him, and they (for fear of failing) disposed in severall Countries in manner following.

In

Made Abbot
of Westminster.
a Sanders de
substante Ang.
in the Reign
of Q. Mary.

Q. Elizabeth
sent for him
and proffered
him prebentment.

b. R. 1. 1. 1.
Appl. Bened.
p. 235.

Kindly used
in restraint.
c. Fox. 1. 1. 1.
Mon.

A recruit of
English Be-
neditines
made after
Fecknam's
death.

In Rome.

1. Father Gregory Sayer.
2. Father Thomas Preston,
3. Father Anselme of Manchester.
4. Father Anthony Martin
commonly called Athanasius.

In Valladolid in Spain.

1. Father Auline St. John.
2. Father John Mervin.
3. Father Marke Lambert.
4. Father Maurice Scot.
5. Father George Gervois.

From these nine new Benedictines the whole Order (which hung formerly on a single string) was then replenished to a competent, and since to a plentiful number.

40. Hitherto our English Papists affectionately leaned (not to say fondly) down on the Queen of Scots, promising themselves great matters from her, towards the advancing of their Religion. But now they began to fall off in their affections partly because beholding her a confined person, (unable to freeher self, and more unlikely to help others) partly because all Catholics come off with loss of life, which practiced her enlargement. As for her Son, the King of Scots, from whom they expected a settlement of Popery in that land, their hopes were lately turned into despair, who had his education on contrary principles.

41. Whereupon hereafter they diverted their eyes from the North to the West, expecting (contrary to the course of nature) that their Sun should rise therein, in magnifying the might of the King of Spain, and his zeal to propagate the Roman Catholic faith. And this was the practise of all Jesuites to possess their English profelytes with high opinions of the Spanish power, as the Nation designed by Divine providence, to work the reformation of their Religion in England.

42. In order hereunto, and to hearten their Countermen, some (for it appears the result of severall persons employed in the designing and effecting thereof) drew up a Title of the King of Spain, to the English Crown, are much admired by their own party, as flattered by the Queen and her Loyal Subjects, for being full of falsehoods and forgeries. Indeed it is eate for any indifferent Herald, so to derive a pedigree, as in some seeming probability to intitle any Prince in Christendome to any Principality in Christendome, but such will shrink on serious examination. Yea, I believe Queen Elizabeth might pretend a better Title to the Kingdoms of Leon and Castile in Spain (as defended by the house of Torke, from Edmond Earl of Cambridge and his Lady Coheir to King Peter) then any Claim that the King of Spain could make out to the Kingdom of England. However much mischief was done hereby, many Papists paying their good wishes, where they were not due, and defrauding the Queen, (their true creditor) of the allegiance belonging unto her.

43. Now

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43. Now did the Queen summon a Parliament: wherein her Majesty appeared not in person. But passed over the presidentship of that her great Council, unto John Whitgift Arch-Bishop of Canterbury, William Cecil Lord treasurer, and to the Earle of Darby. A thing done without precedent, when the King at home and in health. But the pleasure of so powerful a Prince might create a leading case in things of this nature.

44. Wonder not if the Nonconformists were very quiet in this Parliament. Beholding the Arch-Bishop their great adversary in so great power and place. However their activity in the next, will make their party amends for their silence in this Session.

45. This year ended the doleful life of a distressed Lady, Mary Queen of Scots, whose Trial and Death belongeth to the State Historian: She was aged forty six years, passing the last twenty in Imprisonment. One of a sharp wit; undaunted Spirit; comely person, beautiful Face, Majestick presence, one Reason why Queen Elizabeth declined (what the other too much desired) a personal conference with Her, as unwilling to be either out-hone or even-hone in her own Hemisphere. For her morals, the belief of moderate men embraceth as middle Courts betwix Buchanan asperling, and Cassius his Hyperbolical Commending her, because zealous in his own Religion.

46. She was an excellent Poet, both Latine and English, of the former I have read a distick made, and written by her own hand on a Pane of Glass at Buxton well.

Buxtona quae calide celebraris nomine Lymphae,
Forte mihi posthac non adeunda, Vale.

Buxton, who dost with waters warme excell;
By me, perchance, never more seen, Farewell.

And at Fotheringhay-Castle I have read written by Her in a window, with a pointed Diamond.

From the Top of all my Trust,
Misshap hath laid me in the dust.

But her Adversaries conceive; had she not been laid there, the happiness of England had been prostrated in the same place. She was buried in the Quire of Peterborough, and Doctor Wickham Bishop of Lincoln preached her funeral sermon; caulelessly carped at by the Martin Mar-Prelate, as too favourable concerning her final condition, though he uttered nothing inconsistent with Charity and Christian discretion.

47. Some twenty years after, King James caused her Corps to be solemnly removed from Peterborough to Westminster, where in the south-side of the Chappel of King Henry the seventh, he erected a stately monument to her memory, and thereon this Epitaph, wherein such cannot but commend the Piety of her Son, who will not believe all the praises of his Mother.

D. O. M.

Mariae Stuartae, Scotorum Reginae, Franciae Dotaris, Jacobi V. Scotorum Regis Filiae, & Heredis unicae Henrici VII. Ang. Regis ex Margareta majori Natu Filia (Jacobi IIII Regi Scotorum matrimonio copulata) proneptis, Edwardi IIII. Angliae Regis ex Elizabetha Filiarum Natu maxima abnepit, Francis I. Gallorum Regis conjugis, Corone Angliae, dum vixit, certe & indubitatae heredis, & Jacobi magnae Britanniae monarchae potentissimi matris.

Z. z. z.

Stirpe

An Act
without
precedent.

Good reason
why the Non-
conformists
were quiet.

The death of
Mary Queen
of Scotland.

Her Poettry.

* So it is in
the Glass I
had in my
hand, though
it be celebra-
tory, in Cam-
den. But in Dar-
byshire.

Her Body re-
moved to
Westminster.

Stirpe verè Regià & antiquissima prognata erat, maximis Totius Europe Principibus Agnatione & Cognatione conjuncta, & exquisitissimis Animi & corporis dotibus & ornamentis cumulatifima. Verum, ut sunt variae rerum humanarum vires, postquam annos plus minus viginti in custodia detenta, fortiter & strenue, (sed frustra) cum malevolorum obtricationibus, timidorum susceptionibus, & inimicorum capitalium insidijs confidatua esset; tandem inaudito & infesto Regis exemplo securi percutitur.

Et contempto mundo, devicta morte, lassato Carnifice, Christo Servatori anime salutem, Jacobi Filio spem Regni & posteritatis, & universis cædis insausa spei: acribus exemplum patientie commendans, piè & intrepide Crucem Regiam securi maledictæ subjecit, & vitæ caducæ sortem cum cælestis Regni perennitate commutavit.

Besides this, there is a long inscription in verses, one distich whereof I remember, because it is the same in effect with what was made of *Maud* the *Empress*.

On *Maud*,

*Magna Oriu, majorq, Viro, sed maxima Partu,
Hic jacet Henrica Filia, sponsa, Parens.*

On *Queen Mary*.

*Magna Viro, major Natu, sed maxima Partu,
Conditior hic Regis Filia, sponsa, Parens.*

So that it is no disgrace for a *Queen* to weare part of an *Epitaph* at the second hand, with some little alteration.

48. About this time it was, that some *Private Councillors* endeavoured to persuade *Queen Elizabeth*, to raise and foment a difference betwixt the *Pope* and *King of Spain*, and to assist the former (not as *Pope*, but temporal *Prince*) by her shipping to regain *Naples*, detained from him by the *Spanish King*. They alledged the designe advantageous, to work a diversion of *Spanish forces*, and prevent an invasion of her own Land.

49. But her Majesty would not listen to the motion to entertain Compliance in any capacity, on any Conditions with the *Pope*: as dishonourable in her self, distasteful to the *Protestant Princes*; nor would she touch *Pitch* in jest, for fear of being defiled in earnest, but crushed the designe in the birth thereof.

50. A first onset was now made by the *Nonconformists* against the *Hierarchie*, though the more they opposed it, the more the *Queen* did Countenance their persons and preserve their power: In so much that the would not in Lent feed on any fish, (as forbidden by the *Canons of the Church*) until she had first attained a solemn * Licence from the *Arch-Bishop of Canterbury*, and every year of her life renew'd the same.

51. The power of the high Commission began now to extend far, and penalties to fall heave on offenders. Whereupon the favourers of the *Nonconformists*, much opposed it in their printed books, some questioning the Court as not warranted by Law, others taxing their proceedings, as exceeding their Commission: but hear their Arguments on both sides.

Against

Against the High Commission.

It is pretended founded on the Statute, primo *Elizabethæ*, wherein the Parliament impowered the *Queen* by her Letters patents to appoint Commissioners to punish Offenders in Ecclesiastical Causes. But no mention therein of Temporal penalties, and therefore the Commissioners are to confine themselves to Church Censures, by Excommunicating &c. illegally inflicting any other punishments.

Such Commissioners proceeding against Offender, by Attachment, Fine, or Imprisonment, are contrary to the exprets words of *Carta Magna*, providing that no free man shall be taken or imprisoned, or be disseised of his free hold and liberty, and but by the lawful judgement of his Peers, or of the Law of the Land.

Their whole Commission is void in Law because it beareth date in July, but was not signed till November next after, contrary to the Statute, which enjoyneth, that Letters patents should be dated the day of their delivery into Chancery, or else they shall be void.

But the most general exception against the High Commission was this; that proceeding, ex officio mero, by way of enquiry against such whom they pleased to suspect, they tendered unto them an Oath, which was conceived unjust, that in Cases Criminal, a party should be forced to discover what might be penal to himself. The Lawfulness of which Oath was learnedly canvassed with Arguments on both sides.

Against the Oath ex Officio.

The Common Laws have ever rejected and impugned it, never put in Use by any civil Magistrate in the Land, but as it is corruptly crept in amongst other abuses by the sinister practises and pretences, of the Romish Prelates and Clergymen. And where loss of Life, Liberty, or good Name, may ensue

For the High Commission.

The words in the Statute run thus; they shall have full power and authority by vertue of this Act, and of the Letters patents under your Highness's, your Heirs, and successors, to Exercise, Use, execute all the premises according to the Tenor and effect of the said Letters patents, any matter or cause to the contrary in any wise notwithstanding. Now their Letters patents inable them to Attach, fine, or Imprison, &c. in doing whereof they are sufficiently impowered by the Commission.

When *Carta Magna* was made, Ecclesiastical Jurisdiction, though it was, de jure, it was not de facto, in the King. Whereby it plainly appears, that those words related not to the Ecclesiastical Jurisdiction, but only to Crimes belonging to the Common Law. But since the Parliament hath declared Ecclesiastical Jurisdiction in the Queen, the Ecclesiastical persons might impose such penalties even to the Condemning of Heretics, though never tri'd by a Jury.

It appeareth by the Preamble of that Statute, that the words cannot be stretched to Letters patents of that nature, but belong only to such; to private persons, wherein Grantees are unjustly expelled out of their right, by colour of Letters patents bearing an elder date.

For the Oath ex officio.

It is true. To give this Oath to the Defendant in Causes of Life and Death, is contrary to the Justice of the Land. But where Life or Limb is not concerned, it is usually tendered in Chancery, Court of Requests, Council of Marches, and Council in the North, yea in other Courts of Record at Westminster; where the Judges (time out of minde) by Corporal Oath

2222

the

A designe propounded.

And blasted by the Queen.

Conformity to the height.

* Camdens Eliz. Manuscript thereto likely to be Printed.

Against the Oath *ex Officio*.

the *Common Law* hath forbidden such *Oath*.

It is contray to the *Fundamental Law* of Liberty. *Demus tenetur seipsum prodere.*

It appeareth by the *Lord Dyer's Book*, that one *Hynde* called before the *Commissioners Ecclesiastical* for *Usury*, refused to swear, whereupon he was committed. But upon an *Information* in the *Common pleas*, he had a *Corpus cum causa*, to remove him, so (as it seemeth) the *Judges* were then of *Opinion*, that the *Commissioners* could not give him such an *Oath*.

Though such proceedings *ex officio* were practised by the *Papish Prelates*, against the *Saints and Servants* of God; Yet it was never used by *Protestants* in their *Ecclesiastical Censures*.

The *Justice* of the *Land* detesteth that the *Judge* should himself be an *Accuser*. (For by *Law* no man may be *Accuser*, and *Witness*; *Inditer* and *Jury*; therefore much less *Judge & Accuser*) which notwithstanding he is, that tendereth the *Oath ex Officio*.

For the Oath *ex Officio*.

did examine any person whom (in discretion) they suspected to have dealt lewdly, about any *Writ*, *Return*, *entree* of *Rule*, *pleading*, or any such like *Matter*, (not being *Capital*.)

It is granted. But with all *Proditus per denuntiationem, fiamam, &c. tenetur seipsum offendere*. Some faults are simply secret, no way bruited or published abroad, in which cases the person guilty is not bound to make *Confession* thereof, though urged on his *Oath* to any *Officer Civil* or *Ecclesiastical*. But if once discovery be made by *Presentment Denunciation*, *Fame* &c. according to *Law*, then is not the fault merely secret, but revealed (in some sort) to the *Magistrate*, or abroad, who for avoiding *Scandal* to *Christian Religion*, and *Reformation* of the *Party*, may thus inquire of the *Offence*, to see it redressed and punished.

There is no such report in the *Lord Dyer*, all that is extant is only this *Marginal Note*, upon *Skroggs* his case in *Michaelsmas Terme*, 18. of *Elizabeth*; *Simile M. 18. fol. per Hynde qui noluit jurare coram iudicibus Ecclesiasticis, super Articulis pro usura*. Which seems added by some unskilful person, it being improbable so learned a *Judge*, would have termed the *Commissioners Justiciarios Ecclesiasticos*. Besides, this cause of *Hynde* can no where else be found.

Certain *Commissioners* (whereof some *Bishops*, some *private Counsellors*, some *Civilians*, and some *Judges*; and *Common Lawyers*) in the *Reign* of *K. Edward* the sixth, charged *Bp. Bonner* with a *corporal Oath*, * *ex Officio*, to answer to questions ministred unto him; and for refusal he was pronounced * *contumacious*; The like *Oath* in *matter criminal* and *Penal* was tendered to * *Stephen Gardener*, at appeareth by the sentence of his deprivation of the *Bishoprick* of *Winchester*.

The *Laws Civil* and *Ecclesiastical*, hold not the *Judge proceeding of office* to be an *Accuser*; but that whereupon the *Enquiry* is grounded to repretent the *Acculation*.

Even

Anno Dom. Regn. Eliz. 1587. 30.

* Fox A. & Mon. fol. 1512.
* Fox A. & Mon. fol. 1516.
* Fox A. & Mon. fol. 1536.

Against the Oath *ex Officio*.

Even the *Heathen Romans* were so *Christian*, that by *antient custome* no *Vestal Virgin* or * *Flamen* of *Jupiter* was restrained to swear, whereof * *Plutarch* rendreth three *Reasons*. First, because an *Oath* is a kinde of *torture* to a free man. Secondly, it is absurd in *smaller matters*, not to credit their words, who in *higher matters* touching *God* are believed. Thirdly, an *Oath* in case they were forsworne, draweth a curie on them, a *detestable Omination* towards the *Priests* of *God*. And why may not as much be allowed to the true *Ministers* of the *Gospel*.

The *Scripture* which ought to be the *Rule* of our *Actions*, affords neither *precepts* nor *precedents*, of such proceedings, where *Witnesses* were produced, and the *Accusers* brought face to face.

William Tindal a worthy *Martyr* in his * *Comment on the fifth of Matthew* saith plainly, that a *Judge* ought not to compel a man to swear against himself.

No *Protestant Church* beyond the *Seas* hath made use of such *tyrannical* proceedings.

There was one *Cumperel* of *Geneva* ordained *Minister* for a *Parish* in that *Territory*, called *Drallian*, who had a secret designe under hand to place himself in the *State* of *Berne*, which in him was esteemed a *hainous fault*. The *Consistory* coming at some notice hereof, ministred unto him an *Oath* of *Fideltie* to answer to several *Questions*. But because *Cumperel* answered not directly to those *Interrogatories* (two whereof concerned the

For the Oath *ex Officio*.

By the granting of this peculiar privilege to these Persons, it plainly appeareth, that all others might by *Magi-strates* be put to their *Oaths*. Besides, such were superstitiously freed from swearing absolutely, (and not only in *matters criminal*, here controverted) an unreasonable *Immunity*, which none will challenge to themselves.

It is not necessary that a positive or affirmative warrant, be cited out of *Scripture*, for all our practices: sufficeeth it that may be done, which is not contrary to *Gods word*, and conformable to the *politick laws* of the *Land*. Yet have we some footsteps of inquiry in the *Judaical Law*. When one was found secretly murdered in the *Field*, and the *Murderer* neither known nor suspected; the *Elders* of the next *City* (of whose *guiltiness* there was no *desolation* nor *cause* of *presumption*, save only the *Picinage* and *nearness* of the place) were solemnly and secretly to swear before the * *Priests*, *concepitis Verbis*, that their hands had not shed this *Blood* &c. if this was equal in *matters Capital*, how can it be challenged for *Tyrannical*, in *matters Criminals*?

Allowing all due respect to *Tindals* memory, his judgement much failed him in *matters of Oaths*; For in the following words, he taketh away all *necessary Oaths* (and leaveth none but *voluntary*) which no wise man will defend.

Even *Geneva* it self doth sometimes proceed by *Oaths, ex Officio*, against such suspected *Offenders*, as in the two following cases will appear.

* Gellius. lib. 10 c. p. 15.
* Plutarch problems. 43.

* Deut. 21. 7.

* Pag. 208.

very

Inter Epist. 4.
C. 40. m. 1.
p. 47. 1. 122.
A very noble
story in Gene-
va.

a Calvin in his
Letter to
Piscator pag
94.

First grie-
vance com-
plained of in
touching the
Oath.

Second grie-
vance.

Third grie-
vance.

* Prov. 18. 13.

Fourth grie-
vance.

Four ranks
of Refusers
of this Oath.

* 2 Cor. 4. 5.

Second.

Third.

The last rank.

very Cogitations of his heart) and because there were *Vehementia Judicia*, great presumption in the *Common fame*, the Consistory & pronounced that they had just cause to depose him from his Ministry.

52. There was a wealthy *widow* living in *Geneva* called *Balhafser*, in whose house there was a *Feasting* held, which is a grievous crime in that Church, and condemned by their last form of Discipline. Amongst these *dancers* one was a *Synick* (one of the four chief Magistrates of the City) the other an *Elder* (*Heard by name*) of the Church for that year. The matter coming to *Calvin's* ear, they were all converted before the Consistory without any *Accuser* or *Party*, and therefore of *Offere Office* put to their *Corporal Oaths* to confess the *Truth*. The *a Elder* pleaded for himself the words of *S. Paul*, *reserve not an Accusation against an Elder under two or three witnesses*; which would nothing behead him, so that he was deposed from his *Elder-ship*, and the *Synick* from his *Magistracy*, until he should shew some publick Testimony of his Repentance.

53. But enough of this unwelcome subject, only I must add that some there were, not offended with the *Oath* itself, which took exceptions at the Injurious manner of offering it. They complained (how justly God knows) of some *created-fames* on no grounds, and pretended suspicions of *Crimes* against those persons to whom they bare ill affection, and then tendered this *Oath* (the *Picklock of Conscience*) unto them, merely to finde matter to inflame them.

54. Secondly, they complained, that to discover their *Complices* (in their *disciplinary Assemblies*,) Children were on their *Oaths* interrogated against their own *Fathers*, contrary to the Rule in *Civil Law*, *Filius non torquetur in caput Patris*, a Child ought not to be tortured in point of peril to his *Fathers* life. And although these *Accusations* were not *Capital*, yet because their *Parents* Credit was so deeply concerned therein, such proceedings had a strong *ting of Tyranny*.

55. Thirdly, the party to whom the *Oath* was given, might not before hand be acquainted (a favour usually afforded in the *Star Chamber*) with the particulars whereon they were to be examined. And if by the Rule of * *Solomon*, *He that answereth a matter before he hearth it, it is shame and folly unto him*: much more is it indiscreet, to swear to answer a matter, before a man hear it.

56. Fourthly, they complained this *Oath ex Officio* (like what is said of *black Witches*) had only power to do mischief, not to heal and help any. For none were cleared by the taking thereof, if denying what was charged upon them: but the *Judges Ecclesiastical* oft times proceeded to a further inquiry by examination of *Witnesses*, on the points denied by the *Parties*.

57. The *Nonconformists* who refused to take this *Oath*, may be ranked into four *forms*. First, such as would answer neither, *yea*, nor *noy*, what they would resolve to do concerning the *Oath*; but returned, *if our faults be hidden, tarry til the Lord Come, and make the counsels of our hearts* * *manifest*. But if they be *manifest*, let our *Accuser*, and the *Witnesses* come forth before us.

58. A *Second sort* refused the *Oath* in a *Cause Criminal*, but did it with this limitation and *Protestation*, that they intended not to be bound thereby, to accuse either *themselves* or their *Brethren*.

59. A *Third sort* conceived themselves bound to reveal their *own* and *Brothers Crimes* and offences to *remove evil from the land* as they said, but as for such Actions of their *Brothers* falsely reputed offences, which were none in the Judgement of the *Party* examined, these they held themselves not bound to reveal.

60. The last sort, though they took the *Oath* as to other things, yet protested, they counted not themselves bound to answer to any such things, whereon

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whereon witnesses may be had; but if the crime was so hidden and secret that witnesses may not be had, they thought they might lawfully be charged. 1 or Instance, they held a *Preacher* might not be examined on *Oath*, concerning any thing he had preached in publick, alledging the words of our * *Saviour*, *Why askest thou me? ask them that heard me, they know what I said*. It is hard to make the opinion of the *first* and *last forme* to dwell peaceably together.

* Job. 17. 21.

61. We take our leave of this Subject, when we have told the Reader, that some twenty years since, one being urged by *Arch-Bishop Laud* to take the *Oath ex Officio*, refused it on this reason, An *Oath* saith he by the * words of the *Apostle* is an end of all strife, whereas this faith he is the beginning of strife, yeelds matter for the *Lawyers* to molest me; But since the *High Commission* and this *Oath* are taken away by *Act of Parliament*, it is to be hoped, that (if such swearing were to great a grievance) *Nihil analogum nothing like unto it*, (which may amount to as much) shall hereafter be substituted in the room thereof.

* Heb. 6. 16.

62. Let it not here be forgotten, that because many did question the legality and Authority of the *High Commission*; *Arch-Bishop Whitgift* so contrived the matter, that the most sturdy and refractory *Non-conformists* (especially if they had any visible Estates) were brought into the *Star-Chamber*, the power whereof was above dispute. Where some of them, besides imprisonment, had very heave fines imposed upon them. And because most of the *Queens Council* were present at the *Censures*, This took off the *Odium* from the *Arch-Bishop* (which in the *high Commission* lighted chiefly, if not only upon him, and fell almost equally on all present therein.

Nonconformist: persecuted by the Star-Chamber.

63. *John Fox* this year ended his life, to whom in some respect, our *History* of him may resemble it self. For he in his lifetime was so large a reliever of poor people, (to, and above his estate) that no wonder, if at his death (with some Charitable Charles) he bequeathed no Legacies unto them. Thus have been to be bountifull in describing the life, and transcribing the Letters of this worthy Confessor, that the Reader will excuse us, if at his death we give no farther Character of his piety and painfulness. Only let me adde, that whereas there passeth a Tradition (grounded on good Authority) that Mr *Fox* fore-told the ruine and destruction of the *Invincible* (so called) *Armado* in the eighty eight. The story is true in its selfe, though he survised not to see the performance of his own prediction.

The death of Mr. Fox.

64. Nor will it be amiss to insert his Epitaph, as we finde it on his Monument in *S. Giles nigh Cripple-Gate in London*.

Christo S. S.

Johanni Foxo Ecclesie Anglicane Martyrologo fidelissimo, Antiquitatis Historice Indagatori sagacissimo, Evangelice veritatis propugnatori acerrimo, Thaumaturgo admirabili, qui Martyres Marianos tanquam Phœnixes, ex cineribus redierunt præfati.

65. His dear friend *D. Laurence Humphrey*, may be said to die with him, (though his languishing life lasted a year longer) so great his grief, to be parted from his fellow-Colleague bred together in *Oxford*, and banished together into *Germany*. But see more of his character in the year 1596, where by mistake, (which here I freely confess) his death is inserted.

And of D. Humphrey.

66. About this time Mr *William Lambert* finished his Hospital at *Greenwich*, founded and endowed by him for poor people. He was the first Protestant, who erected a charitable Houle of that nature, as our * *Antiquary* observeth,

The first Protestant Hospital. * Camd. Brit. in Kent.

Beautiful
Buildings be-
gin in Eng-
land.

observeth, though I cannot wholly concur with his observation, seeing King Edward the first founded *Christ-Church* and *St. Thomas Hospital*.

67. Indeed now (pardon a short digression) began beautiful Buildings in *England*, as to the generality thereof, whole *Homes* were but homely before, as small and ill-contrived, much Timber being needlessly lavished upon them. But now many most regular Pieces of Architecture were erected, so that (as one saith) they began to dwell *latius* and *lautius*, but I suspect not *Letius*, Hospitality daily much decaying.

68. Amongst other Structures *Wimbleton House* in *Surrey* was this yeer begun (and finished the next, as appeareth by an inscription therein) by *St. Thomas Cecil* afterward Lord *Burghley*. On the self same token that many years after *Gondomar* (treated therein by the Lord with a plentiful feast) was highly affected with his entertainment, and much commended the uniformity of the fabrick, till the DATE thereof, shewed unto him, dashed all, as built when the *Spanish Armado* was defeated.

Non-confor-
mists flout.

69. Indeed at this time there was more uniformity in the Buildings, than conformity in the Church-behaviour of men, the sticklers against the Hierarchy appearing now more vigorous, though for a time they had concealed themselves.

SECT.

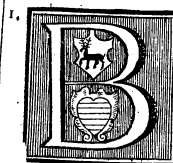
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SECTION VII.

To Mr. Hamond Ward, and Mr. Richard Fuller of London Merchants.

It is usuall for the Plaintiffe, to put two or three names upon the same Writ taken out of the Upper-Bench (alwayes provided the persons dwell in the same County) and this is done to save Charges. My thanks doth here embrace the same way of thrift. That so, the small stock of my History, may hold out the better amongst my many Friends and Favourers. And this my Ioynt-Dedication is the more proper, because you live in the same City, are of the same profession, and (if not formerly) this may minister the welcome occasion of your future acquaintance.



1. Ut now a Session of Parliament was held at Westminster, wherein the House of Commons presented to the Lords Spiritual and Temporal a Petition. Complaining how many Parishes, especially in the North of England and Wales, were destitute of Preachers, and no care taken to supply them. Sixteen were the particulars, whereof, the six first were against insufficient Ministers, very earnestly pressing their taking the same into their serious consideration, for speedy redress of the grievances therein contained.

7. That no oath or subscription might be tendered to any at their entrance into Ministry, but such as is expressly prescribed by the statutes of this Realm, except the oath against corrupt entring.
8. That they may not be troubled for omission of some rites or portions prescribed in the Book of Common-Prayer.
9. That they may not be called and urged to answer before the officials, and Commissaries, but before the Bishops themselves.
10. That such as had been suspended or deprived for no other offence, but only for not subscribing, might be restored; and that the Bishops would forbear their Excommunication, ex officio mero, of godly and learned Preachers, not detected for open offence of life or apparent error in doctrine.

[Aaa]

11. That

A Sixteen fold Petition presented by the Commons to the Lords in Parliament.

11. That they might not be called before the High-Commission, or out of the Diocess where they lived, except for some notable offence.
12. That it might be permitted to them in every Arch-Deaconry, to have some common exercises and conferences amongst themselves, to be limited and prescribed by the Ordinaries.
13. That the High censure of Excommunication, may not be denounced or executed for small matters.
14. Nor by Chancellours, Commissaries, or officials, but by the Bishops themselves with assistance of grave persons.
15. That Non-residency may be quite removed out of the Church, or at least that
16. According to the Queens Injunctions (Artic. 44.) No Non-resident having already a licence or faculty may enjoy it, unless he depose an able Curate, that may weekly preach and catechize, as is required in her Majesties injunctions.

Of all these particulars the house fell most fiercely on the Debate of Pluralities, and (the effect thereof) Non-Residency.

2. Arch-Bishop Whitgift pleaded, that licences for Non-Residency, were at the present but seldom granted. And yet in way of recovering health by changing of Aire, or study for a time in the University, of mortall civility borne by some in the parish, of prosecution of law, or of being employed in publick Affairs, they cannot be wholly abrogated. That there were in England four thousand five hundred Benefices with Cure, not above ten, and most of them under eight pounds in the first fruits-book, which cannot be furnished with able Pastors, as the Petitioners desire, because of the smallness of their livings. Moreover he affirmed, that what ever was pretended to the contrary, England at that time flourished with able Ministers more then ever before, yea had more then all Christendome besides.

3. The Lord Grey rejoined to this Assertion of more learned Ministers in the Church of England then ever heretofore, may then in all the reformed Churches in Christendome, this, That it was not to be attributed to the Bishops or their actions, but to God, who now opened the hearts of many to see into the truth, and that the Schools were better observed.

4. The Lord Treasurer Burghley seeming to moderate betwixt them, after a long and learned oration concluded, that he was not so scrupulous, as absolutely to like of the bill against Pluralities without any exception: for he did favour both learning, and wished a competent reward to it. And therefore could like, and allow a learned man to have two Benefices, so they were both in one parish, that is to say, in one Diocess, and not one in the Diocess of Winchester, and another in the North, where the severall Diocessans would have no regard of them, whereas being both in one Diocess, the Bishop would look unto them.

5. Here it was signified that her Majesty was acquainted with the matter, and that she was very forward to redress the faults, and therefore required the Bishops, not to hinder her good and gracious purpose, for that her Majesty would conspire with them.

6. The Lord Gray again said, he greatly wondered at her Majesty that she would make choice to confer with those who were all enemies to Reformation, for that it seemeth to chide their freeholds, and therefore he thought it good, the house should make choice of some to be joynd with them. Also he wished the Bishops might be served as they were in in King Henry the 8th dayes, when as in the case of pramunire they were all thrust out of doores.

7. Then the Lord Treasurer said, that the Bishops if they were wise would themselves be humble suiters to her Majesty, to have some of the Temporall Lords joynd with them.

8. The

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The Arch-
Bishops plea
for Non-resi-
dence.

The Lord
Grey justie-
fied.

The Lord
Treasurer his
moderation.

Others inter-
dict.

The Lord
Gray's quiet
whether of
Whiten, or
what most
probable, of
Rushen after-
wards. Earled
(went) reply-
ed.

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8. The Lord Chamberlain utterly disliked the Lord Grayes motion, alleging that it was not to be liked of, that the Lord's should appoint her Majesty any to confer withal, but that it should be left to her own election.

9. Matters flying thus high, the Arch-Bishop, with the rest of the Clergy, conceived it the safest way to apply themselves by Petition to the Queen, which they presented as followeth.

The Bishops
presented their
petition to the
Queen.

To the Queens most excellent Majesty.

THE wofull and distressed state whereinto we are like to fall, for each us with grief of heart in most humble manner, to crave your Majesties most soveraign Protection. For the pretence being made the maintenance and increase of a learned ministry, when it is thoroughly weighed, doth by learning, spoile his betters livings, & keep away the first fruit of prayer in the Church, and the means to bring in confusion and barbarisme. How dangerous innovations are in a selected estate, whose ever hath judgement & perceiveth such dangers apart, yet such great inconveniences may ensue, as will make a state lamentable and miserable. Our neighbours miseries might make us fearful, but that we know who rules the same. All the reformed Churches in Europe, cannot compare with England in the number of learned Ministers. These benefits of your Majesties most sacred and aresoll Government with hearty joy we feel, and humbly acknowledge: for no less are they that repune at it, and call it a most lightly regarded. The respect herof made the Prophet to say, Dii estis. All the faithful and discrete Clergy say, O Deaceni. Nothing is impossible with God. Requests without ground: reasons are lightly to be rejected. We therefore not as directors, but as humble Remembrancers beseech your Highness favourably beholding of our present state: And what it will be in time to come, if the Bill against Pluralities should take any place.

To the Petition were annexed a catalogue of those inconveniences to the State present, State to come, Cathedral Churches, Universities to her Majesty, to Religion, in case pluralities were taken away, here too large, to be inserted. So that in effect, nothing was effected, as in relation to this matter, but things left *in statu quo prius*, at the dissolution of this Parliament.

10. Amongst the mortalities of this year, most remarkable the death of Richard Barnes Bishop of Durham, one commendable in himself, but much suffering for the corruption, and viciousness of John Barnes his brother and Chancellor. This Bishop was bred in Brasen-nose Colledge, in the Suffragan of Nottingham, (the last I believe who wore that title,) and behaved himself very gravely in his Diocess. A great friend at last to Bernard Gilpin, (though at first by some ill instruments incensed against him) and seeing they were loving in their lives, their memories in my Book shall not be divided, though I confess the later died some three years before.

11. This Bernard Gilpin, born of a right worshipfull family, at Kenilmore in Westmerland, had Cuthbert Tonstall Bishop of Durham for his great Uncle, he was bred first in Queens Colledge, then Christ Church in Oxford, and no doubt the prayers of Peter Martyr conducted to his conversion, to be a Protestant. For he hearing this Gilpin dispute cordially on the Popish party, desired of God that so good affections might not be misguided, and at last obtained his desire.

The death of
Ep. Barnes.

See the life
of Bernard
Gilpin p. 190.

And of Ber-
nard Gilpin.

e Jole 9.

The infla-
ments em-
ployed in mak-
ing the
Book, heavi-
ly punished.b St. G. Paul
in the life of
Arch Bishop
Warwick pag.
40.
c Camden's
Ecclesiastical
Anno 1588.d St. G. Paul
p. 39.Acts of the
Synod of
Coventry.e Transcribed
out of Bp.
Bancroft's
Book called
England's
Scouting for
Discipline by
p. 85.
and 87
who may seem
have had the
original in
Latin.

wound the soul. And which was the main, these base books would give a great advantage to the general foe, and Papists would make too much use thereof against Protestant religion especially seeing an Arch-Angell thought himself too good to bring, and Satan not bad enough to have railing speeches brought against him.

20. But leaving private men to abound in their own sense, how highly the state (as it then stood) distasteth these books, will plainly appear by the heave censures inflicted on such as were but accellaries therunto. To pass by John Henry, and John Udall ministers, accused for making some of them, (of whom in due place) together with the *Prisoners*, and Humphrey Newman, a *Cobler*, chief disperser of them: The *Star-Chamber* deeply fined St. Richard Knightly, and Mr. Wigston for entertaining and receiving the *Press Gentlemen*, whom their adversaries allow qualified with piety, gravity, and wildome, which made many admire how their discretion could be deluded, and more benoan that their goodnels should be abused by others, who had designs upon them. Here Arch-Bishop Whitgift beset him self to improve his interest with the *Queen*, till his importunity had angered her & till his importunity had pleaded her again, that they might be delivered out of prison, and eased of their fines, which upon their submission was performed. Who's mildness to mediate for his adversaries, as it was highly commended by some, so there wanted not those, who imputed his moderation therein to declining of envie, gaining of applaude, and remorse of his own conscience for over rigorous proceedings: it being no charity to cure the wound he hath caused, and solicit the remitting of those fines, which he had procured to be imposed. Thus impossible it is to please froward spirits, and to make them like the best deed, who dislike the doer thereof: and if any desire to know the motions and stages of the *Press*, which printed these books, know it was first set up at *Moul-y* near *Kingston in Surrey*, thence conveyed by *Faulstich* in *Northamptonshire*, thence to *Norton*, and afterwards to *Coventry*. Hence it was removed to *Arlington* in *Warwickshire*, whence the *Letters* were sent to another *Press*, in or near *Macclesfield*, and there discovered by *Henry Earle of Derby*, in the printing of more work for the *Copier*. No wonder then if many *Errors* were committed by this (call it as you please *Polymer* or *Vagabond*) *Press*, when it self was ever in a wandering and stragling condition.

21. A Synod of the *Presbyterians*, of the *Warwickshire Classis*, was called at *Coventry*, at octavo, quarter, that is, on the 10th of April: wherein the questions, brought the last year from the *Brethren of Cambridge Synod*, were resolved in manner as followeth.

1. That a private Baptisme was unlawfull.
2. That it is not lawfull to read Homilies in the Church.
3. That the signe of the Crofs is not to be used in Baptisme.
4. That the faithfull ought not to communicate with a Clergie Minister, althogh they may be present at their service, if they come of purpose to hear a sermon, the reason is, because Laymen as well as Ministers may read publick service.
5. That the calling of Bishops &c. is unlawfull.
6. That as they deal in causes Ecclesiasticall, there is no duty belonging unto, nor any publicly to be given them.
7. That it is not lawfull to be ordained Ministers by them, or to denounce either excommunication, or excommunication from them.
8. That it is not lawfull to sell in the Bishops depre: at on any from the Ministry, except (upon consultation with the neighbour Ministers adjoining and

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and his flock) it seems so good unto them: but that he continue in the same until he be compelled to the contrary by civil force.

9. That it is not lawfull to appear in a Bishops Court, but with protestations of their unlawfulness.
10. That Bishops are not to be acknowledged either for Doctors, Elders, or Deacons, as having an ordinary calling.
11. That touching the restoration of their Ecclesiasticall Discipline, it ought to be taught to the people as occasion shall serve.
12. That (as yet) the people are not to be solicited (publickly) to the practise of the Discipline, (till) they be better instructed in the knowledge of it.
13. That men of better understanding are to be allowed privately to the present embracing of the Discipline, and practise of it, as far as they shall be well able, with the peace of the Church.

Likewise in the same assembly the aforesaid Book of discipline was approved to be a draught essentiall and necessary for all times, and certain articles (devised in approbation, and for the manner of the use thereof.) were brought forth, treated of, and subscribed unto, by Mr. Cartwright, and others, and afterwards tendered far and near to the severall *Classes*, for a generall ratification of all the Brethren.

22. Now if Gebecah found her self strangely affected when a *twinn* struggled in her wombe, the condition of the *English Church* must be conceived sad, which at the same time had two disciplines, both of them pleading Scripture and Primitive practise, each striving to support it self, and suppress the rivall. The Hierarchy commanded by authority, established by law, continued by general practise, and continued so long by custome in this land, that had one at this time lived the age of *Methuselah* he could not remember the beginning thereof in Britain. The Presbytery, though wanting the stamp of authority, claiming to be the purer metall founded by some Clergie men, favoured by many of the Gentry, and followed by more of the *Common sort*, who being prompted with that naturall principle, that the weakest side must be most watchfull, what they wanted in strength, they supplied in activity. But what won them most repute, was their Ministers painfull preaching in populous places: It being observed in England, that those who hold the Helme of the pulpit, always steere peoples hearts as they please. The worst is, that in matters of fact, all relations in these times are relations, I mean much resent of party and interest to the prejudice of truth. Let meinde the Reader to reflect his eye on our Quotations, (the Margin, in such cases being as materiall as the Text, as concerning the authors) and his judgement may, according to the credit or reference of the Author alledged believe, or abate, from the reputation of the report. Let me add, that though it be a lie in the Clock, it's but a falsehood in the Hand of the Diall, when pointing at a wrong hour, if rightly following the direction of the wheele which moveth it. And the fault is not mine, if I truly cite what is false on the credit of another. The best certainty in this kinde we are capable of, is, what we finde in the confessions of the parties themselves, deposed on oath, taken by publick notaries, and recorded in court: for such, who herein will flie higher for true intelligence, then the *Star-Chamber*, must fetch it from heaven himself.

23. In that Court we finde confessed by one Mr. *Johnson*, (formerly a great Presbyterian, but afterwards, it seems falling from that side, he discovered many passages to their disadvantage) how that when the Book of Discipline came to *Northampton* to be subscribed unto, there was a generall censuring used amongst the brethren there, as it were to sanctifie themselves partly

4 Gen. 24. 22.
The English
Church dis-
franchised by
twice courts
of discipline.The success of
the solemn
humiliation
of the mini-
sters at
Northampton.
b See Eng-
lands Scouting
for Discipline,
3. Cap. 6.
pag. 88.

partly by sustaining a kinde of penance and reproof for their former conformity to the *Orders* of the Church; and partly to prepare their mindes for the devout accepting of the aforesaid *Book*. In which course of censuring, used at that time, there was such a ripping up one of anothers life, even from their youth, as that they came to bitterness, and reviling tearms amongst themselves; one growing thereby odious to another, and some did thereupon utterly forsake those kinds of *Assemblies*. O, how wofull the *Effect* of the *English Church*, whilst her *Superstitions*, her ministers, and under-towers, some tugged it one way, and others towing it another, enough almost to split her in pieces, with the violence of their contrary *Discipline*.

24. Leave we them for a while, to behold how the Popish Clergy were employed, who in the beginning of this year, were as busie as Bees, newly ready to swarme. A Book was set forth called the admonition, dispersed amongst Catholicicks, and highly cried up, consisting of severall Parts, not unfit to be here recited.

1. The Authors make their entrance into the discourse, with a most odious and shamefull declamation against her Majesty, stirring up her subjects hearts to contempt of her highness, as being one odious to God and man. They threaten the Nobility, Gentry &c. with loss of all their goods, their Lands, their Lives, and with damnation besides; except that presently upon the landing of the Spaniards, they joynd themselves, and all their forces, men, munition, victuals, and whatsoever else they could make with their Catholick Army, (forsooth) for the words be these. If you will avoid (say they) the Popes, the Kings, and other Princes high indignation; let no man of what degree soever, abet, aid, defend or acknowledge her &c. adding that otherwise they should incur the Angels Curse and Malediction, and be as deeply excommunicated as any, because that in taking her Majesties part, they should fight against God, against their lawfull King, against their Countrey, and that notwithstanding all they should do, they should but defend her highness bootles to their own present destruction, and eternall shame.
2. After all those, and many other such threats, in a high and military stile, to scarr fools with, then they come to some more milde persuasions, and promise the noble men, that so they joyne with the duke of *PARMA* upon the receipt of their Admonition, they will intreat that their whole houses shall not perish. For *Persons* did instigate the English *Cardinal* to swear by his Honour, and in the word of a *Cardinal*, that in the fury of their intended Massacre, there should as great care be taken of every *Catholick* and *penitent person*, as possibly could be, and that he was made a *Cardinal* of purpose to be sent then into *England* for the sweet managing of those Affairs.
3. Other arguments they used drawn from the certainty of the victory, as that all the Protestants would either turn their Coats, Copies, arms, or fly away, in fear and torment of the Angel of God prosecuting them; that although none of her Majesties subjects should assist the *Spaniards*, yet their own forces, which they brought with them were strong enough, their provision sufficient, their appointment so surpassing: that they had more expert Captains, then her Majesty had good souldiers, all resolute to be in the Cause, which they had

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The Contents
of the
Admonition
unto the
Catholicicks of
England.

had undertaken: that the Blood of all the blessed Bishops shed in this Land, and all the saints in heaven prayed for the Spaniards victory, that all the vertuous Priests of our Country, both at Home and Abroad, had stretched forth their sacred hands to the same end: that many priests were in the Camp to serve every spiritual mans necessity: that their forces were guarded with all Gods Holy Angels; with Christ himself in the soveraign Sacrament, and with the daily most holy oblation, of Christs own dear body and blood: that the Spaniards being thus assisted with so many helps, though they had been never so few they could not lose, and that her Majesty and her Assistants wanting these helps, although they were never so fierce, never so proud, never so many, never so well appointed, yet they could not prevail. Fear you not (say they to such as would take their part) they cannot. And thus far out of their said Jesuiticall Admonition.

The Book goes under the name of *Cardinal Allen*, though the secular Priests say he was but the Cloak-father thereof, and that *Persons* the Jesuite made it. Others conceive it equivocally begotten, as the result and extract of severall brains. No doubt had the Spanish Invasion succeeded, happy he who could have laid claim to so propheticall a piece: and they would have been Parent thereof. Whereas now on the miscarriage of their great Navie, all disclaimed the Book, and *Persons* procured the whole impression to be burnt, (save some ^b few sent abroad before hand to his friends) that it might not remain a monument of their falsehood. And now the Popish Priests, some lurk here in holes, other fled into forraign parts, their confusion being the greater for their former confidence. Thus *Sisera* comes off the more coldly, when stript out of the garment of divers colours wherewith his mother had arrayed him, in her fancy running faster, then the wheels of her sons Chariot to his imaginary conquest.

25. This year died *Edwin Sands* Arch-Bishop of *York*, born in *Lancashire* of worshipfull Parentage, bred in *Cambridge*, banished to *Germany*, after this promoted to be Bishop of *Worcester*, then succeeded *Grindall* in *London*, and *York*, an excellent and painfull preacher, and of a pious and Godly life, which increased in his old age, so that by a great and good stride, whilst he had one foot in the Grave, he had the other in Heaven. He was buried in *Southwell*, and it is hard to say, whether he was more eminent in his own Vertues, or more happy in his Flourishing Posterity.

26. The next year produced not any great Church matters in its self, but was only preparatory to the ripening of busines, and raising the charges against the principall Patrons of Nonconformity. Indeed Arch-Bishop *Whitgift* according to his constant custome and manner, repaired daily to the Council-Table early in the morning, and after an usuall appreciation of a Good-morrow to the Lords, he requested to know if there were any Church busines to be debated, and if the answer were returned in the Affirmative, he stayed and attended the issue of the matter. But if no such matter appeared, he craved leave to be dispensed withall, saying, *Then my Lords, here is no need of me*, and departed. A commendable practice clearing himself from all aspersions of civill-pragmaticallness, and tending much to the just support of his reputation.

27. On the first of September Mr. *Cartwright*, Batchelor in Divinity, was brought before Her Majesties Commissioners, there to take his oath, and give in his positive answer to the following Articles.

a *Wassons*
Readers
P. 8. 240.

* 1 Kings 3.

b *Wasson* at
first.

* Judg. 5. 30.

The death of
Edw. Sands,
Arch-Bishop
of *York*.

Arch-Bishop
Whitgift, his
discretion.

Articles oba
jected against
Mr. *Thomas*
Cartwright.

[Bbb]

1. Imprimis,

a The copy of these Articles were found by the said M. T. after his death, who as loudly commended as have truly transferred them.

1. *Item*, "We do object and articulate against him, that he, being a Minister (at least a Deacon) lawfully called, according to the godly laws, and orders of this Church of England hath forsaken, abandoned, and renounced the same orders Ecclesiastical, as an antichristian, and unlawfull manner of calling, unto the Ministry, or Deaconschip.
2. *Item*, that he departing this Realm into forraign parts, without license, as a man discontented with the form of Government Ecclesiastical here by law established, the more to testify his dislike and contempt thereof, and of the manner of his former Vocation, and Ordination, was contented in forraign parts (as at *Antwerp*, *Middleburgh*, or elsewhere) to have a new Vocation, Election, or Ordination, by imposition of hands unto the Ministry, or unto some other order or degree Ecclesiastical, and in other manner and form, than the laws Ecclesiastical of this Realm do prescribe. Let him declare upon his oath the particular circumstances thereof.
3. *Item*, that by vertue or colour of such his later Vocation, Election, or Ordination, becoming a pretended Bishop, or Pastor, of such Congregation as made choice of him, he established, or procured to be established at *Antwerp*, and at *Middleburgh* among Merchants, and others, Her Majesties Subjects, a certain *Consistory*, *Seminary*, *Presbytery*, or *Eldership* Ecclesiastical, consisting of himself, being Bishop, or Pastor, (and so President thereof) of a Doctor, of certain *Ancients*, *Seniors*, or *Elders* for government Ecclesiastical, and of *Deacons* for distributing to the poor.
4. *Item*, that the said *Eldership*, and the authority thereof, certain English-born Subjects were called, elected, or ordained by imposition of hands, to be Ministers, or Ecclesiastical Doctors (being not of that degree before) as *Hart*, *Travers*, *Grise*, or some of them; and some that were also Ministers afore, according to the orders of the Church of England, as *Fenner*, *Alston*, were so called, and other English Subjects were also called, and likewise ordained Elders, and some others were ordained Deacons, in other manner and form, than the laws Ecclesiastical of the Realm do prescribe, or allow of.
5. *Item*, that such *Eldership* so established, under the Presidentship of him the said *Thomas Cartwright*, had used (besides this authority of this Vocation, and Ordination of Officers ecclesiastical) the Censures, and keyes of the Church, as publick admonition, suspension from the Supper, and from execution of offices ecclesiastical, and the censures of excommunication; likewise authority of making laws, degrees, and orders ecclesiastical, and of dealing with the doctrine, and manners of all persons in that Congregation, in all matters whatsoever so far as might appertain to conscience.
6. *Item*, that he the said *Thomas Cartwright*, in the publick administration of his Ministry there, among Her Majesties Subjects, used not the forme of liturgie, or Book of Common-Prayer, by the laws of this land established, nor in his government ecclesiastical, the laws and orders of this land, but rather conformed himself in both to the use and form of some other forraigne Churches.
7. *Item*, that since his last return from beyond the Seas, being to be placed at *Warwick*, he faithfully promised (if he might be but tolerated to preach) not to impugne the laws, orders, policy, government, nor governours in this Church of England, but to persuade, and procure, so much as he could, both publickly, and privately, the estimation, and peace of this Church.
8. *Item*, That he, having no Ministry in this Church (other then such as afore

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- before he had forsaken, and still condemneth as unlawful) and without any license (as Law requireth) he hath since taken upon him to preach at *Warwick*, and at sundry other places of this Realm.
9. *Item*, That since his said return, in sundry private conferences, with such Ministers and others, as at sundry times by word, and letter, have asked his advice, or opinion, he hath shewed milke of the Laws, and Government Ecclesiastical, and of divers parts of the Liturgie of this Church; and thereby perswaded, and prevailed also with many in sundry points, to break the orders and form of the Book of Common-Prayer, who observed them before, and also to oppose themselves to the Government of this Church, as himself well knoweth, or verily believeth.
 10. *Item*, That in all, or most of such his Sermons, and Exercises, he hath taken occasion to traduce, and inveigh against the Bishops, and other governours under them in this Church.
 11. *Item*, That he hath grown so far in hatred, and dislike towards them, as that at sundry times, in his prayer at Sermons, and namely, Preaching at *Banbury*, about a year since, in such place as others well disposed pray for Bishops, he prayed to this, or like effect; *Because that they, which ought to be pillars in the Church, do bend themselves against Christ, and his truth, therefore O Lord give us grace, and power, all as one man, to set our selves against them.* And this in effect (by way of emphasis) he then also repeated.
 12. *Item*, that preaching at sundry times and places, he usually reacheth at all occasions, to deprave, condemn, and impugn the manner of Ordination of Bishops, Ministers and Deacons; sundry points of the Politie, Government, Laws, Orders, and rights Ecclesiastical, and of the publick Liturgie of the Church of England, contained in the Book of Common-Prayer; as namely, the use of the Surplis, the Interrogatories to God-Fathers, &c. in the name of the Infants, the Crosse in Baptism, the Ring in Marriage, the Thanksgiving after Child-birth, Burials by Ministers, the Kneeling at Communion, some points of the Letany, certain Collects and Prayers, the reading of portions of Scripture for the Epistle and Gospel, and the manner of Singing in Cathedral Churches, and others.
 13. *Item*, That preaching at the Baptizing of one of *Job Throgmorton*s children, he spoke much of the unlawfulness, and in derogation of the Government, Politie, Laws, and Liturgy Ecclesiastical of this Realm; and to the justification of a Government by Elderships in every Congregation, and by Conference, and Synods, &c. abroad, as Divine Institutions commanded by Christ, and the onely lawful Church-government; seeking to prove and establish such Elderships out of that word in one of the *Psalms*, where *Thrones* are mentioned.
 14. *Item*, That by toleration, and impunity, he did grow so confident, and withal implacable against the Laws, Government, and Orders of this Church of England, that he could not endure M^r *Bourdan*, and others (preaching sundry times at *Warwick*) to speak in defence thereof, but took upon him to confute in sundry Sermons there, these things which the said *Bourdan* had truly, and dutifully, in that behalf spoken, and delivered.
 15. *Item*, That in his Sermons at *Warwick*, and elsewhere, within the said time, he often delivered many frivolous, strange, and undiscreeit positions; as namely, that to kneel down and pray when a man comes into the Church, or pray there privately, was but to offer the sacrifice of fools. That it was requisite, all the hearers that were able should stand upon their feet during Sermons; and discoursing about

[B b b 2]

women,

women, and their child-birth, &c. did speak thereof so indiscreetly, and offensively, that sundry of them in great grief, had conspired to have mischieved him with stones in the open streets.

16. *Item*, That by his persuasions, privately and publickly delivered, sundry persons in and about *Warwick*, were appointed to impugn, both in words and deeds, the Laws, Orders, and rights prescribed by the Book of Common-Prayer; inſomuch as both his own wife by his procurement and consent, refused after child-birth, to come, and give thanks in such place of the Church, and in that solemn manner as thereby is prescribed; and some other women also of that Town, by such persuasion, and example, did use the like contempt.
17. *Item*, That sundry times (or at least once) when he communicated at the Lords Supper there, he sat, or stood upon his feet; and divers others, induced by his persuasions, and example, both then and at other times did the like. And, that at other times there, or in other places where he hath communicated, both himself and others, (as he had appointed or persuaded afore) did walk along, and receive the Sacrament of the Minister as they passed by him.
18. *Item*, That for these, and such like disorders, he was presented to the Bishop of *Wigorne*, his *Ordinary*. Before whom being convened in the Consistory there, he spake to the justification, and upholding of such doing of his, and of others: and there very publickly, and offensively affirmed, and disputed, That the Book of Common-Prayer, &c. is not established by Law.
19. *Item*, That when by authority from the said Bishop, for his contempt he was suspended from preaching, & ab omni functione Ministerii, he appealed from the said suspension, yet did not prosecute within a year after, whereby (the cause being according to Law remitted again to the Bishop) he, the said *Thomas Cartwright*, according to the former proceedings, falling again into the sentence of suspension (which was also intimated, and made known unto him) nevertheless in contempt of the Authority Ecclesiastical, he hath preached at *Warwick*, *Covestry*, and elsewhere since the said time.
20. *Item*, When one of his men-servants had committed Fornication, and gotten a bastard in his house, he, taking upon him the authority of the *Ordinary*, did appoint unto the delinquent a publick form of penance, or satisfaction, in Saint *Maries-Church* at *Warwick*, and caused him to perform the same.
21. *Item*, Since his placing at *Warwick* he, with others (at such times as they thought fit) have agreed to have, and so have had, divers publick Fasts, without the Queen her Authority, and have invited, and persuaded both sundry persons to be there present, and also certain to preach, to the number of three, four, or five, successively one after another, being all noted to be such, as milke and impugn sundry points of the Laws, Government, and Liturgy Ecclesiastical of this Church of *England*. In which Sermons, both he the said *Cartwright*, and such others also as then preached, did impugn, and inveigh against the present Laws, Government, Politie, and Liturgy Ecclesiastical of this Church of *England*.
22. *Item*, That from time to time, since his abode in *Warwick*, by his practice and dealing, he hath nourished a faction, and heart-burning of one inhabitant there against another, severing them in his own, and his followers speeches, by the names of *The Godly*, or *Brethren favouring sincerity*, and *The Profane*.
23. *Item*, That he doth know, or credibly heard, who were the penners, printers, or some of the dispersers of the several Libels, going under the

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- the name of *Martin Mar-Prelate*, of the *Demonstration* of *Discipline*, of *Diotrephes*, and such like books, before it was known to Authority; and yet in favour of such, and contempt of good laws, did not manifest the same to any who had authority to punish it.
24. *Item*, that being asked his opinion of such books, he answered thus in effect, or something tending this way, viz. (meaning the Bishops, and others there touched) would not amend by grave books, and advertisements, and therefore it was meet they should thus be dealt with, to their further reproach and shame.
 25. *Item*, that for, and in the behalf of the Church of *England*, he penned, or procured to be penned, all or some part, of a little book intituled in one part, *Disciplina Ecclesie sacra Verbo Dei descripta*; and in the other part, *Disciplina Synodica ex Ecclesiasticumusu &c.* And, after it was perused by others, whom he first acquainted therewith, he recommended the same to the censures, and judgements of moe brethren (being learned Preachers) and some others, assembled together by his means, for that and other like purposes: Which, after deliberation, and some alterations, was by them, or most of them, allowed, as the only lawfull Church government, and fit to be put in practice; and the wayes and means for the practising thereof in this Realm, were also then, or not long after, agreed or concluded upon by them.
 26. *Item*, that for the better and more due praise of it within the space of these seven, six, five, four, three, two or one year last past, the said *Thomas Cartwright*, and sundry others (as aforesaid according to former appointment and determinations by them made) have met in Assemblies, termed Synods, more general (as at *London*, at *Terms*, and *Parliament* times; in *Oxford* at the *Act*; in *Cambridge* at the times of Commencement, and *Starbridge-fair*) and also more particular, and Provinciall Synods, and at *Classes*, or *Conferences* of certain selected Ministers, in one, or moe places of sundry severall shires, as, *Warwick*, *Northampton*, *Rutland*, *Oxford*, *Leicester*, *Cambridge*, *Norfolk*, *Suffolke*, *Essex*, and others.
 27. *Item*, that at such Synods and Conferences, it hath been concluded, that all the Ministers, which should be received to be either of the said generall Synods, or of any more particular and Provincial, or of a *Classis*, or *Conference*, should subscribe to the said *Discipline*, that they did allow it, would promote it, practise it, and be governed by it. And according to the form of a schedule hereunto annexed, or such like, both he the said *Thomas Cartwright*, and many others, at sundry, or some generall Assemblies, as at Provincial, and at severall conferences, have within the said time, subscribed the same, or some part thereof.
 28. *Item*, that at such Synods and all other Assemblies, a moderator of that meeting, was first by him and them chosen, according to the prescription of the said book. And at some of such meetings, and Assemblies amongst other things, it was resolved, and concluded; that such particular conferences in severall Shires should be erected; how many persons, and with what letters from every of them, should be sent to the generall Assembly; and that one of them, at their coming home to their Conference, should make known the determinations of the generall Assembly, to be by every of them followed, and put in practice: which course in sundry places of this Realm hath (within the time aforesaid) been accordingly followed and performed.

29. *Item*, that he with others in some such Classis or Conference; or in a Synod, or more generall Assembly holden, did treat, and dispute (among other points) these fix Articles contained in another schedule annexed, and set down their resolution, and determination of them.
30. *Item*, that he, with others assembled in such a generall Assembly, or Synod at *Cambridge*, did conclude, and decree (as in another schedule annexed, or in some part thereof is contained) which decrees were made known afterwards at *Warwick*, to sundry Classes there by his means assembled, and allowed also by them then met together in the same or like form.
31. *Item*, that all such severall meetings, Synods, and Conferences, within the said time, many other determinations, as well what should be done and performed, or omitted; as also what should be holden consonant to Gods word, or disagreeing from it, have been set down by the said *Thomas Cartwright* and others. As namely, that all admitted to either Assembly should subscribe the said book of Discipline, *Holy*, and *Synodical*: that those who were sent from any Conference to a Synod, should bring letters *fiduciarie*, or *credence*: that the last Moderator should write them: that the superscription thereof should be to a known man of the Assembly then to be holden: that no book made by any of them should be put in print, but by consent of the Classis at least: that some of them must be earnest, and some more milde and temperate, whereby there may be both of the spirit of *Eliza*, and *Elizaeus*: that all admitted amongst them, should subscribe, and promise, to conform themselves in their proceedings, administration of Sacraments, and of Discipline, to the form of that Book; and that they would subject themselves to the censuring of the Brethren, both for doctrine and life: and lastly, that upon occasion, when any their brethren shall be sent by them upon affairs of the Church (as to the great meetings, Parliament &c.) they all would bear their charges in common: that there might be no superiority amongst them, and that the Moderatorship (as it happened) is not a superiority, or honour, but a burden: that no profane writer, or any other, than Canonical Scripture may be alledged in Sermons: that they should all teach, that the ministry of those who did not preach, is no ministry, but a meer nullity: that it is not lawfull to take any oath, whereby a man may be driven to discover any thing penal to himself, or to his brother, especially if he be perswaded the matter to be lawfull, for which the punishment is like to be inflicted; or having taken it in this case, need not discover the very truth: that to a Bishop, or other Officer ecclesiasticall (as is used now in the Church of *England*) none obedience ought to be given, neither in appearing before them; in doing that which they command, nor in abstaining from that which they inhibit: that in such places as the most of the people favoured the cause of sincerity, Eldership should warily and wisely be placed and established, which Consistory in some places hath been either wholly, or in part erected accordingly; yea, in some Colledges in the Univerfity, as he knoweth, hath heard, or verily beleeveeth.

These Articles were tendered to Mr. *Cartwright* in the Consistory of *Pauls*, before *J. M. Almore* Bishop of *London*, the two Lord Chief Justices, Justice *Gaway*, Sergeant *Puckering* (afterwards Lord keeper) and Attorney-Generall *Popham*.

28. These

Anno
Dom.
1550.

Anno
Regni
Eliz.
33.

Anno
Regni
Eliz.
33.

28. These Commissioners did move him to give in his answer (the rather because the chief points in the Interrogatories were delivered in general terms unto him) and they severally assured him on their credits, that by the Laws of the Realm, he was to take his oath, and to answer as he was required. But Mr. *Cartwright* desired to be born withall; pleading, that he thought he was not bound by the laws of God so to do. Hereupon he was sent to the rest of his brethren in the Fleet, where he secretly, and silently took up his lodging; many admiring at the *pinewick peaceableness*, and so quiet a *calm*, where so violent a tempest was feared to arise.

29. Some soon after expected the appearance of the Presbyterian party, accounting it more valour to free, than to keep their friends from prison. The rather, because of a passage in a letter of Mr. *Wigingtons* to one Mr. *Porter* at *Lancaster*.

Mr. Cartwright
reluctant to
answer an
oath.

Wigington his
siding words.

Mr. *Cartwright* is in the Fleet for the refusal of the oath, (as I hear) and Mr. *Knewtubs* is sent for, and sent by worthy Ministers are disquieted, who have been spared long. So that we look for some Bickering ere long, and then a Battle which cannot long endure.

Words variously expounded, as mens fancies directed them. Some conceived that this *Bickering*, and *Battle* did barely import a *passive conflict*, wherein their patience was to encounter the power of their adversaries, and to conquer by suffering. Parallel to the Apostles a words *Without mere fightings*, meaning *combats* to wrangle with in many difficulties opposing their proceedings. Others expounded the words literally (not of a *game*, but *wilde Battle*) and of some intended violence, as if shortly they would muster their (hitherto invincible) forces to storm the Fleet, and rescue their friends therein. A third sort beheld *Wigington* the writer of these words, as one, but of the soberer sort of *distilled men*, and therefore in vain do staid heads make serious comments on light mens random-expressions, where the knot is neither to be untied, nor cut, but cast away.

2 Cor. 7-5.

30. Now the principall pillars of the Presbyterian party, being some in restraint, more in trouble, all in fear; applied themselves by their secret solicitors to *James King of Scotland*, and procured his letter to the Queen in their behalf, seconded with another to the same effect. They conceived so potent a Petitioner must needs prevail, especially in this juncture of time; the Queen having lately (since he put his mother to death) Adulced him with fair language, and kind carriage. This Letter was sent to one Mr. *Johnson* a Scotch Merchant in *London*, by him presented to the Queen, persecuted by her Majesty, and remitted to her *Privie-Council*; but behold the Tenour thereof,

The king of
Scots writes
in favour of the
Non-conformists.

31. 1591.

Right Excellent, high and mighty Prince, our dearest Sister and Cousin in our heartiest manner, we recommend us unto you. Hearing of the apprehension of Mr. *Udall* and Mr. *Cartwright*, and certain other Ministers of the Evangel within your Realm; Of whose good erudition and faithfull travels in the Church, we hear a very credible commendation, howsoever that their diversity from the Bishops and others of your Clergy, in matters touching them in conscience hath been a mean by their dilation, to work them your mistaking; at this present we cannot (weighing the duty which we owe to such as are afflicted for their conscience in that profession) but by our most effectuous and earnest Letter interpose us at your hands to stay any harder usage of them for that cause. Requesting you most earnestly, that

that for our cause and intercession it may please you to let them be relieved of their present strait, and whatsoever further accusation or pursuit depending on that ground, respecting both their former merit, in setting forth the Evangelist, the simplicity of their conscience in this defence which cannot well be, their let by compulsion, and the great slander which could not fail to fall out upon their further strengthening for any such occasion. Which we assure us your zeal to Religion, besides the expectation we have of your good will to pleasure us, will willingly accede to our request, having such proofs from time to time of our like disposition to you in any matters which you recommend unto us, and thus right excellent, right high, and mighty Princes, our dear sister and Cousin, we commit you to Gods protection.

Edenburgh June

12. 1591.

This letter prevailed little with the Queen, nor do I finde that the king of Scotland was discontented thereat. Princes politickly understanding their mutual secret language (not to say silent signs) whose desires to forraign Princes for private persons carry this tacite reservation, if it may stand with the convenience and pleasure of him to whom it is written. Besides, they know by their own experience, that often there is the least of themselves in their own letters, as granted meely for quietness sake to satisfie the importunity of others.

31. One word from Arch. Bp. Whitgift befriended Mr. Cartwright more then both the letters from the King of Scotland. This Prelate reflecting on his abilities, and their ancient acquaintance in Trinity College: and remembering (as an honorable Adversary) they had brandished pens one against another, and considering that both of them now were well stricken in years, and (some will say) fearing the success in so tough a conflict, on Mr. Cartwrights generall promise to be quiet, procured his dismissal out of the Starr-Chamber, and prison wherein he was confined. Henceforward Mr. Cartwright became very peaceable, not that he began to desert the cause, but the cause him. The Original state of the point of Non-conformity being much altered and disguised from its self, and many state busineses (which Mr. Cartwright disclaimed) by turbulent spirits thrust into it.

32. Next followeth the just death of Hacket for his damnable Blasphemy, and I am sensible of a sad dilemma concerning the same. For not relating the story, will be interpreted favouring of him, and wronging the truth. Relating it, may be accounted gracing his impieties by recording them. And seeing it is hard for one soul to attend two things at once, some will say, no Author can write and detest, nor Reader peruse and detest these his blasphemies so at the same instant, but that there will be a short interval betwixt them, yet long enough to have Pity wounded therein. However arming our selves and others with caution premised, we enter on this sorrowfull subject. The rather because the best may be bettered by the worst of men. When considering that naturall corruption in their hearts, is not less headstrong, but more bristled. Think not that Hacket and his two Companions were worse by nature then all others of the English nation. Tell you may, for if Gods restraining grace be taken from us we shall all run unto the same excess of riot.

33. This William Hacket was born in Oundle in Northamptonshire, of so cruel and fierce a nature, that he is reported to have bit off, and eat down the

Mr. Cartwright disclaimed the Starr-Chamber by the intercession of Arch Bishop Whitgift.

A preface to the ensuing discourse.

The Character of Hacket.

the nose of his Schoolmaster. A Maulster by trade, which calling being too narrow for his active soul; He undertook to be a Discoverer of, & Informer against Recusants. An employment which often procured his admittance into the presence of great persons, when his betters were excluded. One of a bold and confident nature, who though but an invited guest where many Clergie men were present, would allwayes presume to say grace and pray before them. A great stickler for the Geneva discipline, being very great with Wigginton and other the most violent of that faction. Always inculcating that some extraordinary course must be presently taken with the obstructors thereof. Once he desperately took his dagger and violently struck the same into the picture of the Queen, aiming at her heart therein by proportion. He pretended also to revelations, Immediate Raptures and discourses with God, as also to buffetings of Satan, attesting the truth thereof, with most direfull oaths and execrations.

34. One Argument Hacket used to alledge to prove his own Invulnerability, Because he professed leave to any one to kill him that would. The cunning Impostor knowing full well that it was death for any to do it, being secured from such violence, not by any secret quality in himself, but by the good laws of the Queen, against whom he so bitterly envighed. He railed also against the Arch-Bishop Whitgift and Chancellour Hutton, with other of the Privie Counsellors, pretending himself sent from Heaven to reform Church and State, and bring in a new discipline into both by extraordinary means.

His monstrous opinions and practices.

35. Afterwards he gave it out, that the principall spirit of the Messias rested in him, and had two Attendants. Edmund Coppinger (the Queens servant and one of good descent) for his prophet of mercy. And Henry Arthington a York-shire Gentleman for his prophet of Judgment. These proclaimed out of a Cart in Cheap-side, that Christ was come in Hacket, with his fan in his hand, to purge the godly from the wicked, with many other precedent, concomitant and consequent impieties. For who can otherwise conceive but such a prince-principall of Darkenes must be proportionably attended with a black guard of monstrous Opinions and exprefions. They cried also, Repent England, Repent. Good counsell for all that heard, but best for them that gave it. With much ado (such the press of people) they got home to broken-wharf where Hacket lay, and next day all three were sent to Bridewell, though some conceived Bedlam the more proper place for them. And some dayes after, Hacket being solemnly arraigned before the Judges at Westminster, demeaned himself very scornfully, but was found guilty on a double inditement and condemned.

Proclaimed by his two Prophets.

36. During his imprisonment in Bridewell, one Dr. Childerly Rector of St. Dunstons in the East repaired unto him, and proffered to gripe arms with him and try the wrists, which Hacket unwillingly submitted to do. Though otherwise boasting himself invulnerable and impenetrable. The Doctor (though with some difficulty, Hacket being a foul strong lubber, yet) fairly twisted his wrists almost to the Breaking thereof, but not to the bowing of him to any confession or remorse. Whilst the other presently hastened home to his house, lock'd himself up in his Study, and with fasting and prayer beg'd pardon of God for his pride and boldness, that having neither promise nor precedent for his practise in scripture, he should adventure on such a trial wherein justly he might have been worsted for his presumption, and discreet men will more commend the relenting tenderness of his heart, then the slight and strength of his hands.

An adventure with more boldness then discretion.

27. *Hacket* was brought to the Gibbet near to the Crofs in *Cheep-side*, and there he let forth most blasphemous execrations, till the halter stopped his breath. I know what one *Lawyer* pleadeth in his behalf, though it be little credit to be the Advocate of such a Client. *That the bishops had made him in do with persecuting of him.* Sure it was, if he were madd, not *any* *in* *ring* but *overmuch* *pride*: made him so, and sure it is, he discovered no distemper in other particulars, personating at least wise, if not performing all things with a composed gravity. But there is a madness which Physicians count most incurable, and call it *Moderis Insania*, when one is mad, as to one particular point alone, whilst serious and sober in all other things. Whether *Hacket* were not toucht with this or no, I will not decide, but leave him to stand or fall to his own master. *Copping* died in *Bridgwell*, starving himself (as it is said) by willull abstinence. *Arthington* (the prophet of judgment) lived to prove the object of Gods and the Queens mercy, and printed a plain booke of his hearty repentance. Happy herein that he met with a generall belief of his serious sorrow and sincere amendment.

38. This businesse of *Hacket* happened very unseasonably for the Presbyterians. True it is, they as cordially detested his blasphemies as any of the Episcopall party. And such of them as loved *Hacket the Nonconformist*, abhorred *Hacket the Heretick*, after he had mounted to so high a pitch of Impiety. But (besides the glutinous nature of all aspersions to stick where they light) they could not wash his *odium* so fast from themselves, but their Adversaries were as ready to rub it on again. This rendred them at this time so hated at Court, That for many moneths together no *Favourite* durst present a petition in their behalf to the Queen, being loath to lose himself, to save others, so offended was her Majesty against them.

39. The same day wherein *Hacket* was executed, *Thomas Stone*, Parson of *Warkton* in *Northampton-shire* (by vertue of an Oath tendered him the day before by the Queens Attorney, and solemnly taken by him) was examined by the Examiner for the Starr-Chamber in *Grays Inn*, from six of the clock in the morning, till seaven at night, to answer unto thirty three Articles, but could only effectually depose to these which follow, faithfully by me transcribed out of a confession written with his own hand, and lately in my Possession.

1 Interrog.

This confession
was made to
the Court
of the
Starre-Chamber.

Mr Stone by
his confession
discovereth
the meeting
of the Bre-
thren, with
the circum-
stances there-
of.

Anno
Dom.
1591.
Elix.
34.

July
27.

1. Interrog.

Who and how many assembled and met together with the said Defendants, T. C. H. E. E. S. &c. all or any of them where, when, how often &c?

- | | | | | |
|---------------------|-----------|---------------------------|-------------|--------|
| 1 Places of meeting | 1 Greater | 1 In London | 1 Travers | Houses |
| | | | 2 Egerton | |
| | 2 Lesse, | 2 In Cambridge St. | 3 Gardeners | Houses |
| | | 1 In Northampton | 4 Barbers | |
| | | 1 John College | | |
| | | 2 Snaps | 1 Johnsons | Houses |
| | | 2 In Kettering or near it | 1 Dawmes | Houses |
| | | | 2 Stones | |

- 2 Times.
- 1 Since the beginning of the last Parliament.
 - 2 Sundry times at London, how oft he remember'd not.
 - 3 Sundry times at Northampton, how oft not remembered.
 - 4 Sundry times at Kettering, how not remembered.
 - 5 Once at Cambridge, about Sturbridge fair time was 1. or 2. years.
 - 6 Once at London, a little before Mr Cartwright was committed at Mr Gardeners house.
 - 7 Once at this Deponents house, the certain time not remembered.

The answer
of T. S. to
the Inter-
rog. touch-
ing the Cir-
cumstances
of

- | | | | |
|--------------------------------------------------------------|--------------------------------------------|----------------|---------------------|
| 1 Meeting
in London
joyntly or
severally. | Mr Travers | Mr Cartwright | Mr Culverwell |
| | Mr Chark | Mr Chatterton | Mr Oxenbridge |
| | Mr Egerton | Mr Gifford | Mr Barlow |
| | Mr Gardener | Mr Allen | Mr Fludd |
| | Mr Barber | Mr Edwards | This Depo-
nent. |
| | Mr Brown | Mr Gylbrand | |
| | Mr Samerscales | | |
| 2 Meeting
in Camb. | Mr Chatterton and o-
thers of Cambridge | Mr Snape | |
| | Mr Cartwright | Mr Fl dle | |
| | Mr Gifford | This Deponent. | |
| | Mr Allen | | |
| 3 Meeting
in Nor-
thampton
joyntly or
severally. | Mr Johnson | Mr Spicer | Mr Baxter |
| | Mr Snape | Mr Elshawe | Mr Barlow |
| | Mr Sytheborpe | Mr Harrison | Mr King |
| | Mr Edwards | Mr Littleton | Mr Proudtone |
| | Mr Flude | Mr Williamson | Mr Maffie |
| | This Deponent | Mr Ruslibrook | Mr Braashaw |
| 4 Meeting
at Kette-
ring or
nere to it. | Mr Dawmes | Mr Ruslibrook | This Depo-
nent. |
| | Mr Pattison | Mr Atkinson | |
| | Mr Okes | Mr Willmson | |
| | Mr Baxter | Mr Maffie. | |

[C c c 2]

2 Interrog.

2 Interrog.

Who called these Assemblies, by what Authority, how, or in what sort?

Answer.

That he knew not by whom they were called, neither knew he any other Authority therein, saving a voluntary, or free motion, one giving another Intelligence as occasion served, sometimes by letters, and sometimes by word of mouth.

3 Interrog.

Who were Moderators in them, and what their Office?

Answer.

That he remembered not who where Moderators in any meeting particularly, saving once at *Northampton*, when Mr *Johnson* was admonished, and that was either himself, or Mr *Snape*, he knew not well whether.

4 Interrog.

What things were debated in those meetings or Assemblies?

Answer.

That the things Chiefly and most often considered of in those Assemblies were these. First, The subscription to the Book of Common-Prayer; how far it might be yielded unto, rather than any should forgoe his Ministry. Secondly, The Book of Discipline was often perused, discussed &c. Thirdly, Three petitions or supplications were agreed upon to be drawn. First, to her Majesty Secondly, to the Lords of the Councell. Thirdly, to the bishops. The things debated of in particular, he remembered not more then these. First, the perfecting of the Book of Discipline, and purpose to subscribe to it at *Cambridge*. Secondly, this question disputed, whether it were convenient for Mr *Cartwright* to reveal the Circumstances of the Conference, a little before he was committed. Thirdly, The admonishing of Mr *Johnson* once at *Northampton*. Fourthly, The debating of this question, whether the Books called *Apocrypha* were warrantable to be read publickly in the Church as the Canonical Scriptures.

5 Interrog.

Whether any Censures were exercised, what kinds, when, where, upon whom, by whom, for what cause?

Answer.

That he never saw any Censure exercised, saving admonition once upon Mr *Johnson* of *Northampton*, for misarrying himself in his conversation, to the Scandall of his Calling, neither was that used with any kinde of Authority, but by a voluntary yielding unto it, and approving of it, as well in him that was admonished, as in him which did admonish.

6 Interrog.

6 Interrog.

Whether any of the said Defendents had moved or perswaded any to refuse an Oath, and in what case &c?

Answer.

That he never knew any of the Defendents to use words of perswasion to any to refuse an Oath; only Mr *Snape* sent him down in writing certain reasons drawn out of the Scripture, which moved him to refuse the generall Oath, *ex officio*, which I stood perswaded, that he sent to none other end, but to declare that he refused not to swear, upon any contempt, but only for Conscience sake.

I have insisted the longer on this Deposition, because the first and fullest that I finde in the kinde thereof, containing their Classes more formally settled in *Northampton-shire*, then any where else in *England*. For as the west part of that shire is observed to be the highest place of *England*, as appeareth by the Rivers rising there, and running thence to the four winds; so was that County a probable place (as the midst of the land) for the Presbyterian Discipline, there erected, to derive it self into all the quarters of the kingdom.

40. But when the news of Mr *Stones* answer was brought abroad, he was generally censured by those of his party, as well such as were yet at liberty, conceiving themselves endangered by his discovery, as by those already in prison, complaining that he added affliction to their bonds. Yea his embracing a different course from the rest, cast an Aspersion on others of his side, as let's found in Judgement, or tender in conscience, because peremptorily concealing, what he thought fitting to confesse. Many that highly esteemed him before, hereafter accounted him no pretious but a counterfet friend: So that he found it necessary in his own vindication to impart the reasons of his Confession to such as condemned him, if not for a Traytor, at least for a Coward in the Cause.

1. ^a He judged it unlawfull to refuse an oath, limited and bounded within the compass of the conferences, being required before a lawfull Magistrate in a Plea for the Prince to a lawfull end. 1. to trie out the truth in a doubtfull fact, suspected and feared to be dangerous, both to Church and Common-Weal, but such was that oath which was rendered to him, *ergo*.
2. He being lawfully sworn, judged it unlawfull to be mute, much more to speak any untruth.
3. If he had not been urged by oath to reveal, yet did he judge that silence unlawfull, which justly causeth suspicion of evil, as of Treason, Rebellion, Sedition, &c.
4. He judged that concealment unlawfull which was not only scandalous, but also dangerous, as this that might occasion and encourage wicked persons to hide their Complices in their worst attempts.
5. He judged that the clearing of a doubtfull fact, requireth the clearing of the Circumstances, which cannot be cleared till they be known.
6. He judged that silence unlawfull, which leaveth the truth friendless, or few friends when the hath need of many.

7. He

The reasons why Mr *Stone* wrote this confession againe, the hope and expectation of the Breth.

A Carefully by me transcribed out of his own Letters to his friends.

7. He judged it a point or note of Puritanisme for any to stand foupon the integrity of their own A^ctions, as that they should not be doubted of, suspected, examined, censured &c.
8. He saw no probability nor possibility in reason to have the circumstances longer concealed. 1. Because many of them are already made known, partly by the letters and writings of the B. in Bonds, which have been intercepted, partly also by certain false brethren, and lastly by certain faithfull, but weak brethren, whose confessions are to be seen under their own hands. 2. Because the Magistrate is resolutely set to search them out, and lastly, because divers are to be called and to answer upon Oath, which approve not the concealing of them.
9. He judged the inconveniences which come by the concealing, to be (if not more in number) yet greater in weight, and more inevitable then those that come by revealings, which as it may appear in some of the former Reasons alledged to prove the unlawfulness of concealing: so may it further appear in these that follow.
10. The good name and credit of any (of a Minister much more) ought to be dearer to him, and to all those that love him then his liberty &c. but by this concealing the credit of many good Ministers is eclipsed.
11. This concealing hath caused the continuance of some in bonds and imprisonment hitherto, would cause others to be committed, and withall causeth suspicion of evils. Treason, Rebellion, Sedition, &c. and thereby also evil report, slander &c.
12. As by concealing the aforesaid suspicion and slander lieth still upon us all which have been in these actions: so doth the same grow every day more grievous by the wicked attempts of hypocrites, and prophane persons, which carry the name of Puritans, Precisians &c. as those of late in Cheap-side.
13. Although it be very like, that the revealing will bring punishment upon the rest, yet is it not certain nor necessary, but the concealing doth certainly cause suspicion, slander &c.
14. The concealing argueth either some guiltiness, or at the least some faintness and fear to be seen or known in these Actions.
15. It leaveth the truth (which now travaileth) poor, naked, destitute, and void of friends, it casteth the care, credit, countenance, defence and maintenance of it upon those few which are in prison, which ought to be supported and maintained by all.
16. It leaveth the burden upon eight or nine mens shoulders, which ought to be eased by many.

What satisfaction this gave to his party I know not, sure I am the Bishops till his dying day beheld him as an ingenuous man, carrying his conscience with the reason thereof in his own breast, and not pinning it on the president of any other: whereupon they permitted him peaceably to possess his parsonage, (being none of the meanest) though he continued a stiff Non conformist, only quietly enjoying his own opinion. Indeed he was a down-right *Nathanael*. if not guilty of too much of the dove in him: faulty in that defect, wherein more offend in the excess, not minding the world so much, as became a provident parent. But we leave him when we have told the Reader, that he was bred a Student in *Christ-Church*, and was a Proctor of *Oxford*, Anno 1580, and died quietly an old man Anno 1617 at *Warkton* in *Northampton-shire*.

a Brian Tine
in Appendix
Ant. Ar. Oxon.

41. Thus

41. Thus one link being slipp'd out, the whole chain was quickly broken and scattered. Stove his discovery marr'd for the future all their formal meetings, as Classically, or Synodically methodized. If any of these Ministers hereafter came together, it was for *visits*, not *visitation*s; to enjoy themselves, not enjoy others orders to be observed by them.

42. Whereas Mr *Stone* confesseth their meeting in *Cambridge*, with Mr *Chatterton* and others, I finde some of these others^a elsewhere specified, namely Mr *Perkins*, and Mr *Thomas Harrison*, afterwards the reverend Vice-Master of *Trinity-Colledge*, both of them concurring, though neither of them very active in this cause. Mr *Perkins*, whatsoever his judgement was in point of Church-discipline, never publicly medled with it in his preaching; and, being pressed by others about the lawfulness of subscription, he declined to manifest his opinion therein, glad to enjoy his own quiet, and to leave others to the liberty of their own consciences. *Solomon*s observation found truth in him, ^b *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him*: whose piety procured freedom to his preaching, and fair respect to his person, even from those who in affections differed, and in opinion dissentied from him: for all held *Perkins* for a Prophet; I mean for a painfull, and faithfull dispenser of Gods will in his word.

43. But I am weary of writing these sad dissentions in our Church, and fain would pass over to some more pleasing subject: from the renting of Gods Church, to the repairing of it, from the confounding thereof, to the founding, and building, of some eminent place for learning, and religion. But finding none of that nature this very year in *England*, I am fain to seek one beyond the seas, and at last have lighted on the University, and Colledge of *Dublin*, which now began to be erected.

44. Anciently *Ireland* was the Seminary of Saints, people from all parts of Christendome repairing thither, there to finde, and thence to fetch the perfect pattern of Monastical devotion. Many hundred years after, namely, in the Reign of King *Edward the Second*, *Alexander Bickner*, Arch-Bishop of *Dublin*, obtained licence of the Pope, to erect an University in *Dublin*; but the designe succeeded not according to his desire, and others expectation. Now at the last the same was effected by Royall Authority, and a Colledge there erected, and dedicated to the Holy Trinity. This mindeth me of a pleasant passage: In the Reign of King *Henry the eighth*, it was enjoyed, that all Churches dedicated to St *Thomas Becket*, should be new named, and consigned over to some real Saint. Now whilst country people fate in consultation, what new Saint such Churches should assume, being divided in their opinions, to whom the same should be dedicated, an old man gave this advice, *Even dedicate it to the Holy Trinity*, which will last and continue, when all other Saints may chance to be taken away.

45. Many eminent persons concurred to advance so worthy a work. And because we are to speak of a Colledge, wherein seniority takes place, we will rank these persons, not according to their dignity, but time of their benefaction.

1. *Henry Usher*, then Arch-Deacon of *Dublin*, bred in *Cambridge* (afterward Arch-Bishop of *Armagh*, and uncle to *James Usher* the present Arch-Bishop thereof) took a journey with much danger into *England*, and with more difficulty procured the *Mori-main* from
2. *Queen Elizabeth*, who graciously granted it, naming the Corporation, *Collegium Sancte ac Individue Trinitatis, ex fundatione Regine Elizabethae, juxta Dublin*.

3. *William*

Synodically
methodized
visits, not
visitation

Perkins piety
procured li-
berty to
a B. Harrison
in his book of
dangerous
odious
chap. 7. p. 59.

b Prov. 16. 7.

Transition to
a more plea-
sant subject.

The founda-
tion of an Uni-
versity in
Dublin.

The several
Benefactors
thereto.

3. William Cressell Baron of Burleigh, and treasurer of England, is appointed in the Mort-main first Chancellour of the University, as being an active instrument to procure the same.
4. St William Fitz-Williams, Lord Deputy of Ireland (whose Arms are deservedly graven over the Colledge gate.) issued out his letters for collection to all the Counties in Ireland, to advance to good a designe; and the Irish (though then generally Papists) were very bountifull thereunto.
5. Mr Luke Chaloner, Fellow of Trinity Colledge in Cambridge, received, and disbursed the monies, had the oversight of the fabrick, which he faithfully procured to be finished, meriting that verse inscribed on his fair monument in Dublin Colledge Chappel, built by his * daughter.

*Conditor hoc Tumulo Chaloneri triste Cadaver,
Cujus ope, & precibus, conditor ista domus.*

This Tomb within it here contains,
Of Chalner the sad Remains.
By whose prayer, and helping hand,
This House erected here doth stand.

6. The Major, and Aldermen of Dublin, bestowed on the Colledge the sight thereof (with some accommodations of considerable grounds about it) being formerly a Religious house, termed *Albhalaw*, which at the suppression of Abbies was bestowed on their Corporation.
7. Adam Loftus, Fellow of Trinity Colledge in Cambridge, at this present Arch-Bishop of Dublin, and Chancellour of Ireland, was the first Master of the Colledge, holding it as an honorarie title, though not so much to receive credit by, as to return lustre to the place.
8. St Warham Saint-Leger, was very bountifull in paying yearly pensions, for the maintenance of the first students thereof, before the Colledge was endowed with standing revenues.
9. St Francis Shanley, a mere Irish man, but good Protestant, was a principal Benefactor, and kept this infant-foundation from being strangled in the birth thereof.
10. Robert De'rence Earl of Essex, Lord Lievetenant of Ireland, and second Chancellour of this University, bestowed at the intreaty of the Students of this Colledge, a Cannoneers pay, and the pay of certain dead places of Souldiers, to the value wellnigh of foure hundred pounds a year, for the Scholars maintenance, which continued for some years.
11. King James, that great Patrone of learning, to compleat all, confirmed the revenues of this Colledge in perpetuum, endowing it with a great proportion of good land in the Province of Ulster.

Thus thorough many hands this good work at last was finished, the first stone whereof was laid May 13. 1591. and in the year 1593. Schollars were first admitted, and the first of them James Usher, since Arch-Bishop of Armagh, that mirror of learning, and religion, never to be named by me, without thanks to him, and to God for him. Nor must it be forgotten, that, what Josephus reports of the Temple built by Herod, καὶ ἐκείνους τὸν καιρὸν ἐκδομένους τὴν ναὶ, τὰς μὲν ἡμέρας ἐκείνης, ἐν δὲ ταῖς νύκτιναις τὸν οὐρανὸν ἐκείνους

* Since married to the Arch-Bishop of Armagh.

a Antiq. Jud. lib. 15. cap. 20.

ἡμετέρας ὡς μὴ καλῶσαι τὸ ἔργον, during the time of the building of the Temple, it rained not in the day time, but in the night, that the showers might not hinder the work; I say, what by him is reported, hath been avouched to me by witnesses above exception, that the same happened here from the founding, to the finishing of this Colledge: the officious Heavens always smiling by day (though often weeping by night) till the work was completed.

46. The whole Species of the University of Dublin, was for many years preserved in the Individuum of this one Colledge. But since this instrument hath made better musick, when (what was but a monochord before) hath got two other smaller strings unto it, the addition of New-Colledge, and Kildare-Hall. What remaineth? but that I wish that all those worthy Divines bred therein, may have their ^a Doctrine drop as the rain; and their speech disfill as the dew, as the small rain upon the tender herb, and as the snows upon the grass.

47. Let none censure this for a digression from our Church-History of England. His discourse that is resident on the *Sox*, doth not wholly wander from the Father, seeing none will deny, but that *proles* is *pars parentis*; the child is part of the parent. Dublin University, was a *Colonia deducta* from Cambridge, and particularly from Trinity Colledge, therein (one motive perchance to the name of it) as may appear by the ensuing Catalogue of the Provosts thereof.

1. Adam Loftus, Fellow of Trinity Colledge, first Provost.
2. Walter Travers, Fellow of the same Colledge, second Provost.
3. Henry Alon, Fellow of St Johns Colledge in Cambridge, third Provost.
4. St William Temple, who wrote a learned Comment on *Ramus*, Fellow of Kings Colledge, fourth Provost.
5. Joseph Mede, Fellow of Christ-Colledge in Cambridge, chosen Provost, but refused to accept it.
- 6.
7. William Chapel, Fellow of the same Colledge, seventh Provost.

Know also that this University did so Cantabrigize, that she imitated her in the successive choice of her Chancellours, the daughter dutifully approving, and following the judgement of her mother therein.

48. This year was fatal to no eminent Protestant Divine, and I finde but one of the Romish perswasion dying therein; Arthur (shall I say?) or Laurence Faunt, born of worshipfull parentage at *Folston* in *Leicester-shire*, bred in *Merton-Colledge* in *Oxford*, whence he fled (with Mr Pott, his Tutor) to *Louvain*, and never more returned into England. From *Louvain* he removed to *Paris*, thence to *München*, an University in *Bavaria* (where William the Duke exhibited unto him) thence to *Rome*, where he was admitted a Jesuite. Hence Pope Gregory the thirteenth sent him to be governor of the Jesuits Colledge at *Pozna* in *Poland*, newly erected by *sigismund* King thereof. Yea, so great was the fame of this Faunt, that (if his own letters may be beleaved) three Princes courted him at once, to come to them. He altered his Christian name of Arthur, because (as his ^b kinsman tells us) no Kalender-Saint was ever of that name, and assumed the name of Laurence, dying this year at *Vilna* in *Lithuania*, leaving books of his own making, much prized by those of his own profession.

49. Now began the heat, and height, of the sad contest betwixt Mr Richard Hooker Master, and Mr Walter Travers Lecturer of the Temple. We will be the larger in the relating thereof, because we behold their actions not as the deeds of private persons, but the publick Champions of their Party.

The addition of two emulative Houses.

a Deut. 32. 2.

Dublin a Colonia deducta from Cambridge.

The death of Arthur Faunt.

b Barten in Description of Leicester-shire pag. 10.

The contest betwixt Hooker and Travers.

Hooker his
Character.Travers takes
his orders be-
yond Seas.

Party. Now as an Army is but a *Champion diffused*, so a *Champion* may be said to be an *Army contracted*. The Prelatical Party wrought to the height in and for Hooker, nor was the Presbyterian power less active in assisting Mr Travers, both sides being glad they had gotten two such eminent Leaders, with whom they might engage with such credit to their cause.

50. Hooker was born in *Devon-shire*, bred in *Oxford*, Fellow of *Corpus Christi* Colledge; one of a solid judgement, and great reading. Yea, such the depth of his learning, that his Pen was a better *Bucket* than his Tongue to draw it out. A great defender both by preaching and writing of the Discipline of the Church of *England*, yet never got (nor cared to get) any eminent dignity therein, conscience, not covetousness engaging him in the controversy. Spotless was his conversation, and though some dirt was cast, none could stick on his reputation. Mr Travers was brought up in *Trinity Colledge* in *Cambridge*, and because much of Church matter depends upon him, I give the Reader the larger account of his carriage.

51. Travers meeting with some discontents in the Colledge after the death of Dr *Beaumont* (in whose time he was elected fellow) took occasion to travail beyond Seas, and coming to *Geneva*, contracted familiarity with Mr *Beza*, and other forraign divines, with whom he by letters continued correspondence till the day of his death. Then returned he and commenced Bachelor of Divinity in *Cambridge*, and after that went beyond sea again, and at *Antwerp* was ordained minister, by the Presbytery there, whose Testimonial I have here faithfully transcribed out of the Originall.

Quam multis de causis sit & equum & consultum unumquemque eorum qui ad verbi Dei ministerium assumuntur, vocationis sue testimonium habere. Asserimus, coetate Antwerpiae ad 8. Maij 1578. duodecim Ministrorum verbi cum totidem fere senioribus Synodo, praestitissimum pietate & eruditione virum ac fratrem reverendum Doctorem Gualterum Traverseum, omnium qui aderant suffragiis ardentissimisq; votis, consuetu ritu fuisse in sancto verbi Dei ministerio institutum, precibusque ac ministerii impositione confirmatum. Postero autem die post sabbatum. b. illo in frequentis Anglorum coetu concionem, rogante eo qui a Synodo delegatus erat Ministro, propensissimisque totius Ecclesiae animis acceptum fuisse. Quod quidem Domini ac fratris nostri clementi apud Anglos Ministerium, ut benignitate sua Deus omnipotens donorum suorum incremento & amplissimo functionis ejus fructu ornare dignetur, enixe precamur per Iesum Christum Amen. Dat. Antwerpiae 14. Maij. 1578.

Det Logelarius Vilerius verbi
Dei Minister & Johannes
Hochelcius verbi Dei minister.

Johannes Taffinus
Verbi Dei Minister.

Thus put in orders by the Presbytery of a forraign Nation, he continued there some years, preached (with Mr Cartwright) unto the English factory of Merchants at *Antwerpe*, untill at last he came over into *England*, and for seven years together became Lecturer in the Temple (refusing all preferment to decline subscription) and lived domestick chaplain in the house of the Lord Treasurer *Cicel*, being Tutor for a time to Robert his son, afterwards Earl of *Sarisbury*. And although there was much heaving and shuffing ut him (as one disaffected to the discipline) yet Gods goodness, his friends greatness, and his own honesty, kept him, (but with much difficulty) in his ministeriall employment.

52. Yea

Anno
Regni
Elizabethae
34.Anno
Domini
1591.

52. Yea now so great grew the credit and reputation of Mr Travers, that (by the advice of Mr Andrew Melvill) he and Mr Cartwright were solemnly sent for, to be Divinity professors in the University of St Andrews, as by this autograph (which I have in my hands, and here think fit to exemplify) may plainly appear.

He with Mr
Cartwright
invited to be
Divinity pro-
fessors in St.
Andrews.

Magno quidem, fratres charissimi, gaudio nos afficit constantia vestra, & invita illa animi fortitudo, qui contra Satanae imperium & reluctantes Christi imperio mundi fasces armavit vos domini spiritus, in ascendenda apud populares vestros Ecclesiae suae disciplina. Sed periculosum tamen nobis semper fuit, pertinaci inimicorum odi & violentia fasces esse, ut cum latere & solum sibi devertere cogimini, minus aliquanto fructus ex laboribus vestris ad pios omnes perveniat, quam si docendo publice & concionando destinatae ecclesiae Dei operam navare licuisset. Hoc quia in patria vobis negatum videbamus, non aliud nobis magis in votis erat, quam ut exulanti in vobis Christo hospitium aliquod in ultima Scotia preberetur. Quod ut fieri non incommode possit, speramus longo nos conatu perfectisse.

Vetus est & non ignobilis apud nos Academia Andreana; in qua cum aliae artes, tum philosophia imprimis ita hucusque culta fuit, ut quod ab exteris nationibus peteretur, parum nobis, aut nihil in eo genere deesset. Verum divina illa sapientia, quam vel solum, vel praecipuum colere christianus decet, neglecta diu in scholis jacuit; quod a prima statim religionis inspiratione, summus omnium ardor exstaret in erudenda plebe; in aliis ad sacrum verbi ministerium institutis paucissimi laborarent: non leve ut periculum subesset, ne (quod propius nobis Deus avertat) concionatorum aliquando inopia periret, quod tanta cum spe in hominum animos coniectum est vera pietatis semen.

Animadvertit hoc tandem ecclesiasticus Senatus, & cum rege regnique praecribis diligenter egit, ne hanc officij sui & sollicitudinis partem desiderari amplius paterentur. Placuit & summo omnium applausu in proximis ordinum comitiis decretum est, ut quod amplitudine ceteris & opulenta collegium praestat theologiae perpetuo studiis consecraretur: utque ad verbi Dei ministerium nemo admittatur, nisi linguarum, utriusque testamenti & locorum communium curriculum prius confectum: consilij autem quadrienarii spacio a quinque professoribus posse. Ex hoc numero adhuc desunt Thomas Cartwrightus & Gualterus Traversus: reliquos nobis domi ecclesiae nostra suppeditabit. Messum hic videtis singulari vestra eruditione & pietate non indignum. Ad quam prius vos princeps & procures nostri; ad quam boni vos omnes & fratres vestri; ad quam Christi vos ecclesia & Christus ipse operarios invitat. Reliquum est, ut humanissime vocantes sequi velitis; & ad docendi hanc provinciam, vobis honorificam, ecclesiae Dei salutarem maturetis; magnas a principe, majores a Christi ecclesia, maximas & immortales a maximo & immortalis Deo gratias inturi. Quod ut sine mora facere dignemini, per eum ipsum vos etiam atque etiam obtestamur, cui acceptum ferri debet, quod ecclesiae filij sui prodesse tantopere possitis. Valete. Edinburgi.

Ja Glasgney Academia
Cancelarius. Alaynus Rector.
Thomas Smetonius Decanus

Andreas Melvillus Collegij praefectus
Mr David Wems minister Glasgowiensis.

[D d d 2]

This

This proffer both joyntly refused, with return of their most affectionate thanks, and such who know least are most bold in their conjectures, to adventure at the reasons of their refusal. As that they would not leave the Sun on their backs, and remove so far North, or they were discouraged with the slenderness of the salary assigned unto them. In plain truth they were loath to leave, and their friends loath to be left by them, conceiving their pains might as well be bestowed in their native Country; and Travers quietly continued Lecturer at the Temple till Mr Hooker became the Master thereof.

The character of Hooker as to his preaching.

53. Mr Hooker his voice was low, stature little, gesture none at all, standing stone-still in the Pulpit, as if the posture of his body were the emblem of his minde, unmoveable in his opinions. Where his eye was left fixed at the beginning, it was found fixed at the end of his Sermon: In a word, the doctrine he delivered, had nothing but it self to garnish it. His stile was long and pithy, driving on a whole flock of severall *Clawes* before he came to the *close* of a sentence. So that when the copiousness of his stile, met not with proportionable capacity in his auditors, it was unjustly censured, for perplex, tedious, and obscure. His sermons followed the inclination of his studies, and were for the most part on controversies, and deep points of School Divinity.

The description of Travers.

54. Mr Travers his utterance was gracefull, gesture plausible, matter profitable, method plain, and his stile carried in it *indolem pietatis a Genius of grace* flowing from his sanctified heart. Some say, that the congregation in the Temple, *ebb'd in the fore noon, and flowed in the afternoon*, and that the auditory of Mr Travers was far the more numerous, the first occasion of emulation betwixt them. But such as knew Mr Hooker, knew him to be too wise to take exception at such trifles, the rather because the most judicious is always the least part in all auditories.

They clasp about matters of Doctrine.

55. Here might one on Sundayes have seen, almost as many writers as hearers. Not only young students, but even the gravest *Benchers* (such as St Edw. Cook and St James Altham then were) were not more exact in taking instructions from their clients, then in writing notes from the mouths of their Ministers. The worst was, these two preachers though joyned in affinity (their nearest kindred being married together) acted with different principles, and clashed one against another. So that what Mr Hooker delivered in the forenoon, Mr Travers confuted in the afternoon. At the building of Solomons Temple 1 King. 6. 7. *neither hammer, nor axe, nor tool of iron was heard therein*. Whereas, alas in this Temple, not only much knocking was heard, but (which was the worst) the nails and pins, which one murtherer drave in, were driven out by the other. To pass by lesser differences betwixt them about *Predestination*.

Hooker maintained.

The Church of Rome, though not a pure and perfect, yet is a true Church, so that such who live and die therein * upon their repentance of all their sins of ignorance may be saved.

* Being weak, ignorant, and seduced.

Travers defended.

The Church of Rome is no true Church at all, so that such as live and die therein, holding Justification in part by works, cannot be said by the Scriptures to be saved.

Thus much disturbance was caused to the disquieting of peoples consciences, the disgrace of the ordinance, the advantage of the common enemy, and the dishonour of God himself.

56. Here

Ann^o Dom. 1591.
Ann^o Regn. Eliz. 34.

56. Here Arch-Bishop Whitgift interposed his power, and silenced Travers from preaching either in the Temple or any where else. It was laid to his charge: 1. That he was no lawfull ordained Minister according to the Church of England. 2^d. That he preached here without licence. 3^d. That he had broken the order (made in the 7th year of her Majesties reign. Wherein it was provided, *that erroneous Doctrine, if it came to be publicly taught, should not be publicly refused, but that notice thereof should be given to the Ordinary, to hear and determine such causes, to prevent publick disturbance.*

Travers is silenced by the Arch-Bishop.

57. As for Travers, his silencing, many which were well pleased with the deed done, were offended at the manner of doing it. For all the Congregation on a Sabbath in the after noon were assembled together, their attention prepared, the *Cloth* (as I may say) and napkins were laid, yea, the guests set, and their knives drawn for their spirituall repast, when suddenly as Mr Travers was going up into the pulpit, a sorry fellow served him with a letter, prohibiting him to preach any more. In obedience to Authority, (the milde and constant submission wherunto won him respect with his adversaries) Mr Travers calmly signified the same to the Congregation, and requested them quietly to depart to their chambers. This was our good *Zacharias struck dumb in the Temple*, but not for *infidelity*, impartial people accounting his fault at most but *indiscretion*. Mean time, his Auditory (pained that their pregnant expectation to hear him preach, should so publicly prove abortive, and sent sermonless home) manifested in their variety of passion, some grieving, some frowning, some murmuring, and the wisest sort, who held their tongues, shook their heads, as disliking the managing of the matter.

Many pleased with the deed, but not with the manner of doing it.

58. Travers addressed himself by petition to the Lords of the privie Councell (where his strength lay, as Hooker in the Arch-Bishop of Cant, and high Commission) grievously complained that he was punished before he was heard, silenced (by him apprehended the heaviest penalty) before sent for, contrary to equity and reason. The Law condemning none before it hear him, and know what he hath done.

Travers his plea in his petition.

* Joh. 7. 51.

1. To the exception against the lawfulness of his Ministry, he pleaded that the communion of Saints allows Ordination legal in any Christian Church, Orders herein are like degrees, and a Doctor graduated in any University, hath his title and place granted him in all Christendom.
2. For want of licence to preach, he pleaded that he was recommended to this place of the Temple by two letters of the Bishop of London the Diocesan thereof.
3. His Anti-preaching in the afternoon against what was delivered before; he endeavoured to excuse by the example of St Paul, *who gave not place to Peter, no not an hour, that the truth of the Gospel might continue amongst them.*

b Gal. 2. 5.

But we are too tedious herein, especially seeing his petition is publicly extant in print, with Mr Hooker his answer thereunto, whither we refer the reader for his more ample satisfaction.

59. By the way, it must not be forgotten, that in the very midst of the *Paroxysme* betwixt Hooker and Travers, the latter stil bare (and none can challenge the other to the contrary) a reverend esteem of his adversary. And when an unworthy asperser (some years after) was cast on Hooker, (if Christ was dashed, shall Christians escape clean in their journey to heaven) Mr Travers being asked of a private friend, what he thought of the truth of

A charitable adversary.

of that accusation, *In truth, (said he) I take Mr Hooker to be a holy man.* A speech with coming from an adversary, sounds no less to the commendation of his charity who speak it, then to the praise of his piety of whom it was spoken.

Travers must have no favour.

60. The Councell table was much divided about Travers his petition. All *Whitgifts* foes were *ipso facto* made Travers his favourers, besides he had a large stock of friends on his own account. But *Whitgifts* finger moved more in Church matters, then all the hands of all the privie Councillers besides, and he was content to suffer others to be beleaved (and perchance to beleve themselves) great actors in Church-government, whilst he knew, he could and did do all things himself therein. No favour must be afforded Travers on any terms. 1. Dangerous was his person, a *Cartwright* junior, none in England either more loving *Geneva*, or more beloved by it. 2^{ly}. Dangerous the place, the Temple being one of the *Jans* (therefore a publick) of Court (therefore a principall) place, and to suffer one opposite to the English discipline, to continue Lecturer there, what was it but in effect to retain half the Lawyers of England to be of Councell against the ecclesiastical government thereof. 3^{ly}. Dangerous the Precedent this leading case would be presumed on for others to follow, and a *rank breaking, may be an armies ruining*.

Whitgift his politick carriage.

61. This was the constant custome of *Whitgift*, if any Lord or Lady sued to him to shew favour for their sakes to Non-conformists, his answer to them was rather respectfull to the requester, then satisfactory to the request. He would profess how glad he was to serve them, and gratifie them in compliance with their desire, assuring them for his part all possible kindness should be indulged unto them; but in fine, he would remit nothing of his rigour against them. Thus he never denied any great mans desire, and yet never granted it, pleading them for the present with generall promises, and (in them not dissembling, but using discreet and right expressions) still kept constant to his own resolution. Hereupon afterwards the nobility succeaded making more suites unto him, as ineffectuall, and even left all things to his own disposall.

Travers goeth into Ireland, and returneth.

62. Thus Mr Travers, notwithstanding the plenty of his potent friends, was overborn by the Arch-Bishop, and (as he often complained) could never obtain to be brought to a fair hearing. But his grief hereat was something abated, when *Adam Loftus*, Arch-Bishop of Dublin, and Chancellor of Ireland, (his ancient Colleague in Cambridge) invited him over, to be Provost of Trinity-Colledge in Dublin. Embracing the motion, over he went, accepting the place, and continued some years therein; till discomposed with the fear of their civil wars, he returned into England, and lived here many years very obscurely (though in himself a shining light) as to the matter of outward maintenance.

His contented life, and quiet death.

63. Yet had he *Agurs* with, neither poverty, nor riches, though his *enough* seemed to be of shortest size. It matters not whether mens means be mounted, or their mindes descend, so be it that both meet as here in him in a comfortable contentment. Yea, when the right Reverend, and Religious *James Usher* (then Bishop of Meath, since Arch-Bishop of Armagh) brought up, under him, and with him agreeing in doctrine, though dissenting in Discipline) proffered money unto him for his relief, Mr Travers returned a thankfull refusall thereof. Sometimes he did preach, rather when he durst, than when he would, debarred from all cure of souls by his non-conformity. He lived, and died unmarried, and though leaving many nephews (some eminent) Schollars, bequeathed all his books of Oriental languages (wherein he was exquisite) and plate worth fifty pounds to *Sion-Colledge* in London. Oh! if this good man had had an hand to his heart, or rather a purse to his hand, what charitable works would he have left behind him?

But,

Anno Dom. 1591.
Anno Regis Eliz. 34.

1592 35.

Anno Regis Eliz. 35.
Anno Dom. 1592.

But in pursuance of his memory. I have intrenched too much on the modern times. Only this I will adde, perchance the Reader will be angry with me for saying thus much, and I am almost angry with my self for saying no more of so worthy a Divine.

64. Returne to the year 1592. which we finde in London fill'd with funerals, so that within twelve moneths, more than ten thousand were swept away therein of the plague. And amongst them, reverend Mr *Richard Greenham*, the reason why we finde not the exact date of his death, In contagious times, the corpses of those who living were best beloved, are rather hurried, than carried to the grave; and in such confusions, those Parishes who have the best memories, prove forgetfull, their Registers being either carelessly kept, or totally omitted. Thus our *Greenham* was mortally visited with the plague (whereof we finde *M^r Peter, Francisus Junius, Chimidantius*, and other worthy Divines formerly deceased in Germany) that patent of preservation against the pestilence *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee*, running (as all other temporal promises) with this secret clause of revocation, if God in his wilddome were not pleased otherwise to countermand it.

The death of worthy Mr Greenham of the plague.

a Pal p. 7.

65. It may be said of some persons in reference to their history, that they were born men, namely such of whose birth, and youth, we finde no particular account. *Greenham* is one of these, for, for want of better intelligence we finde him full grown at the first, when *Anna Dowini*, he was admitted into *Pembroke Hall* in Cambridge. In which Houle some years after, the youth of Mr *Lancelot Andrews* (afterwards Bishop of Winchester) was well acquainted with Mr *Greenham*: and I dare boldly say, if *Greenham* gained any learning by *Andrews*, *Andrews* lost no religion by *Greenham*. He afterwards left the University, and became Minister three miles off at *Drie-Draiton*.

Fellow of Pembroke Hall in Cambridge.

Some say he had an hand in making some of Mr Greenhams works.

He is humbled with an obdurate patill.

66. *Drie-Draiton* indeed, which though often watered with Mr *Greenhams* tears, and oftner with his prayers, and preaching, moistened the rich with his counsel, the poor with his charity, neither produced proportionable fruitfulness. The generality of his Parish remained ignorant, and obdurate, to their Pastours great grief, and their own greater damage and disgrace. Hence the Verses,

*Greenham had pastures green,
But sheep full lean.*

Thus God alone is the good shepherd, who doth feed, and can fat his sheep, and can make them to thrive under his keeping.

67. He used often, at the intreaty of some Doctors to preach at *St Maries* in Cambridge, where sometimes so great his zeal in pressing important points, that he hath lost himself in the driving home of some application, even to the forgetting of his text (as himself would confess) till he recovered the same on some short recollection. He always bitterly inveighed against Non-Residents; professing, that he wondered how such men could take any comfort in their wealth. For, *me thinks* (saith he) *they should see written on every thing which they have, Pretium sanguinis, this is the price of blood.* But his master-piece was in comforting wounded consciences. For, although *Heavens hand* can only set a broken heart, yet God used him herein as an instrument of good to many, who came to him with weeping eyes, and went from him with chearefull souls. The breath of his gracious counsel blew up much *smoking flax*, into a *blazing flame*.

His dexterity in healing afflicted consciences.

68. Hereupon

^a leaving his
Cure cometh
to London.

^a By my own
father Mr
Thomas Fuller,
who was well
acquainted
with him.
A great in-
firmment of
the good keep-
ing of the
Lords-day,
^b Mr Joseph
Hall.

68. Hereupon the importunity of his friends (if herein they proved so) perswaded him to leave his Parish, and remove to *London*, where his publick parts might be better advantaged for the general good. They pleaded the little profit of his long pains to so poore and peevish a Parish. Pities it was so good a fisher-man should cast his nets elsewhere, than in that ocean of people. What was *Drie-Draien* but a busshel to hide, *London* an high candle-stick to hold up the brightness of his parts? Over-intreated by others (even almost against his own judgement) he resigned his Cure to a worthy successour, and repaired to *London*. Where, after some years preaching up and down in no constant place, he was resident on no Cure, but the curing of consciences. I am credibly ^a informed, he in some sort repented his removal from his Parish, and disliked his own erratical, and planetary life, which made him fix himself Preacher at last at *Christ-Church* in *London*, where he ended his dayes.

69. He lived Sermons, and was most precise in his conversation; a strict observer of the *Lords-day*, and a great advancer thereof thorough the whole Realm, by that Treatise which he wrote of the Sabbath. No book in that age made greater impression on peoples practice, as ^b one (then a great wit in the University, now a grave wildome in our Church) hath ingeniously expressed.

On Mr *Greenham*s book of the Sabbath.

While *Greenham* writeth on the Sabbaths rest,
His soule enjoys not, what his penn exprest:
His work enjoys not what it self doth say,
For it shall never finde one resting day,
A thousand hands shall tosse each page, and line;
Which shall be scanned by a thousand eie;
That, *Sabbaths rest*, or *this Sabbath's unrest*,
Hard is to say whether's the happiest.

Thus godly *Greenham* is fallen asleep: we softly draw the curtains about him, and so proceed to other matter.

SECT.

Anno
Dom.
1592.

Anno
Regni
Eliz.
35.

Anno
Regni
Eliz.

Anno
Dom.

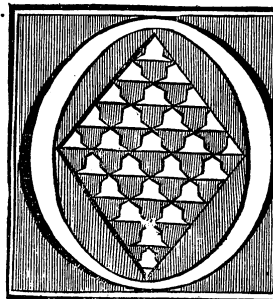
SECTION VIII.

To the Lady *Anne Archer* of *Tanworth*
in *Warwickshire*.

Madam,

Y^{On}, being so good a Houfwife, know, far better then I, how much strength and handfomness good hemming addeth to the end of a cloath. I therefore being now to put a period to this long and important Century, as big as the whole Book besides (but chiefly containing her Reign, the Honour of your Sex and our nation) have resolved (to prevent the unraveling thereof,) to close and conclude it, with this Dedication to your Ladyship. On which account alone you are placed last in this Book, though otherwise the first and freest in incouraging my weak endeavours.

35. 1592. 1.



Of Mr *Udals* death come we now to treat, thorough some defect in the ^a Records (transposed, or lost) we cannot tell the certain day of Mr *Udals* condemnation, and death. But this appears in the office, that two years since (*viz.* 32. of *Eliz.* July 23.) he was indicted and arraigned at *Craydon* for defaming the Queen Her government in a book by him written, and intitled, *A Demonstration of the Discipline which Christ hath prescribed in his Word for the government of his Church, in all times and places, untill the worlds end.* But the mortal words (as I may terme them) are found in the preface of his book, written to the supposed governors of the Church of England, Arch-Bishops, Bishops &c. and are inserted in the body of his Indictment as followeth.

[E e e]

“ Who

The uncertain date of Mr. *Udals* death. ^a Searched by me, and my friends in the office of the Clerk of Assize for Surrey.

"Who can without blushing deny you to be the cause of all ungod-
liness? seeing your government is that which giveth leave to a man
to be any thing, saving a sound Christian. For, certainly it is
more free in these dayes to be a Papist, Anabaptist, of the Family of
love, yea any most wicked whatsoever than that which we should be.
And I could live these twenty years any such in *England* (yea in a
Bishops house it may be) and never be much molested for it; so
true is that which you are charged with in a *Dialogue* lately come
forth against you, and since burned by you, that you care for no-
thing but the maintenance of your dignities, be it to the damna-
tion of your own soules, and infinite millions more.

To this indictment he pleaded *not guilty*, denying himself to be the Au-
thor of the Book. Next day he was cast by the Jurie, and submitted himself
to the mercy of the Court, whereby he prevailed that judgement against
him was respited till the next Assises, and he remanded to the *Barboursley*.

2. March following (the 33^d of Queen Elizabeth) he was brought
again to the Bar before the Judges, to whom he had privately presented a
petition with all advantage, but it found no entertainment. Insomuch,
that in this moneth of *March* (the day not appearing in the Records) he, at
the Assises, held in *Southwark*, was there condemned to be executed for a
felon.

3. Various were mens censures on these proceedings against
him. Some conceived it *rigorous* in the *greatest* (which at the best is *cruel*
in the *least*) degree, considering the worth of his person, and weakness of
the proof against him. For he was a learned man, blameless for his life,
powerful in his praying, and no less profitable, than painfull, in his preaching.
For, as *Musculus* in *Germany* (if I mistake not) first brought in the plain, (but
effectual) manner of preaching by *Use and Doctrine*: so *Udal* was the first
who added *reasons* thereunto, the strength and shew of a Sermon. His
English-Hebrew-Grammar he made whilst in prison, as appears by a sub-
scription in the close thereof. The proof was not pregnant, and it is gene-
rally believed that he made only the preface (out of which his indictment
was chiefly framed) and not the body of the book laid to his charge. Be-
sides, it was harsh to inflict *immediate*, and *direct* death, for a *consequential*,
and *deductory* felonie, it being *pen-housed* out beyond the *foundation*, and
intent of the Statute to build the indictment thereupon. Others thought
that some exemplary severity was necessary, not only to pinion the wings of
such pamphlets from flying abroad, but even thereby to crush their eggs in
the nest. Surely the multitude of visits unto him, during his durance, no
white prolonged his life. For, flocking to popular prisoners in such cases,
is as ominous a preface of their death, as the flying, and fluttering of Ravens,
near, and about the house, and chamber of a sick body.

4. But an higher Judge had formerly passed another sentence on *Udals*
death, that his soul and body should not by shamefull violence be forced a-
sunder, but that they should take a faire farewell each of other. How long
he lived after his condemnation we know not, (there being a tradition that
Sir *Walter Raleigh* procured a Reprieve in a fair way to his pardon:) this
is certain, that without any other sickness, save heart-broken with sorrow,
he ended his dayes. Right glad were his friends, that his death prevented
his *death*; and the wisest of his foes were well contented therewith, esteem-
ing it better, that his candle should *goe*, than be *put out*, lest the snuff should
be unfavoury to the survivors, and his death be charged as a cruel act on the
account of the procurers thereof.

5. The

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Udal his
implication
to the Lords
of the Assises.

Various cen-
sures on his
condemnation.

He died
peaceably in
his bed.

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Regni
Eliz. 36.

Mar.
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37. 1594.

5. The Ministers of London flocked to his funeralls, and he was de-
cently interred in the Church-yard of St. George's in *Southwark*, not far from
Bishop Bonners grave. So near may their bodies, when dead, in posture be
together, whole mindes, when living, in opinion were farr asunder. Nor
have I ought else to observe of him, save that I am informed, that he was
father of *Ephraim Udal* a solid and pious Divine, dying in our dayes, but in
point of discipline of a different opinion from his father.

6. And now the *Sword* of Justice being once drawn, it was not put up
again into the *sheath*, before others were executed. For Henry Barrow
Gentleman, and John Greenwood Clerk, (who some dayes before were in-
dicted of felony at the Sessions Hall without Newgate, before the Lord Major,
and the two chief Justices, for writing certain Seditious Pamphlets) were
hanged at Tyburn. And not long after John Penry a Welchman, was appre-
hended at *Steburth* by the Vicar thereof, arraigned and condemned of felony
at the Kings-bench at *Westminster*, for being a principal penner and pub-
lisher of a libellous Book called *Martin-mar-prelates*, and executed at St
Thomas Waterings, Daniel Studely Girilr, Saxio Billet Gentelman, and Robert
Bomley Filmonger were also condemned for publishing scandalous Books, but
not finding their execution, I beleeve them reprieved and pardoned.

7. About this time, if not somewhat sooner, (for my enquiry cannot arrive
at the certain date) Queen Elizabeth took her last farewell of Oxford, where a
Divinity Act was kept before her, on this question, *Whether it be lawfull to*
dissemble in matters of Religion? One of the opponents endeavoured to prove
the affirmative by his own example, *who then did what was lawfull, and yet he*
dissembled in disputing against the Truth, the Queen being well pleased at
the wittines of the Argument. Dr *Weppling*, (who had divers years been Bp
of Hereford) coming then to Oxford, cloied all with a learned *dedication*
wherein no fault, except somewhat too copious, (not to so say tedious) at
that time her Highness intending that night to make a Speech, and thereby
disappointed,

8. Next day her Highness made a Latin oration to the Heads of Houses,
(on the same token she therein gave a check to Dr Reynolds for his non-con-
formity) in the midst whereof perceiving the old Lord *Raleigh* stand by,
with his lame legs, she would not proceed till she saw him provided of a
stool, and then fell to her speech again, as sensible of no interruption, having
the Command as well of her Latin tongue, as of her loyal Subjects.

9. John Pierce Arch-Bishop of York ended his life, Dean of *Christ-
Church* in Oxford, Bishop of *Rochester*, *Strisbury*, and Arch-bishop of *Tork*.
When newly beneficed a young man in *Oxfordshire*, he had drowned his good
parts in drunkennes, conversing with his country parishioners, but on the
confession of his fault to a grave Divine, reformed his conversation, so ap-
plying himself to his studies, that he deservedly gained great preferment,
and was highly esteemed by Queen Elizabeth, whose Almoner he continued
for many years, and he must be a wife and good man whom that thrifty
Princesse would intrust with distributing her mony. He was one of the most
grave and reverent prelates of his age, and after his reduced life, so abstemi-
ous, that his Physician in his old age could not persuade him to drink wine.
So habited he was in sobriety, in detestation of his former excesses.

10. The same year died John Elmar Bishop of London, bred in *Cam-
bridge*, well learned, as appeareth by his Book, titled the *Harbrough of Prin-
ces*. One of a low stature, but stout spirit, very valiant in his youth, and
witty all his life. Once when his Auditory began at sermon to grow dull in
their attentions, he presently read unto them many verses out of the Hebrew
Text, whereat they all started, admiring what use he meant to make there-
of. Then shewed he them their folly, that whereas they neglected English,
whereby they might be edified, they listened to Hebrew, whereof they
understood

His solemn
buriall.

H. E. I. G.
& L. P.
executed.

St. I. P.
Chowick
178-765.

The Queens
last coming
to Oxford.

St. I. Har-
rington in his
additional
trajuly to Bp.
Gwinning p. 134.

Her Latin
Oration.

a Blem p. 136.

The death of
Bp. Elmar.

understood not a word. He was a stiff and stern champion of Church Discipline, on which account, none more mocked by *Martin Mar-Prelate*, or hated by Non-conformists. To his eldest son he left a plentiful estate, and his second, a D^r of Divinity was a worthy man of his profession.

11. But of the *Romanists*, two principal Pillars their lives beyond the Seas. First *William Reginald*, alias *Rofe*, born at ^a *Pinboin Devon-shire*, bred in *Winchester* School, then in *New-Colledge in Oxford*. Forfaking his Country he went to *Rome*, and there solemnly abjur'd the Protestant Religion, and thereupon was permitted to read, (a favour seldom or never bestowed on such novices) any Protestant Books, without the least restriction, preluming on his zeal in their cause. From *Rome*, he removed to *Rhemes in France*, where he became professor of Divinity and Hebrew, in the English Colledge, where (saith my ^b Author) with studying, writing, and preaching against the Protestants, perchance he exhausted himself with too much labour, and breaking a vein almost lost his life with vomiting of blood. Recovering his strength, he vow'd to spend the rest of his life in writing against Protestants, and death at *Antwerp* ceased on him (the 24th of August the 50th year of his age) as he was a making of a book, called *Calvino-Turcismus*. which after by his dear friend, *William Gifford*, was finished, set forth and dedicated to *Albert Duke of Austria*.

12. *William Allen*, (commonly called the *Cardinal of England*) followed him into another world, born of honest Parents, and allied to noble Kindred in *Lancashire*: Brought up at *Oxford* in *Orisall Colledge*, where he was Proctor of the University, in the days of *Queen Mary*, and afterwards Head of *St Mary-Hall*, and *Canon of Torke*. But on the change of Religion, he departed the land, and became Professor of Divinity at *Doway in Flanders*, then *Canon of Cambrai*, Master of the English Colledge at *Rhems*, made *Cardinal* 1587. A gift the 7th by *Pope Sixtus Quintus*, the King of Spain bestowing on him an *Abby* in the Kingdom of *Naples*, and nominating him to be *Arch-Bishop of Mechlin*; But death arrested him to pay the debt to Nature d^r *October* 16th, and he was buried in the Church of the English Colledge at *Rome*. This is that *Allen* whom we have so often mentioned, conceived so great a *Champion* for their Cause, that *Pope Gregory* the 13th said to his Cardinals, *Levenite fratres mei, Ostendam vobis Alanum*: which the Author thus translates, or rather Comments on, *Come my brethren, and I will shew you a man, in England born, &c. whom all Europe may give place for his high prudence, reverend Countenance and support of Government*. His loss was much lamented by the Catholics, not without cause, whose Gravity, and Authority had done many good offices, in composing the *Grudgings* which began to grow betwixt *Secular Priests* and *Jesuits*; which private heart-burnings soon after his death, blazed out in the prison of *Wisbech*, into an open scandal, as now we come to Report.

13. Here I protest (though uncertain how far to finde belief,) that I take no delight in relating these discontents, much less shall my pen widen the wound betwixt them: for though I approve the opinions of neither, yet am I so much friend to the persons of both parties, as not to make much to my self of their Discords: The rather because no Christian can heartily laugh at the factions of his fiercest enemies, because that sight at the same time pincheth him, with the sad remembrance that such divisions that have formerly, do at the present, or may hereafter, be found amongst those of his own profession; such is the frailty of humane Nature in what side soever. However hereafter let not *Papists* without cause or measure vaunt of their unity, seeing their pretended *Shin* of *St Peter*, is not so solidly compacted, but that it may bring a *Leake*. Nor let them boast so confidently of their sufferings, and blame our severity unto them, as if enduring such hard usage in their imprisonment: Surely like ^f *Joseph* their feet were not hurt in the

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the Stocks, the Iron did not enter into their Soul; neither with ^g *Jeremy*, were they cast into a dirty dungeon, where they sunk in mire: nor with ^h *Peter* were they bound with two Chains; nor with ⁱ *Paul* and *Silas* were they thrust into the inner prison, and made fast; but had in their Durance, Liberty, Lift, and Leisure, to begin, foment, and prosecute, this violent *Schisme* betwixt themselves.

14. Untill this time the prime Catholics in *Wisbech Castle*, had lived there in restraint, with great Unity and Concord. And the *Papists* do brag that then and there the English Church was most visible, untill one *Father Weston* alias *Edmonds*, a *Jesuite*, coming thither, erected a government amongst them, making certain Sanctions and Orders, which all were bound to observe; secretly procuring subjects to himself, and claiming a Superiority over all the Catholics there. Yet so cunningly he contrived the matter, that he seemed not ambitiously to affect, but religiously to accept this Authority profered unto, yea seemingly forced upon him. For one of his friends writes to *Father Henry Garnet*, Provincial, then living in *England*, to this effect.

Good Father Weston in the humility of his heart, lies on his bed, like the man sick of the Palsie, in the Gospel. Nor will he walk confidently before others in the way of the Righteous, except first he be let down through the Tiles, and it be said unto him from the Provincial, arise, take up thy Bed and walke.

Yet if the *Seculars* may be beleaved, he did not only arise but run, before that word of Command given him by *Garnet*, and put his Jurisdiction in execution. Besides those of his own society, many of the *Secular Priests* submitted themselves unto him, seduced (say ^k some) by the seeming sanctity of the *Jesuits*, and having their Judgements bribed to that side by unequal proportions of money received, besides promising themselves that in case the land was invaded, by the activity of the *Jesuits*, all power and preferment would be at their dispose, and so they should be sooner and higher advanced.

15. But the greatest number, and learned sort of the *Secular Priests* stoutly resisted his superiority, affirming how formerly it had been offered to *Thomas Watson* Bishop of *Lincolne*, (late prisoner amongst them) and he refused it, as inconsistent with their present Condition, affliction making them equals and a Prison putting a parity betwixt them; if any order might pretend to this Priority, it was most proper for the *Benedictines*, extant in *England* above a thousand years ago: that the *Jesuits* were *Punies*, and if all Orders should sit down as *Jacobs children*, at the Table of *Joseph*, the eldest according to his Age, and the youngest according to his Youth; the last and least place of honour was due unto them; That the *Secular Priests* had borne the heat of the day, in preaching and persecution; some of them having endured above twenty years imprisonment for conscience sake, (as *Mr Blact* for ^m one) before some of the *Jesuits* knew what durance meant. That *Weston* was not eminent for Learning, Religion, or any prime quality, save only the affecting that place, which his betters had declined. That it was monstrous, that he being a *Jesuite*, and so a member of another society, should be made a head of their body. The *Lay-Catholics* were much offended

g Jer. 38. 6.
h Acts 12. 6.
i Acts 16. 24.

The beginning of the Schism betwixt the Seculars and the Jesuits.

k Declaratio monachorum ad Clerum octavum exhibita pag. 12.

The Seculars refuse to obey Weston, and why.

l Gen. 34. 33.

m Watson Quædlibet pag. 4.

The death of W^r Reginald a P^ratus de illu^ribus Ang^ria Scripturis in Anno 1594.

b Idem, ibidem

The death of Cardinal Allen.

c Camd. Eliz. in hoc Anno d^r Pittavus de illu^rib^r Ang^r Siqui. pag. 792
e Watson Quædlibet pag. 97.

A sad subject to write of Christian discords.

f Psal. 105. 18.

Wylton im-
ployed but as
a Scout to dis-
cover the
temper of the
secular priests.

n Declaratio
motuum &c.
pag. 17.

He will not
stand to the
determinati-
on of a grave
priest chosen
Umpire.

At last is for-
ced by letters
from his pro-
vincial to
leave off his
Agency.

o Declaratio
motuum ac &c.
pag. 20.

p. Ibidem.

The Schism
notwithstanding
continues
and increaseth.

fended with the *Schisme* some withheld, others threatening to withhold their charity from both parties, conceiving it the ready means, when *maintenance* was detained from both sides, to *starve* them into agreement.

16. One might admire why father *Wylton* should so earnestly desire so filly a dominion, having his power, as well as his own person confin'd within the walls of *Wishich Castle*, a narrow *Diocess*, only to *domineer* over a few Prisoners. The *Goalers*, yea the very *Turnkey* being his superior to control him, if offering to exceed that compass. But Oh the sweetness of Supremacy, though in never so small a Circuit! It pleased his pride to be *Prior* of a Prison, but " *Agent* was the *Title*, wherewith he filled himself; Indeed the *English Jesuits* both abroad in *England*, and beyond the *Seas*, made use of *Wylton's* forwardness to rouse the temper of the *Secular Priests*, and to make this bold *Jesuite*, to back and break a *skittish Colt* for further designs. If *Wylton* were unhors'd, his fall would be little lamented, and he might thank his own boldness in adventuring, and the ill managing of his place: if he *sat the beast*, and it proved *tame*, then others would *up and ride*: and Father *Garnet* Provincial of the *Jesuits*, intended in like manner to procure from the *Pope's* Superiority over all the *Secular Priests* in *England*. *Wishich Prison* would be enlarged all over the kingdom, and the Precedent would reach far in the consequence thereof, which increased the *Secular Opposition* against this leading case of *Jurisdiction*.

17. About this time came to *Wishich* an aged *Priest*, who had given great Testimony of the Ability of his judgement, and aridency of his affections to the *Catholic* Cause, being the *Generall Collector* of the charitable contributions unto the Prisoners. In which place he had been so diligent in gathering, secret in conveying, faithful in delivering, impartial in dispensing such sums committed unto him, that deservedly he had purchased reputation to himself: Who as he had been a *Benefactor* to both Parties, so now he was made an *Arbitrator* betwixt them; with promise of both sides to rest satisfied with his decision. He condemneth the *Jesuits* guilty of a scandalous separation, and that *Wylton* ought to desist from his Superiority. But the *Jesuits* would not stand to his sentence, confessing their separation *Scandalous*, but only *per accidens*, and therefore not to be left off. And whereas the aforesaid *Priest* had determined, that that separation could not be continued without *sin*, the *Jesuits* in derision demanded of him, whether he meant a *venial sin* or a *mortal*; and so the whole business took no effect.

18. Some months after, two reverend *Priests* often sent for by both sides, were by joyned consent made Judges in this Cause, who resolved that *Wylton's Agency* should be abolished as the original of evil, and feminary of much discord: and because *Wylton* refused to obey their order, these two *Priests* posted up to *London*, (where *Garnet* the *Jesuits* Provincial did lodge) and from him with much ado, obtained *peremptory letters* to *Wylton*, presently to leave off his pretended superiority. A message which went to the proud *Jesuits* heart, who was formerly heard to say, that he *had rather throw himself headlong from the Castle wall, then desist from his office*. But now there was no remedy but he must obey, desiring only he might make a *speech* to his society, exhorting them to unity and concord, and in the midst of his Oration, as if he would have surrendered his soul and place both together, he fell speechless into a *P swoon* and hardly recovered again: so mortal a wound it is to a proud heart to part with Authority. Thus ended *Wylton's Agency*, the short continuance whereof was the best commendation of his command.

19. But this was but a *palliate cure* to *skin* the sore over, which festered within: the enmity still continued, *seculars* complaining, that the *Jesuits* traduced them to *Lar-Catholicicks*, as cold and remiss in the cause, only dull to follow beaten paths, not active to invent more compendious ways, for the

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the advance of Religion. The *Jesuits* also boasted much of their own merit, how their order though last starting, had with its speed overtook, and over-run all before them. Indeed they are excellent at the art of self-praising, not directly, but by certain consequence, for though no man *blazed* his own praise, (for one to be a *herald* to commend himself, the same on the same is *false blazon*, as well against the rules of modesty as prudence) yet every one did praise his partner, laying an obligation on him to do the like, who in justice must do as much, and in bounty often did more gratefully repaying the commendations lent him with interest. And thus mutually arching up one another, they fill'd the ears of all *Papists* with loud relations, of the transcendent Industry, Piety, Learning, of the men of their society, to the manifest derogation of all other orders. But more of these discords in the year following.

20. About this time thoroughout *England*, began the more Solemn and strict observation of the *Lords day*, (hereafter both in writing and preaching, commonly called the *Sabbath*) occasioned by a *Book* this year set forth by one P. *Bound Doctor of Divinity* (and enlarged with *Additions* Anno 1606.) wherein these following opinions are maintained.

1. That the commandment of Sanctifying every seventh Day, as in the *Mosaicall Decalogue*, is morall and perpetual.
2. That whereas all other things in the *Jewish Church* were taken away, (*Priesthood, Sacrifices and Sacraments*) this *Sabbath* was so changed that it still remaineth.
3. ^b That there is a great reason why we *Christians* should take our selves as strictly bound to rest upon the *Lords day*, as the *Jews* were upon their *Sabbath*, it being one of the morall Commandments, where all are of *equal* Authority.
4. ^c The rest upon this day must be a notable and singular rest, a most careful exact and precise rest, after another manner then men are accustomed.
5. ^d *Schollers* on that day not to study the liberall *Arts*, nor *Lawyers* to consult the case, nor peruse mens evidences.
6. ^e *Sergeants, Apparitors and Sumners* to be restrained from executing their offices.
7. ^f *Justices* not to examine *Causess* for the conservation of the peace.
8. ^g That ringing of more bell's then one that day is not to be justified.
9. ^h No *Sollem feasts*, nor wedding dinners to be made on that Day [with permission notwithstanding of the same to *Lords, Knights, and Gentlemen of Quality*,] which some conceive not so fair dealing with him.
10. ^k All honest recreations, and pleasures lawfull on other dayes (as *shooting, fencing, bowling*,) on this day to be forborn.
11. ^l No man to speak or talk of pleasures, or any other worldly matter.

It is almost incredible how taking this *Doctrine* was, partly because of its own Purity, and partly for the eminent piety of such persons as maintained it; so that the *Lords Day*, especially in *Corporations*, began to be precisely kept, people becoming a *Law* to themselves, forbearing such sports, as yet by statute permitted; yea many rejoicing at their own restraint herein. On this day the stoutest fencer laid down the buckler, the most skillful Archer unbent his bow, counting all shooting besides the *Marke*; *Mz-games* and *Morib-dances* grew out of request, and good reason that *Bells* should be silenced from ginging about mens leggs, if their very Ringing in *Steeple*s were adjudged

The strict
keeping of
the Sabbath
first revived.

a Dr Boun-
ds Book of
the Sabbath.
p. 91.

b pag. 247.

c pag. 124.

d pag. 163.

e pag. 164.

f pag. 166.

g pag. 102.

h pag. 206.

i pag. 209.

j pag. 211.

k pag. 102.

l pag. 272.

m pag. 275.

judged unlawfull: some of them were ashamed of their former pleasures, *hinc chibitaren* which grown bigger, *blissing* themselves out of their rattles, and *whistles*. Others forbear them for fear of their Superiors, and many left them off out of a Politrick Compliance, least otherwise they should be accounted licentious.

21 Yet learned men were much divided in their judgements about these *substantian Doctrines*, some embraced them as ancient truths consonant to *Scripture*, long dilufed and neglected, now seasonably revived for the encrease of piety: Others conceived them grounded on a *wrong bottom*, but because they tended to the manifest advance of Religion, it was pity to oppose them, seeing none have just reason to complain, being *deceived* into their own good. But a third sort flatly fell out with these positions, as *galling mens necks with a jewissh yoke*, against the liberty of *Christians*: That Christ as Lord of the Sabbath had removed the Rigour thereof, and allowed men lawfull recreations: That this Doctrine put an unequal Lustre on the Sunday on set purpose to eclipse all other Holy dayes to the derogation of the authority of the Church: That this strict observance was set up out of Faction to be a Character of Difference, to brand all for libertines who did not entertain it.

22 However for some years together in this controverfie, Dr BOUND alone carried the Garland away, none offering openly to oppose, and not so much as a feather of a quill in print did wag against him. Yea as he in his second edition observeth, that many both in their Preachings, Writings, and Disputations, did concur with him in that argument: and three several profitable treatises, (one made by Mr *Greenham*;) were within few years successively written, by three godly learned Ministers. But the first that gave a check to the full speed of this doctrine, was *Thomas Rogers of Horn-gin Suffolk*; in his preface to the Book of Articles. And now because our present age begins to dawn, and we come within the view of that Truth, whose footsteps heretofore we only followed at distance, I will interpose nothing of my own, but of an historian only turn a Notarie, for the behoof of the Reader, faithfully transcribing such passages, as we meet with in order of time.

Notwithstanding what the Brethren wanted in strength, and learning, they had in wiliness, and though they lost much one way in the general, and main point of their Discipline, yet recovered they not a little advantage another way by an odde and new device of theirs in a special Article of their Classification instructions. For while worthies of our Church were employing their engines and forces, partly in defending the present Government Ecclesiastical, partly in assaulting the Presbyterian, and new discipline, even is that very instant the Brethren, (knowing themselves too weak either to overthrow our holds, and that which we hold, or to maintain their own) they abandoned quite the Bulwarks which they had raised, and gave out were impregnable, suffering us to beat them down without any or very small resistance; and yet not careless of their affairs, lest not the Wars for all that, but from an odde corner and after a new fashion which we little thought of, (such was their cunning set upon us a fresh again, by dispersing in Printed Books which six teen years space before they had been in hammering among themselves to make them compleat) their Sabbath speculations and Presbyterian, (that is more then either Kingly or Popely, Directions for the observation of the Lords day.

And in the next page he proceedeth. It is a comfort unto my soule, and will be till my dying hour, that I have been the man and the means that the Sabatarian errors, and impieties are brought into light and knowledge of

This Rogers first publicly opposeth Dr BOUNDs opinions.

a Dr BOUND in his preface to the Reader 2 edition.

b Rogers preface to the Articles Parag. 10.

c Idem Parag. 25.

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of the state, whereby whatsoever else, sure I am this good hath ensued, namely, that the said Books of the Sabbath, comprehending the above-mentioned, and many more such fearfull, and heretical assertions, hath been both called in, and forbidden any more to be printed and made common. Your Graces predecessors Arch-Bishop Whitgift, by his letters and officers at Synods and Visitations Anno 1599. did the one, and St John Popham Lord chief Justice of England at Bury St Edmunds in Suffolk Anno 1600. did the other.

But though both Minister and Magistrate joyntly endeavoured to suppress BOUNDs Book, with the Doctrine therein contained, yet all their care did but for the present make the Sunday set in a cloud to arise soon after in more brightness. As for the Arch-Bishop his known opposition to the proceedings of the Brethren, rendered his Actions more odious, as if out of envie he had caused such a pearl to be concealed. As for Judge Popham, though some conceived it most proper for his place to punish felonious Doctrines (which robbed the Queens subjects of their lawfull liberty) and to behold them branded with a mark of Infamie, yet others accounted him no competent Judge in this controverfie. And though he had a dead hand against offenders, yet these Sabbatarian Doctrines (though condemned by him) took the privilege to pardon themselves, and were published more generally then before. The price of the Doctors Book began to be doubled, as commonly Books are then most called on, when called in, and many who hear not of them when printed, enquire after them when prohibited: and though the Books wings were clipt from flying abroad in print, it ran the faster from friend to friend in transcribed Copies; and the Lords day in most Places was most strictly observed. The more liberty people were offered the less they used it, refusing to take the freedom Authority tendered them. For the vulgar sort have the Actions of their Superiors in constant jealousy, suspecting each gate of their opening to be a Trap, every Hole of their Digging to be a Mine, wherein some secret train is covertly conveyed, to the blowing up of the Subjects liberty, which made them almost afraid of the recreations of the Lords day allowed them; and seeing it is the greatest pleasure to the minde of man to do what he pleaseth, it was sport for them to refrain from sports, whilst the forbearance was in themselves voluntary, arbitrary and elective, not imposed upon them. Yea six years after BOUNDs Book came forth, with enlargements publicly sold, and scarce any comment, Catechism, or controverfie, was set forth by the stricter Divines, wherein this Doctrine (the Diamond in this Ring) was not largely pressed and proved; so that as one saith, the Sabbath it self had no rest. For now all strange and unknown writers, without further examination passed for friends and favourites of the Presbyterian party, who could give the word, and had any thing in their Treatise tending to the strict observation of the Lords day. But more hereof God willing in the 15th year of K. JAMES.

23. Now also began some opinions about Predisposition, Freewill, Perseverance &c: much to trouble both the Schools and Pulpit. Whereupon Arch-Bishop Whitgift, out of his Christian care to propagate the truth, and suppress the opposite errors, caused a solemn meeting of many grave and learned Divines at Lambeth; where (besides the Arch-Bishop) Richard Bancroft, Bishop of London, Richard Vaughan, Bishop elect of Bangor, Humphry Tynhall, Dean of Ely, Dr Whitaker Queens professor in Cambridge, and others were assembled; these after a serious debate, and mature deliberation, resolved at last on the now Following Articles.

[F f f]

1. Deus

The Articles of Lambeth.

1. Deus ab Aeterno Prædestinavit quosdam ad vitam; quosdam reprobovit ad mortem.
2. Causa movens aut efficiens Prædestinationis ad vitam non est prævisio Fidei, aut Perseverantiæ, aut bonorum Operum, aut ullius rei quæ inest in personis prædestinatis, sed sola voluntas beneplaciti Dei.
3. Prædestinatorum præfinitus, & certus est numerus, qui nec augeri nec minui potest.
4. Qui non sunt prædestinati ad salutem, necessario propter peccata sua damnabuntur.
5. Vera, viva & iustificans fides, & spiritus Dei iustificantis, non extinguitur, non excidit, non evanescit in Electis, aut finaliter, aut totaliter.
6. Homo vere fidelis, id est, fidei iustificante præditus, certus est per se peccatorum suorum, & salutis sempiternæ per Christum.
7. Gratia salutaria, non tribuitur, non excommunicatur, non conceditur universis hominibus, quæ servari possint si velint.
8. Nemo potest venire ad Christum, nisi datum ei fuerit, & nisi pater eum traxerit, & omnes homines non trahuntur à Patre ut veniant ad filium.
9. Non est postum in arbitrio, aut Potestate unius cuiusvis hominis servari.

Matthew Hutton, the right Reverend Arch-Bishop of York, did also fully and freely in his judgement Concurr with these Divines, as may appear by his Letter here inserted.

A Cœpi jam pridem literas tuas (Reverendissime Præsul) veteris illius benevolentie, & amoris erga me tui plenas, in quibus efflagitas opinionem meam de Articulis quibusdam nuper Cantabrigiæ agitatiss, non sine aliqua piorum offensione, qui graviter, molestèque ferunt Matrem Academiam, jam multitudine liberorum & quidem doctissimorum florentem, ea dissensione filiorum nominali contristatam esse. Sed fides

non

- i. God from eternity hath predestinated certain men unto life, certain men he hath reprobated.
2. The moving or efficient cause of Predestination unto life, is not the foresight of faith, or of Perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God.
3. There is predetermined a certain number of the predestinate, which can neither be augmented or diminished.
4. Those who are not predestinated to Salvation, shall be necessarily damned for their sins.
5. A true, living, and justifying faith, and the spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect, either finally or totally.
6. A man truly faithful, that is, such an one who is endued with a justifying faith, is certain with the full assurance of faith, of the remission of his sins, and of his everlasting salvation by Christ.
7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will.
8. No man can come unto Christ unless it shall be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father, that they may come to the Son.
9. It is not in the will or power of every one to be saved.

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non potest, quin veniant Offendicula, neque desint inimici homini. triticum Zizania Seminare, donec cum Dominus sub pedibus contri: erit. Legi Articulos & relegi, & dum pararem aliquid de singulis dicere, visum est mihi multo potius de ista Electione & Reprobatione, unde ista discussio oris esse videretur meam sententiam & opinionem pau: se veris explicare, quam singulis seculatim respondens fratrum forsitan quorundam animas, (Quos in veritate diligo) exacerbare. Meminisse potes (ornatissime Antistes) cum Cantabrigiæ unâ effemus et sacras literas in Scholis publicè interpretaremur, eandem Regulam seculum semper fuisse inter nos Conseruam in omnibus Religionis Causis, & ne minima quidem vel dissensionis, vel similitatis suspicio unquam appareret. Igitur hoc tempore si iudicio Dominationis tuæ, id quod pingui Minerua scripsi probatum ire intellexero, multo mihi minus displicebo, Deus te diuissime seruet in laudem, ut tuam Regiam serenissimam & toti Regno fidelissimum Consiliarium, tum etiam Ecclesiæ huic nostræ Anglicanæ pastorem multos adhuc annos esse possis. Vale, & Musæo meo apud Bishop-Thorp. Calend. Octob. Anno Dom. 1595.

24. But when these Articles came abroad into the world, mens Brains and tongues, as since their pens were employed about the Authority of the same, and the obedience due unto them; much puzzled to fide the new place, where rightly to rank them in reputation; how much above the results, and resolutions of private Divines, and how much beneath the Authority of a Provincial Synod. Some there, that almost equalled their Authenticalness with the Acts of a Synod, requiring the like Conformity of mens judgements unto them. They endeavoured to prove that those Divines, met not alone in their private capacities, but also representing others, alledging this passage in a publick letter from Cambridge, subscribed with the hands of the Heads of that University. We sent up to London by common Consent in November last, Dr Tyndall, and Dr Whitaker (men especially chosen for that purpose) for conference with my Lord of Canterbury, and other principal Divines there &c.

25. Others maintain the contrary. For grant each man in this conference at Lambeth, one of a thousand for Learning and Religion, yet was he but one in Power and Place: and had no Proxie or deputation (the two Cambridge Doctors excepted) to appear in the behalf of others: and therefore their determinations, though of great use to direct, could be but of little Authority to conclude and command the consent of others.

26. But a third sort offended with the matter of the Articles, thought that the two Arch-Bishops, and the rest at this meeting, deserved censure for holding an unlawfull Conuenticle. For they had not exprels command from the Queen, to meet, debate, and decide such controversies. Those of the opposite party, were not solemnly summoned and heard, so that it might seem rather a design to crush them, then clear the truth. The meeting was warranted with no legall Authority, rather a private action of Doctor John Whitgift, Doctor Matthew Hutton &c. then the publick act of the Arch-Bishops of Canterbury and York. One goeth further to affirm, that those Articles of Lambeth, were afterwards forbidden by publick Authority; but when, where, and by whom he is not pleased to impart unto us. And strange it is, that a publick prohibition should be whispered so softly, that this Author alone should hear it, and none other to my knowledge take notice thereof.

27. As for forrain Divines, just as they were biased in judgement. so on that side ran their Affections, in raising or decrying the esteem of these Articles;

[F f f 2]

The high opinions of me had of these Articles.

a See it cited at large in our History of Cambridge Anno 1595.

Others value them as a lower rate.

Some flaily condemned both the Articles and Authors of them.

b Mr Mountague in his appeal, pag 55. 56. 71. 72.

How variously foreign Divines esteemed of them.

a Thus twice printed them at Hardwick Anno 1513.
b Sigism in his 107. & 112. notes on the second part of *Grutus*.
c In his answer to the notes of *Bergman* 2 part. pag. 566. and so forward to pag. 570.

These Articles excellent witnesses of the general doctrine of England.

Ep. Wickham, Dr Whitaker, Dan. Halworth, and Rob. Southwell end their lives.

d Bp Goodwin in his Catalogue of the Bishops of Winchester.
e De Anglia scriptoribus *Flores* 16. pag. 794.

f Identiblen.

Articles; some^a printed, set forth, and^b cited them, as the fence of the Church of England, others, as fast slighted them, as the narrow positions of a few private and Partial persons. As for *Corvinus*, as we know not whence he had his intelligence, so we finde no just ground for what he reporteth, that Arch-Bishop *Whitgift* for his pains incurred the Queens displeasure, and^c a *Præmunire*. We presume this forraier better acquainted with the Imperial Law, and local customs of *Holland*, then without municipal Statutes, and the nature of a *Præmunire*. Indeed there goes a tradition that the Queen should in merriment say jestingly to the Arch-Bp. *My Lor ! I now shall want no money, for I am informed all your goods are forfeited unto me by your calling a Council without my consent*; but how much of truth herein God knows. And be it referred to our learned in the Law, whether without danger of such a censure, the two Arch-Bishops by virtue of their place had not any implicate leave from the Queen to assemble Divines, for the clearing, declaring and asserting of difficult Truths, provided they innovate or alter nothing in matters of Religion.

28. And now I perceive, I must tread tenderly, because I goe not (as before) on mens graves, but am ready to touch the quick of some yet alive. I know how dangerous it is to follow Truth too nere to the heels: yet better it is that the teeth of an Historian be struck out of his head for writing the Truth, then that they remain still and rot in his Jaws, by feeding too much on the sweet-meats of flattery. All that I will say of the credit of these Articles is this. That as Medalls of Gold and Silver, though they will not pass in payment for current coyne, because not stamped with the Kings Inscription, yet they will goe with Goldsmiths for as much as they are in weight: So though these Articles want Authentick Reputation to pass for Provinciall Acts, as lacking sufficient Authority, yet will they be readily received of Orthodox Christians, for as far as their own purity bears conformity to Gods word. And though those learned Divines be not acknowledged as competent Judges to pass definitive Sentence in those Points, yet they will be taken as witnesses beyond exception; whose testimony is an infallible evidence, what was the generall and received doctrine of England in that Age, about the forenamed controversies.

29. This year ended the life, First of Doctor *William Wickham*, bred in Kings Colledge in Cambridge, first Bishop of Lincoln, after of Winchester, whose namesake *William Wickham* in the Reign of King *Edward* the third, sat in the same See more years then this did weeks. Indeed we know little of his life, but so much of his death, as we must not mention it without some pity to him, (whil't in pain) and praise to God for our own health, such was his torture with the stone before his death, that for^d 14 days together, he made not water. Secondly, Worthy Doctor *William Whitaker*, whose larger character we reserve God-willing for our History of Cambridge. And amongst the Romanists, *Daniel Halesworth*, who as^e *Pizzaro* describes him (Papists give no scant measure in praising those of their own Party) was well skill'd in Latin, Greek, and Hebrew, an Elegant Poet, Eloquent Orator, acute Philosopher, expert Mathematician, deep-studied Lawyer, and excellent Divine: flying from England, he lived successively in *Savoy*, *Rome* and *Milaine*, having too many professions to gather wealth, and with all his Arts and Parts, both lived in Poverty, and died in Obscurity. More eminent, but more infamous, was the death of *Robert Southwell* a Jesuite, born in^f *Suffolk*, bred beyond the Seas, where he wrote abundance of Books, who returning into England, was executed March the third for a Traitor at London, and honoured for a Martyr amongst men of his own Religion.

30. The

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30. The Secular Priests continued their complaints, as against Jesuits in general, so particularly against *Robert Parsons*. This *Parsons* about 18 years since was in England, where by his flarizing, and dangerous activity, he had so incensed the Queens Council, that the Secular Priests, made him a main occasion why such sharp laws were so suddenly made against Catholics in England. But no sooner did danger begin to appear, but away went *Parsons* beyond the Seas, wherein some condemned his cowardliness, and others commended his policy, seeing such a commander in chief, as he was in the Romish cause, ought to repose his person in safety, and might be never the less virtually present in the fight, by the issuing out of his orders to meane officers. Nor did *Parsons* like a wheeling Cock turn aside, with intent to return, but ran quite out of the Cockpit, and then crowed in triumph, when he was got on his own dunghill, safely resident in the City of Rome. Here he compiled, and hence he dispatched many letters and libels into England; and amongst the rest, that Book of the succession to the English (entitling the Spaniard thereunto) letting it forth under the false name of^b *Dalman*, an honest harmles Secular Priest and his professed Adversary. And surely *Parsons* was a fit fellow to derive the pedigree of the Kings of England, who might first have studied to deduce his own descent from a lawfull Father, being himself (otherwise called *Centers back*)^c *filius populi et filius peccati*, as Catholics have observed. Many letters also he sent over full of threats, and assuring his party, that the land would be invaded by forrainers; writing therein not what he knew or thought was, but what he desired and endeavoured should be true. Some of these letters being intercepted, made the Queens officers (as they had just cause) more strict in searching, as her Judges more severe in punishing the Papists. Hereupon the Seculars complained, that such proceedings against them (rearmed persecution by them, and justice by our State) was caused by the Jesuits, and that *Parsons* especially, though he had kindled the fire, left others to bear the heat thereof. Yea, which was more, he was not himself contented to sleep in a whole skin at Rome, but lashed others of his own Religion, and having got his neck out of the collar, accused others for not drawing weight enough, taxing the Seculars as dull and remits in the cause of Religion: and to speak plainly, they differed as hot and cold poison, the Jesuits more active and pragmatical, the Seculars more slow and heave, but both maintaining treacherous principles, destitutive to the common-Wealth.

31. If we look now on the *Non Conformists*, we shall finde them all still and quiet. After a storm comes a calm wearied with a former lustering, they began now to repose themselves in a sad silence, especially since the executions of *Udal* and *Perry* had so terrified them, that though they might have secret designs, we meet not their open and public motions, so that this Century affordeth little more, then the mortalities of some eminent men.

32. We begin with *Richard Fletcher* Bishop of *London*, bred in *Bennet Colledge* in Cambridge, one of a comly person, and goodly presence, (qualities not to be cast away in a Bishop, though a Bishop not to be chosen for them,) he lov'd to ride the great horse, and had much skill in managing thereof, condemned for very proud, (such his natural stately garb) by such as knew him not, and commended for humility by those acquainted with him, he lost the Queens favour because of his second unhappy match, and died suddenly, more of grief then any other disease: with him let me couple another heart-broken Bishop, *Tobn Coldwell* of *Salisbury* Dr of *Physick* (St Luke we know was both an Evangelist and Physician) who never enjoyed himself, after he had consented (though little better then surpris'd thereunto) to the alienation of *Sherborn Manor* from the Bishoprick.

33. Here I am at a loss for the date of the death of *Lawrence Humphry*, but confident I hit the butt, though miss the mark, as about this time. He was

The complaint of the Seculars against the Jesuits, and principally against *Parsons*.
a Declaration motuum ad Clementem pag. 24.
b Camden's *Exer. in Anno* 1594 p. 72.
c Watson's *Revolutions* p. 109 & 236.

h Camden's *Exer. in Anno* 1594 p. 72.

c Watson's *Revolutions* p. 109 & 236.

A general calm.

The death of Bp. Fletcher, and Bishop Coldwell.

The death of Lawrence Humphry.

was a conscientious and moderate Non-conformist, (condemned for *like-martyr* by such as were *sealding-bet*.) Dean of Winchester and Master of Magdalen College in Oxford, to which he bequeathed a considerable Summ of Gold, left in a chest, not to be opened, except some great necessity urged thereunto. But lately whilst Dr John Wilkinon was President of the College, this Gold was shad between him and the fellows. And though one must charitably beleeve the matter not so bad as it is reported, yet the most favourable relation thereof gave a general distast.

A great Anti-
quaries good
intention
discouraged.

34. Sure I am, a great Antiquarie lately deceased, (rich as well in his taste, as learning) at the hearing hereof quitted all his intentions of *benefaction* to Oxford or any place else, on supsition it would be diverted to other uses. On the same token that he merrily said, I think the best way for a man to perpetuate his memory, is to procure the Pope to Canonize him for a Saint, for then he shall be sure to be remembered in their Calendar: Whereas otherwise I see all Protestant charity subject to the covetousness of posterity to devour it, and bury the donor thereof in oblivion.

The charity
of a Spanilh
Protestant.

35. Mr Baltazar Zanches a Spaniard, born in Sherez in Estremadura, founded an *almshouse* at Tetnam high-croft in Middlesex for eight single people, allowing them competent maintenance. Now seeing Protestant Founders are rare, Spanilh Protestants rarer, Spanilh Protestant Founders in England rarest, I could not pass this over with silence, nor must we forget, that he was the first confessor or comfort-maker in England, bringing that mystery to London, and (as I am informed) the exactness thereof continues still in his family, in which respect they have successively been the Queens and Kings confessors.

The acts in
the Parli-
ment.

36. A Parliament held at Westminster, wherein the deprivation of Popish Bishops in the first of this Queens Reign, was declared legall. Some will wonder what need is of this Statute at so many years distance, but the Preface intimates the necessity thereof. The Legality also of our Bishops and their Officers, were again by act of Parliament confirmed. And whereas there was a pretended concealment of some lands of the Bishoprick of Norwich, the same by act of Parliament were settled on that See, and the Exchange of Lands ratified, made in the Reign of King Henry the Eighth. The contemporary convocation did nothing of moment.

The death of
Thos. Stapleton.

37. Thomas Stapleton this year ended his life, and was buried at St Peters Church in Leomin, it is written in his Epitaph, *qui Cicestrie in Angliâ nobilis loco natus*, where Cicestrie is taken not for the City, but Diocels of Chichester, having otherwise good assurance that he was born at Hemfield in Suffex, the same year and moneth wherein * St Thomas Moore was beheaded, observed by the Catholics as a grand providence, he was a most learned assessor of the Romish Religion, wanting nothing but a true cause to defend. On one account I am beholding unto him, viz. for disswading * Pitzems from being a Soldier to be a Scholler, whose History of our English writers hath so often been usefull unto me.

* See Pitzems
in his life.

* Idem ibidem.

The death of
Dr Cosine.

38. Richard Cosine Dr of the Law and Dean of Archbys this year ended his life; One of the greatest Civilians which our Age or Nation hath produced, a most moderate man in his own nature, but most earnest assessor of the Ecclesiastical discipline, as by his printed works doth appear.

The death of
Rob. Turner.

39. Robert Turner his death was now much bemoaned by the Papists, he was born at Barstable in Devon, bred for a while in Oxford, whence flying beyond the Seas, he became Canon of Breslaw in Silesia, and at the same time Privie Counsellor to the Duke of Bavaria, falling afterward into his displeasure, probably because more pragmatial then became a forrainer; however Ferdinand of Gratz (afterwards Emperor) took him from the Duke to be his own Secretary for the Latine tongue, wherein he excelled, as by his printed Orations doth appear, he lieth buried at Gratz under a handsom Monument.

40. Great

Anno
Regni
Eliiz.
42.

Anno
Dom.
1559.

40. Great was the grief of Protestants for the decease of Richard Hooker, Turners Country-man, as born also in Devon-shire, and bred in Corpus-Christi Colledge in Oxford, living and dying a single man, of whom largely before. His innocency survived to triumph over those aspersions which the malice of others (advantaged by his own dove-like simplicity) had cast upon him I am informed St Edwin Sands hath erected a monument over him, in his Parish-Church in Kent, where he lieth interred.

The death of
Rich. Hooker.

41. I cannot omit what I finde in this year in Mr Camden his * manuscript-life of Queen Elizabeth. A report was cast out by our politicians in the midst of Harvest of the danger of a present forrain invasion, done out of designe, to prevent the Popularity of the Earl of Essex, and to try the peoples inclinations. Instantly all were put into a posture of defence, mowers, reapers, all harvest folke left their work, to be employed in musters. This afterwards appeared but a Court-project, whereat the country took much distast, soill it is to jest with edged tools, especially with Sythes and Sickles. My Author addeth, that people affirmed that such May-games had been fitter in the spring (when sports were used amongst the Romans to Flora) and not in the Autumn when people were seriously employed to fetch in the fruits of the earth. But by his leave these Expressions flow from Criticks, and fly far above the capacities of Country-men.

An over-politick
act disliked.
* Which
shortly will
be set forth in
a new edition.

1500.

42. This Century Concluded the lives of two eminent Roman Catholics John Sanderfon born in Lancashire, bred in Trinity Colledge in Cambridge, where he set forth an excellent Logick, called Sanderfons Logick, forty years ancient then that, which his worthy name-fake of Oxford, (of a different judgement in religion) hath since printed on the same subject. From Cambridge he fled to Cambray in Artois, where he lived with good comfort, and died with great credit with those of his own perswasion. The other Thomas Cate of St Johns in Oxford, Dr of Physick, it seems always a Romanist in his heart, but never expressing the same, till his mortal sickness seized upon him,

The death of
J. Sanderfon,
and T. Cate.

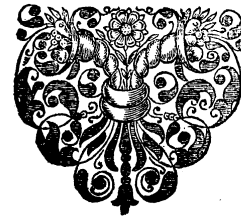
The end of the sixteenth Century.

The

THE
CHURCH-HISTORY
OF
BRITAIN.

THE TENTH BOOK.

Containing the Reigne of
KING JAMES.



[G gg]



TO THE HONOURABLE,
R O B E R T,
Lord B R U C E,

SOLE SON TO THE RIGHT HONOURABLE

T H O M A S
E A R L E of E L G I N.



Aving, by *Gods assistance*, drawn down
my History to the death of Queen *Eliza-*
beth, some dissuade me from continu-
ing it any further : Because, that as
Saint *Peter* out of *warinesse* (alias *cowardlinesse*) followed
Christ (who was *the Truth*) * *afarre off* ; so they lay this
down for a *Maxime*, That *the Story of Modern Times*
must not be written by any alive ; A *Position*, (in my poor
opinion) both *disgracefull* to *Historians*, and *prejudiciall* to
Posterity.

* Mat. 26.
58.

(G g 2)

Disgrace-

The Epistle Dedicatory.

Psal. 101.
20, 21.

Disgracefull to Historians:) as if they would make themselves like unto the *beasts* of the *Forrest*, as charactered by *David*, *Who move in the Darknesse, till the Sun ariseth, and they get them away*; loving to write of things done at distance, where *Obscurity* may protect their *Mistakes* from *Discovery*, but putting up their pens as soon as the day dawns of *Modern Times*, and they within the reach of reputation.

* *Plutarch* in his *Morals*.

Prejudiciall to Posterity:) seeing intentions in this nature long delayed are at last defeated. * The Young man moved by his Mother to Marry; returned, That (as yet) it was too soon: and some yeares after, pleaded, That now it was too late. So some say, Truth is not ripe enough to be written in the Age we live in, which proveth rotten too much for the next Generation faithfully to report, when the Impresses of memorable matters are almost worn out: the Histories then written having more of the Authors hand, than footsteps of truth therein.

Sure I am, the most informative Histories to Posterity, and such as are most highly prized by the judicious, are such as were written by the Eye-witnesses thereof. As *Thucydides* the reporter of the *Peloponnesian Warre*.

However, one may observe such as write the Story of their

The Epistle Dedicatory.

their owne Times, like the two Messengers which carried tidings to *David*: Of these, *Abimaaz*, (sent the rather by permission than injunction) onely told *David* what he knew would please him, acquainting him with his Victory. But being demanded of his Sons death, he made a Tale of a * Tumult, (no better than an officious Lye for himself) the issue whereof was to him unknown.

* 2 Sam. 18.
29.

Cushi, the other Messenger, having his carriage lesse of cunning, and more of conscience: informing the King of his Sons death, but folding it up in a faire expresseion, * The Enemies of my Lord the King, and all that rise against thee, to doe thee hurt, be as that young man is.

* 2 Sam. 18.
32.

Abimaaz is imitated by such Historians, who leave that unwritten which they suspect will be unwelcome. These following the rule, *Summa Lex salus Authoris*, when they meet with any necessary but dangerous Truth, passe it over with a Blank flourished up with some ingenious evasion.

Such Writers succeed to plain *Cushi* in their Relations, who give a true account of actions, and to avoid all exasperating terms (which may make a bad matter worse in relating it) use the most lenitive language in expressing distastfull matter, adventuring with their own danger to procure the information of others. Truly one is concerned

[G g 3]

in

The Epistle Dedicatory.

in conscience to transmit to the next Age some short intimations of these Times, out of feare that Records are not so carefully kept in these so many and sudden Changes, as they were in former Ages.

I know *Machiavel* was wont to say, That he who undertakes to Write a History, must be of no Religion : if so, he himselfe was the best qualified of any in his Age to be a good Historian.

But, I believe, his meaning was much better than his words, intending therein, That a Writer of Histories must not discover his inclination in Religion to the prejudice of Truth : *Levi-like*, who said to his Father and Mother, I have not seen them, owning no acquaintance of any Relations.

This I have endeavoured to my utmost in this Book; knowing, as that Oyle is adjudged the best that hath no taste at all; so that Historian is preferred, who hath the least Tange of partial Reflections.

However, some Candour of course is due to such Historians, (wherein the Courtesie not so great in giving as the Injury in detaining it) which run the Chiding of these present Times in hope that after-Ages may excuse them. And I am confident that these my Labours shall finde the same
favour

The Epistle Dedicatory.

favour (which may be in meer men, should be in all Gentlemen, must be in true Christians) the rather because this Booke appeareth Patronized by a Dedication to Your Honour.

I have selected your Lordship for a Patron to this part of my History, wherein the Reign of King *JAMES* is contained, under *Whose* peaceable Government your Grandfather was His Privie Counsellor, and Master of the Rolls, when your Family was not brought, but brought back into England, where it had flourished Barons many yeares before. Plants are much meliorated by transplanting, especially when after many years they are restored to their Native soile as Cordiall unto them. And thus the continuance and increase of all happinesse to your Selfe and Noble Consort, is the unfeigned Prayer of

Your Honours most obliged servant

THOMAS FULLER

Ann.
Reg.
Bill.
63.

Ann.
Dom.
1601

THE CHURCH-HISTORY OF BRITAIN E.

C E N T: XVII.

1. **T**He difference betwixt the *Seculars* and the *Jesuites* still continued and increased. Wherefore Bishop *Bancroft*, counting the *Seculars* the better but weaker side, afforded them countenance and maintenance in *London-house*, accommodating them with necessaries to write against their adversaries, hoping the *Protestants* might assault the *Romish* cause with the greater advantage, when they found a breach made to their

hand by the others own diffentions. But such who bore no good will to the *Bishop*, beholding the frequent repairing and familiar conversing of such *Priests* in his house, made a contrary construction of his actions, and reported him *Papishly* affected. Thus those who publicly doe things in themselves liable to offence, and privately reserve the reasons of their actions in their owne bosomes, may sufficiently satisfie their consciences towards God, but will hardly avoid the censures of men, to which too unwarily they expose themselves. With more generall applause was the bounty of Arch Bishop *Whitgift* bestowed, who now finished his *Hospitall* founded and endowed by him at *Croydon* in *Surrey*, for a *Warden*, and eight and twenty *Brethren*: As also a *Free-School*, with liberal maintenance, for the education of *Youth*. God the best of Creditors) no doubt, long since hath plentifully re-pay'd what was lent to him, in his *Members*.

2. The last *Parl.* in this *Queenes* raigne was now begun at *Westm.* and dissolved the moneth next following. Of such things which at distance may seeme to relate to *Church* affaires, in this *Parl.* it was Enacted, That *Overseers of the Poor* should be nominated yearly in *Easter* week under the *Hand and Seale* of two *Justices of Peace*, and that these with the *Church wardens* should take care for the reliefe of the *Poore*, binding out of *Apprentices*, &c. As also, That the *Lord Chancellor* should award *Commissions* under the *Great Seale*, into any part of the *Realme*, (as cause should require) to the *Bishop* of every *Diocese*, and his *Chancelleur*; and any four or more persons of honest behaviour, to enquire by oathes of twelve men, into the mis-employment of any *Lands* or *Goods* given to pious uses: and by their *Orders*, to appoint them to be duly and faithfully paid or employed to their true uses and intents. In pursuance of this *Statute*, much good was and is done to this day, in severall parts of the *Kingdome*, the *Law* being very tender, that the true intentions of the *Donour* should take effect, as by this eminent instance may appear. By the rule of the *Law*, *Copyhold Land* cannot be aliened, but by *Surrender*; but yet if a man Devise such *Land* to a *Charitable* use, though it had not been surrendered, this is adjudged good, and shall be construed an appointment to a *Charitable* use within this *Statute*.

3. Now if we look into the *Convocation*, parallel to this *Parliament*, therein we shall find, that it began with a *Latine* Sermon of *William Barlow* Doctor of Divinity, and one of Her Majesties Chaplaines, (afterwards Bishop of *Rocheſter*, then of *Lincolne*) Preaching on this Text, *L u k 19. 13. Negotiamini dum venio.* In this *Convocation*, *Mathew Sutcliffe*, Doctor of the *Law*, and Deane of *Exeter*

A a a

was

The *Seculars* fomented by the Bishop of *Land.* against the *Jesuits.*

Acts in the last Parliament of *Q. Eliz.*

2 Statute 43. of *Q. Eliz.* c. 2.

b *Ibid.* cap. 4.

c 15 *Stat.* in *Exeter* Case in *Chancery.*

Acts of this *renes* *Convocation.*

Francis Godwin
made Bishop of
Landaff
in the reign of
Elizabeth.

was chosen *Prolocutor*, but nothing save matters of course passed therein. Nor finde I any eminent Divine deceased this year.

4. *Francis Godwin Doctor of Divinity, Sub-Deane of Exeter, Sonne of Thomas Godwin, Bishop of Wells*, (like another *Gregorie Nazianzen* a Bishop, Son to a Bishop) was promoted to the Church of *Landaff*, he was borne in the fourth year of *Queen Elizabeth*, who was not a little sensible of, and thankful for Gods favour unto her, in suffering her so long to hold the *Helm* of the *English Church*, till one borne within her reign was found fit to be a Bishop. He was stored with all polite Learning, both judicious and industrious in the study of *Antiquity*, to whom, not onely the Church of *Landaff* (whereof he well deserved) but all *England* is indebted, as for his other learned Writings, to especially for his *Catalogue of Bishops*. He was translated *Anno 1617*. to *Hereford*, and died, many yeeres after, a very old man in the reign of King *CHARLES*.

Watson's
Quotations
against the Je-
suits.

5. Now came forth a notable Book against the *Jesuites*, written in a *Scholastic* way, by one *Watson* a *Secular Priest*, confisting of ten *quodlibets*, each whereof is sub-divided into as many *Articles*. It discovereth the *Jesuites* in their colours, ferreting them out of all their burrowes of *Equivocation* and *mental reservation*, holding *Proteus* so hard to it, that in despite of his changing into many shapes, he is forced to appear in his own proper forme. No intire Answer, for ought I can learn, was ever returned to this Book. The *Jesuits* (according to their old Trick) flighting what they cannot confute, and counting that unworthy to be done, which they found themselves unable to doe. Indeed, for matters of fact therein, they are so punctually reported with the severall circumstances of time and place, that the guilty consciences of such as are concerned therein (though snapping and snarling at pieces and passages thereof) for the main may well give it over for unanswerable.

The black
character of
Jesuits painted
with the Pen
of a Secular
Priest.

Second Quod-
libet, third Ar-
ticle, pag. 61.

6. Yet the whole Book is written with an imbittered style, so that Protestant Charity hath a better conceit of Jesuits, than to account them altogether so bad. Take one passage of many. « No, no, their course of life doth shew what their study is, and that howsoever they boast of their perfections, holiness, Meditations and exercises, yet their platforme is heathenish, tyrannicall, satanicall, and able to set *ARETINE, LUCIAN, MACHIAVEL, yea, and DON LUCIFER* in a sort to schoole, as impossible for him, by all the art he hath, to be set men as they doe. This is the same *Watson*, who, though boasting of the obedience of the *Secular Priests* to their *Sovereigns*, and taxing the *Jesuits* for want thereof, was notwithstanding himself, afterwards executed for a Traitor in the reign of King *James*. It seems as well *Scoulers*, as *Jesuits*, are so loaden with Loyalty, that both need the Gallows to ease them of the burden thereof.

A Quiet in the
English Ch:
and the cause
thereof.

7. Great at this time: was the Calm in the *English Church*, the Brethren not endeavoring anything in Opposition to the Hierarchie. This some impute not to their Quietnesse, but Wearinesse, because so long they had in vaine seeked to cast off that Yoke from them: Besides, they did not so much practise for the Present, as project for the Future, to procure hereafter an Establishment of their Ecclesiasticall Government. For they beheld the *Queenes* old Age as a Taper of *Virgin Wax* now in the Socket, ready to be extinguished, which made them ad-dresse and apply themselves with all diligence, to *IAMES* King of *Scotland*, the Heire apparent to the Crowne, as to the rising Sun, whom they hoped will be more favourable to their Proceedings. Hopes not altogether groundlesse, whilest they considered the Power of the *Presbytery* in the Church of *Scotland*, where Bishops, though lately restored to their place, were so restrained in their Power, that small was their Command in Church-affaires, which made the Brethren in *England* thence to promise Great matters to themselves, but with what successe shall be seen hereafter. As for Mr. *Thomas Cartwright*, the Chiefe fraine of that Party in *England*; we finde him at this time growing rich in the Towne of *Warwick*, (there Master of an Hospital) by the Benevolence and Bounty of his Followers, where he preached very temperately, according to his Promise made to the Arch-bishop.

1. Sir George
Paul in the life
of Arch-bishop
Whitgift, p. 14

Ann.
Dom.
1601

1602 44

8. Some

Ann.
Reg.
Bish.
1601

Ann.
Dom.
1601

44

8. Some ascribe this his Mildnesse to his old Age and Experience, it being commonly observed, that in Controversies of this kinde, Men, when they consult with their owne Gray haire, begin to abate of their Violence. Others conceive that Arch-bishop *Whitgift* had conquered him with his kindnesse, having formerly procured him both his Pardon & Dismission out of all his Troubles, so that his Coales of Courties heaped on Mr. *Cartwright*'s Head, made the good Me-tall (the Ingenuity in him) to melt into Moderation. For in his Letters written with his owne hand, *March 24. Anno 1601*. he confesseth himself much obliged unto him, vouchsafing him the style of A RIGHT REVEREND FATHER IN GOD, AND HIS LORD THE ARCH-BISHOP'S GRACE OF CANTERBURY, which Title of GRACE, he also often yeildeth him throughout his Letters, acknowledging his a Bond of most humble Duty so much the straiter, because his Grace's Favour proceeded from a frank Disposition, without any desert of his owne. Others (and that not improbably) doe think that Mr. *Cartwright* grew sensible with Sorrow, how all Sects and Schismes, being opposit to Bishops (Brownists, Barrowists, &c.) did shroud and shelter themselves under his Protection, whom he could neither reject with Credit, nor receive with Comfort, seeing his Conscience could not close with their enormous Opinions, and his Council could not regulate their extravagant Violences, which made him by degrees decline their Party. Yet, for all this, there want not those who will maintaine, that all this while Mr. *Cartwright* was not more remisse, but more reser'd in his Judgement, being still as sound, but not as sharpe in the cause out of Pollicie intents, like a skilfull Pilot in a great Tempest yeilding to the Violence of a storme, therewith to be carried away, contrary to his intents for the present, but waiting when the Wind should soone turne about to the North, and blow him and his a prosperous Gale, according to their Desires.

9. What his opinions were, may appeare by the Premises, and his life may be prelum'd most pious, it concerning him to be strict in his Conversion, who so stickled for the Reformation of all abuses in the Church. An excellent Scholar, pure Latinist (his Travels advancing the ready use thereof) accurate Grecian, exact Hebraician, as his Comments on the *Proverbs*, and other Works, doe sufficiently testifie. But the Master-piece of all his Writings, was, that his Confutation of the *Rhemish Translation* of the New Testament into *ENGLISH*, at the Importunity of many Ministers of *London* and *Suffolk*, and Sir *Francis Walsingham*, the *Queenes* Secretary, (Mr. *Cartwright*'s especial Patron) gave him an hundred pounds to buy him Books, and encourage him in that Work. However, the setting forth thereof, was stopped by Arch-bishop *Whitgift*; probably we may conceive, because some Passages therein did glance at and gird the Episcopall Discipline in *England*, and after it had layn thirty yeares neglected, it was first set forth *Anno 1618*. and then, without either Priviledge or Licence, except any will say that Truth is a Licence for it selfe. In a word, no English Champion in that Age, did with more Valour or Successe, charge and rout the Romish Enemy in matters of Doctrine. But when that Adversary sometimes was not in the field, then his active spirit fell foul in point of Discipline, with those which otherwise were of his owne Religion.

10. The same year proved fatal to many other eminent Clergie-men, and I hope, without offence, I may joine them together, their Bodies at the same time meeting at the Grave, though their mindes before had parted in different Opinions.

1. *Herbert Westphaling* Bishop of *Hereford* (though perchance his Ambiguous Death is more properly referred to the last year) brought up in *Chrift-church* in *Oxford*, being the first Bishop of that Foundation; a Man of great Piety of Life, and of such Gravity, that he was seldom, or never seene so laugh, leaving no great, but a well gotten Estate, out of which he be-queathed

Several Re-
asons assign'd
of Mr. Cart-
wright's Mo-
deration.

g. Sir George
Paul, ut prim.

The Character
of Mr. Cartwright.

h. See the Pre-
face of M. Cart-
wright's Book

Bishop West-
phaling, Dean
Nowell, Mr.
Perkins, Gr.
Sayer, and Will.
Hart, depart
this World.

i. Godwin de
Præfatione
Anglia p. 546.

queathed twenty pounds *per annum* to *Jefus Colledge* in *Oxford*.

2. *Alexander Nowell* Doctor of Divinity, and Deane of *S. Paul's* in *London*, borne in *Lancashire*, bred in *Oxford*, afterwards fled into *Germanie*, in the reign of *Queen Mary*. He was the first of *English* Exiles, that returned in the dayes of *Q. Elizabeth*. And I have read how in a Parliament he was chosen Burgefs of a Town of *Cornwall*: But his Election pronounced void, because he was a Deacon. A Man of a most Angelicall Life, and Deep Learning. A great Defender of Justification by Faith alone, and yet a great Praifur of Good Works; witneffe two hundred pounds a year rent, for the maintenance of thirteen Students bestowed on *Brazen-nose Colledge*, wherein he had his Education. A great honourer of the Marriage of the Clergie, and yet who lived and died single himfelfe. An aged Man, of 90. yeares of age, yet fresh in his youthfull Learning: yea, like another *Moses*, his eyes were not dimme, nor did he ever make use of *Speacles* to read the smallest Print.

3. *William Perkins*, who was born in the first, and died in the last of *Q. Elizabeth*, so that his Life (as we have elsewhere observed, to which we remit the Reader) running parallel with this Queens Reign, began, continued, and ended therewith.

4. *Gregory* (before his entrance into Religion *Robert Sayer*, bred in *Cambridge*, then leaving the University, fled beyond sea, where he became a Benedictine Monk, of the Congregation of *S. Justini* in *Padua*. He lived in severall parts of *Europe*, as at *Phemes*, *Rome*, *Montcafe*, *Venice*, where he died, and was buried the 30. of *Octob.* having written many Volumes in great esteem with men of his Profession.

5. *William Harris*, as Obscure among Protestants, as Eminent with the Popish Party. A Master of Art of *Lincoln Colledge* in *Oxford*: whence leaving the Land, he fled beyond-sea, living at *Doway*, and afterwards he came over into *England*, where it seemes he had the Hap to escape the Queens Officers, and to die in his Bed. His Book called *THE THEATRE OF THE MOST TRUE AND ANTIENT CHURCH OF ENGLAND*, is highly accounted of Roman Catholiques.

11. About this time the low Estate of the City of *Geneva* (the Nursery of the Reformed Religion) was lively represented to the Prelates, Clergy, and Well-disposed Persons of *England*, being for the Present in a very Doletfull condition. Long since it had been undone, but because it had so many Enemies to undoe it: So that by Gods providence, *Out of the Devourer came Meate*, such Neighbouring Princes and States, which were both Willing and Able to swallow up this *Zeal*, did preserve it. For rather than *Savoy* should suppress it, *Venice*, *Florence*, the *Popish Cantons* in *Switzerland*, and *France* it self, would support. But for all this politick Geometry, wherewith long it had hung safe betwixt severall Competitors, it was, lately, shrewdly shaken by the Puissance of the Duke of *Savoy*, who, addicted to the Spanish Faction, had banished all Protestants out of his Dominions: Arch-bishop *Whitgift* (whose hand was ever open to any Pious Design) led with his liberall Example, and the rest cheerefully followed, so that large summes of money were seasonably made over for the Relieve of *Geneva*.

12. Queen *Elizabeth*, the mirrour of her Sex and Age, having above 40 yeares, to the Admiration of Envy it selfe, managed this Kingdome, finding when she began, few Friends that durst help, and leaving no Foes that could hurt her, exchanged her Earthly, for a Heavenly Crowne, who, as she lived and died an unsupported Virgin, so her Maiden memory is likely, in this respect, to remaine sole and single: seeing History affords no Prince to be matched to her Fame in all considerable Particulars. Her Corps were solemnly interred under a fair Tomb in

Ann.
Reg.
1601
1602
1603

k Donald Lupton
in his Life.

l Gamblers
Elizabeth
in Anno 1601.

m Hugbittolland
in his Icones
Virorum Illu-
strium.
n In the Holy
State, where he
bi Life as
large.

o Turcom de
scriptum
Anglicis o E-
tate Decima
septima, p. 801.

p Item ibidem.

Relief sent to
the City of
Geneva.

q Judg. 14. 14.

The death of
Q. Elizabeth.

in *Westminster*, the lively Draught whereof, is pictured in most *London*, & many Country Churches, every Parish being proud of the shadow of her Tomb; and no wonder, when each Loyal Subject erected a mournfull Monument for her in his heart. But soon after all English Soules were employed equally to divide themselves betwixt Exclamations of Sorrow for her Death, and Acclamations of Joy for *K. James* his succeeding her.

13. And now it is strange with what Assiduity and Diligence, the two Potent Parties, the Defenders of Episcopacy and Presbytery, with equall Hopes of Successe, made (besides Private and Particular Addresses) Publick and Visible Applications to King *James*, the first to continue, the later to reitore, or rather set up their Government, So that whilst each Side was Jealous, his Rival should get the Start by early stirring, and rise first in the Kings favour. Such was their Vigilancy, that neither may seem to go to Bed: Inceffantly diligent both before and since the Queens Death, in dispatching Pofts and Messages into *Scotland* to advance their severall Designes. We take notice of two principall, *M. Lewis Pickering* a *Northamptonshire* Gentleman, and zealous for the Presbyterian Party, was the third Person of quality, who riding incredibly swift (good Newes makes good Horsemen) brought King *James* the Tydings of Queen *Elizabeth's* Death. But how farre, and with what Answer he moved the King in that Cause, is uncertaine. Doctour *Thomas Nevill*, Deane of *Canterburie*, came into *Scotland* some dayes after him, (except any will say, that he comes first, that comes really to effect what he was sent for) being solemnly employed by Arch-bishop *Whitgift* to his Majesty in the name of the Bishops and Clergy of *England*, to tender their Bounden Duties, and to understand his Highnesse Pleasure for the ordering and guiding of Ecclesiasticall Causes. He brought back a welcome Answer to such as sent him of his Highnesse purpose, which was to uphold, and maintain the Government of the late Queen, as the left it settled.

14. Soone after followed the Treason of *William Walsen* on this occasion. This *Walsen*, Secular Priest, had written a bitter Book against the *Jesuits*, as being one knowing (though not so secret) of their faults, as their owne Confessions, taxing them with truth so plaine, they could not deny, so foule, they durst not confesse it. Now such is the charity of *Jesuits*, that They never owe any man any ill will, making present payment thereof. These Holy Fathers (as *Walsen* intimated on the Scaffold, at his Death, and forgave them for the same) cunningly and covertly drew him into this action, promoting him, who was ambitious, (though pretending to much Mortification) treasonably to practise his own preferment.

15. *Walsen*, with *William Clark* (another of his own profession) having fancied a notional Treason, imparted it to *George Brooks*, one angry with Nature, not so much for making him lame, as a younger Brother. These break it to (*Brooks* his Brother) the *L. Cobham*, to the Lord *Gray of Whaddon*, and Sir *Walter Rawleigh*, the one a known Protestant, the other a reputed Puritan, the third an able Statesman: Besides, some other Knights, displeased with their present Fortunes (how quickly is Discontent inflamed into Disloyalty!) because, since the turning of the Wheele, at the Queens Death, on the wrong Side of Preferment. *Walsen* devised an Oath of Secrecy for them all, which was no more than needfull, considering their different Interests, rather pieced than united, patched than pieced together.

16. Had one lost his Religion, he might have found it (though I confesse a Treason is but a bad place to seek it in) in this Conspiracy, wherein men of all persuasions were engaged. Their Parts were as different as their Opinions, some of them being conceived too wise to begin, and others too weak to finish so dangerous a Designe. The ends they propounded to themselves, (as they were charged therewith) were to kill the King, raise Rebellion, alter Religion, at least gaine a Toleration, and procure a forraign Invasion, with many more things which, may be spoken easier in a Minute, than done in an Age, especially their Interest being

K. James sends
a Welcome
message to
the Episcopall
Party.

1 Sir G: Paul
in the Arch-
bishops Libr.
Numb. 126.

Walsen's Billo
Treason.

d Stowe's Chro-
nicle. p. 831.

His mostly
Complices.

Their wild
a
meanes where-
by to attain
a mad end.

not much at home, and nothing abroad. They ante-divided all *Offices of State* betwixt themselves, Lord *Marshall* to one, *Treasurer* to another, Master of the Horse to a third, Secretary to a fourth, &c. onely Sir *Walter Rawleigh* (able to discharge any) had no particular Office assigned unto him. *Watson* was to be Lord *Chancellour*, being very fit for the place, had he but as much skill to decide *Causēs*, as write *Quodlibets*. There wanted nothing to estate them in all these *Offices*, but onely their getting of them.

The two Priests executed.

17. Wonder not that this Treason was discovered so soon, but covered so long. The two Priests alone, with *G: Brook*, were executed, who, to use the words of King *James* in his Letter to Sir *Benjamin Tichbourne*, Sheriff of *Hampshire*, (for the Plague being in *London*, Terme was removed to *Winchester*, where they were tried) *Vaire the principall Plotteris and Instigaris of all the rest, to the embracing of the saids treasonable Machinations.* The rest were pardoned their Lives, not their Lands. We must not forget that the Priests pleaded the filliest for themselves of all that were arraigned, alledging, that their *Prædile* against the King could not be Treason, because done against him before he was crowned. *Watson* instancing in *Saul*, who was anyointed in *Ramah*, and afterward made King in *Mizpeh*. *Clark* insisted on *Rehoboam*, as being no King till the People had *g* made him so. Not remembering (what our Lawyers there minded them of) the difference betwixt successive Kings, deriving their claime from their Ancestors, and one newly elected, the English Crowne also being as incapable of an *Inter-regnum*, as Nature of a *Vacantie*. Mean time, the Jesuits looked on, and laughed at *Watson's* Execution, to see how bunglingly Secular Priests went about a Treason, resolving in the next platforme thereof (which now they were contriving) to rectifie the errors *Watson* had committed: not to ingage in a squint-ey'd company (where two did not look the same way) but to select a competencie of cordial Catholics for the purpose.

Mr. Cartwright dedicates a Book to King James.

18. No sooner was King *James* settled on the English Throne, but Mr. *Cartwright* presented unto him his *Latia Coment on Ecclesiastes*, thankfully mentioning in his Dedication, how he had, some twenty years before/ been chosen to be Professour in a Scotch University, though declining the acceptance thereof, because of his Pastorall Charge, being then Minister to the English Congregation at *Antwerp*. Thanks, perchance, not so proper to the person of King *James* (though in Loyalty and good Manners, justly tenderd unto him) as due, rather to those who in his minority steered the affaires of *Scotland*: Nor let any wonder that an English man should be proffered preferment in *Scotland*, seeing it was but one for another, remembering that I have read in the life of Mr. *Knox*, that he was offered an English Bishoprick in the reigne (as I take it) of *K. Edw*: the 6. and likewise refused the same.

Mr. Cartwright his Death.

19. But Mr. *Cartwright* survived not long after (otherwise, no doubt, we should have heard of him in *Hampton-Court-Conference*, as the Champion of his Party) who died at the age of sixty, on the 27. of *December* following. To what we have formerly largely writ of his Character, we now onely adde, that he was born in *Hartfordshire*, and married the Sister of *M. Stubbs*, whose hand was struck off for writing an [interpreted] Libel against Queen *Elizabeth's* Marriage with *Spanjow*. This I dare boldly say, She was a most excellent Wife, if she proved like her Brother, whom Mr. *Cambden* (no great friend of Puritans) cordially commended for a right honest man, generally beloved whilst living, and lamented when dead. He was afflicted towards his old Age with many Infirmities, inso-much that he was forced continually to studie upon his knees. My Eares shall be deaf to the uncharitable inference of those, who impute this extraordinary painful posture as a just punishment upon him, in that he had so bitterly inveighed against the gesture of those as superstitious, who reverently received the Sacrament on their knees. *M. Dod* preached his Funerall Sermon.

* See his Life lately set forth by M. *Clarke*.

The Presbyterian Petition to K. & Parl.

20. And now, because there was a generall expectation of a Parliament, suddenly to succeed the Presbyterian Party, that they might not be surpris'd, before they

Nov. 29.

Dec. 27.

Ann. Reg. Jac. 1.
Ann. Dom. 1603.

Ann. Reg. Jac. 1.
Ann. Dom. 1603.

they had their tackling about them, went about to get hands of the Ministers to a Petition, which they intended seasonably to present to the K. and Parl. *M. Arthur Hilderham*, and *M. Stephen Egerton*, with some others, were chosen, and chitfly intrusted to manage this important businesse. This was called *The millenary Petition*, as, *One of a thousand*, w though in indeed there were but seven hundred and fifty Preachers hands let thereunto: But those all collected onely out of five and twenty Counties. However, for the more roundity of the number, and grace of the matter, it passeth for a full thousand; which, no doubt, the Collectours of the names (if so pleased) might easily have compleated. I dare not guesse what made them desist before their number was finished; whether they thought that these were enough to doe the deed, and more, were rather for ostentation than use; or, because disheartned by the intervening of the *Hampton-Court-Conference*, they thought, that these were even too many to petition for a Deniall. It is left as yet uncertaine, whether this Conference was by the Kings favour graciously tendered, or by the mediation of the Lords of his Counsell powerfully procured, or by the Bishops, as confident of their cause, voluntarily proffered; or by the Ministers importunity effectually obtayned. Each Opinion pretends to Probability, but the last most likely. And, by what meanes soever this Conference was compassed, *Hampton-Court* was the Place, the 14. of *January* the Time, and the following Names the Persons which were employed therein.

w See M. Hilderham's Life set forth by M. *Clarke*.

1603.

Jan. 14.

For Conformity.

Arch. bish. of Canterbury. *Whitgift*.

<i>London.</i>	<i>Bancroft.</i>
<i>Durham.</i>	<i>Mathew.</i>
<i>Winchester.</i>	<i>Bilson.</i>
<i>Worcester.</i>	<i>Babington.</i>
<i>St. Davids.</i>	<i>Rodd.</i>
<i>Chichester.</i>	<i>Walsan.</i>
<i>Carlisle.</i>	<i>Robinson.</i>
<i>Peterbor.</i>	<i>Dove.</i>

<i>The 2 Chappell.</i>	<i>Christ Church.</i>
<i>Worcester.</i>	<i>Westminster.</i>
<i>S. Pauls.</i>	<i>Overall.</i>
<i>Chelster.</i>	<i>Barlow.</i>
<i>Sarisbury.</i>	<i>Bridges.</i>
<i>Windsor.</i>	

D. Field.
King.

Moderator

KING

JAMES.

Spectators.

All the Lords of the Privy Council, whereas some at times, interposed a few words.

Place.

A withdrawing Room within the Privy chamber.

Against Conformity.

Dr. *Reynolds.*
Sparks.

Mr. *Knewstubs.*
Chaderton.

These remaining in a Room without, were not called in the first day.

a Though all these Deanes were summoned by Letters, and present in the Presence-Chambers yet onely five, (viz. of the Chappell, Westminster, Pauls, Chelster and Sarisbury) on the first day were called in.

b None his Majesty never remembered, but with Honourable Addition.

To omit all gratulatory Preambles, as necessary, when spoken, as needlesse, if now repeated, we will present onely the Substance of this *Dayes* Conference, his Majesty thus beginning it.

"It is no novel device, but according to the example of all Christian Princes, for Kings to take the first course for the establishing of the Church, both in Doctrine and Policy. To this the very Heathen related in their Proverb, *A Foxe principium*, particularly in this Land, King *Henry* the 8. towards the end of his Reign, altered much, King *Edward* the 6. more, Queen *Mary* reversed all, and lastly, Queen *Elizabeth* (of b famous memory) failed Religion as now it standeth.

"Herein I am happier than they, because they were faine to alter all things they

"they found established, whereas I see yet no such cause to change, as confirm what I finde well settled already. For blessed be Gods gracious Goodnesse, who hath brought me into the *Promised Land*, where Religion is purely professed, where I sit amongst Grave, Learned, and Reverend Men, not as before, *elsewhere*, a King without State, without Honour, without Order, where Beardless Boyes would brave us to the Face.

"And I assure you, we have not called this *Assembly* for any *Innovation*, for we acknowledge the Government Ecclesiasticall, as now it is, to have been approved by manifold blessings from God himself, both for the increase of the Gospel, and with a most happy and glorious Peace. Yet because nothing can be so absolutely ordered, but that something may be added thereunto, and corruption in any State (as in the Body of Man) will infensibly grow either thorough Time or Persons; and because we have received many complaints since our first entrance into this Kingdome of many disorders, and much disobedience to the Lawes, with a great falling away to Popery: Our purpose therefore is, like a good *Physitian*, to examine and try the Complaints, and fully to remove the occasions thereof, if *scandalous*; cure them if *dangerous*; and take knowledge of them, if but *frivolous*, thereby to cast a *Sop* into *Cerberus* his Mouth, that he bark no more. For this cause we have called you *Bishops* and *Deans* in, severally by your selves, not to be confronted by the contrary Opponents, that if any thing should be found meet to be redressed, it might be done without any *visible Alteration*.

"Particularly there be some speciall Points wherein I desire to be satisfied, and which may be reduced to three Heads. 1. Concerning the Book of *Common Prayer*, and Divine Service used in the Church. 2. *Excommunication* on Ecclesiasticall Courts. 3. *The providing of fit and able Ministers* for Ireland. In the *Common Prayer-book* I require satisfaction about three things:

"First about *Confirmation*. For the very name thereof, if arguing a *Confirming of Baptisme*, as if this Sacrament without it were of no validity, is plainly blasphemous. For though at the first use thereof in the Church, it was thought necessary, that baptized Infants, who formerly had answered by their *Patrim*, should, when come to yeares of discretion, after their Profession made by themselves, be confirmed with the blessing of the Bishop, I abhorre the Abuse wherein it is made a Sacrament, or Corroboration to *Baptisme*.

"As for *Abolution*, I know not how it is used in our Church, but have heard it likened to the Popes Pardons. There be indeed two kindes thereof from God: One generall, all Prayers and Preaching importing an Abolution. The other particular to speciall Parties, having committed a Scandall, and repenting: Otherwise, where Excommunication precedes not, in my judgement there needs no Abolution.

"*Private Baptisme* is the third thing wherein I would be satisfied in the *Common Prayer*: If called *Private* from the Place, I think it agreeable with the use of the *Primitive Church*, but if termed *private*, that any, besides a lawfull Minister, may baptise, I utterly dislike it. [And here his Majesty grew somewhat earnest in his Expressions, against the baptising by Women and Laicks.]

"In the second Head of Excommunication, I offer two things to be considered of: First the Matter, Secondly the Persons. For the first, I would be satisfied, whether it be executed (as it is complained of to me) in light Causes, and that too commonly, which cauter the undervaluing thereof. For the Persons, I would be resolved, why *Chancellours*, and *Commissioners*, being *Lay-men*, should do it, and not rather the *Bishops* themselves, or some Minister of Gravity and account, deputed by them for the more dignity to

Ann.
Dom.
1602

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"to so high and weighty a Censure. As for providing Ministers for Ireland, I shall refer it in the last daies Conference to a Consultation.

Ar-Bp. of Cât. Confirmation hath been used in the Catholick Church ever since the Apostles; and it is a very untrue suggestion (if any have informed your Highnesse) that the Church of England holds Baptisme imperfect without it, as adding to the vertue and strength thereof.

Bp. of Lon. The Authority of Confirmation depends not only on Antiquity, and the Practice of the Primitive Church, but is an Apostolical Institution, named in expresse words, Heb. 6. 2. and so did Mr. Calvin expound the very place, earnestly wishing the restitution thereof in the reformed Churches. [The Bishop of Carlisle is said gravely and learnedly to have urged the same, and the Bishop of Durham noted something out of S. Mathew for the Imposition of hands on Children.]

The Conclusion was this, For the fuller Explanation that we make Confirmation, neither a Sacrament nor a Corroboration thereof, their Lordships should consider whether it might not without Alteration (whereof his Majesty was still very wary) be intitled an Examination with a Confirmation.

Ar-B. of Cât. As for the point of Abolution (wherein your Majesty desires satisfaction) it is clear from all abuse or superstition, as it is used in our Church of England, as will appear on the reading both of the Confession and Abolution following it, in the beginning of the Communion Book.

Here the King perswaded both, and returned.

His Majesty. I like, and approve them, finding it to be very true what you say. Bp. of Lond. It becometh us to deal plainly with your Majesty. There is also in the Book a more particular and personall Abolution in the Visitation of the Sick.

Here the Dean of the Chappel turned unto it and read it.

Bp. of Lond. Not only the Confessions of Augusta, Boheme, and Saxon, remaine and allow it, but Mr. Calvin also doth approve, both such a generall, and such a private (for so he termes it) Confession and Abolution.

His Majesty. I exceedingly well approve it, being an Apostolical and Godly Ordinance, given in the name of Christ, to one that desireth it, upon the clearing of his Conscience.

The Conclusion was this, That the Bishops should consult, whether unto the Rubrick of the general Abolution, these words, *Remission of Sins*, might not be added for explanation sake.

Arch-Bp. of Can. To the point of private Baptisme, the administration thereof by Women and Lay-persons is not allowed in the practice of the Church, but enquired of, and censured by Bishops in their Visitations.

His Majesty. The Words of the Book cannot but intend a permission of Women and private Persons to baptise.

Bp. of Worc. The doubtful words may be pressed to that meaning; yet the Compilers of the Book did not so intend them, as appeareth by their contrary practice. But they propounded them ambiguously, because otherwise (perhaps) the Book would not (then) have passed the Parliament.

Bp. of Lond. Those reverend Men intended not by ambiguous terms to deceive any, but thereby intended a Permission of private Persons to baptise, in case of necessity. This is agreeable to the practice of the ancient Church, Act. 2. when three thousand being baptized in a day, (which for the Apostles alone to doe, was [at the least] improbable) some being neither Priests nor Bishops, must be presumed employed therein, and some Fathers are of the same opinion. Here he spake much, and earnestly about the necessity of Baptisme.

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e He addressed himselfe to the King on his knee.

d Citing Cyr. Ep. 7. 1. and 8. 1. Adv. Luciferian.

f These be severally cited.

d To this be cited the Testimony of the Arch-bishop of York.

e Here be produced the Letters of some of those first compilers.

10

The Church-History of Brittain.

Cent.XVII.

His Ma. That in the *Acts* was an *Act* extraordinary, and done before a Church was settled and grounded, wherefore no sound reasoning thence to a Church stablished and flourishing. I maintaine the necessity of Baptisme, and alwayes thought the place *John 3.5. Except one be born againe of Water, &c.* was meant thereof. It may seem strange to you, my Lords, that I think you in *England* give too much to Baptisme, seeing fourteen moneths agoe in *Scotland*, I argued with my Divines there, for attributing too little unto it. Inomuch that a pert Minister asked me, if I thought Baptisme necessary, that, if omitted, the Child should be damned? I answered, No: But if you, called to baptise a Child, though privately, refuse to come, I think you shall be damned.

But, this necessity of Baptisme I so understand, that it is necessary to be had, if lawfully to be had, that is, ministred by lawfull Ministers, by whom alone, and no private person in any case, it may be administr'd: though I utterly dislike all Re-baptization on those whom Women or Laicks have baptised.

Bp. of Winch. To deny private Persons to baptize in case of necessity, were to crosse all Antiquity, and the common Practice of the Church, it being a rule agreed on amongst Divines, that the Minister is not of the Essence of the Sacrament.

His Ma. Though he be not of the Essence of the Sacrament, yet is he of the Essence of the right, and lawfull Ministry thereof, according to Christs Commission to his Disciples, Go preach and baptise, &c.

The Result was this, To consult, whether in the Rubrick of Private Baptisme, which leaves it indifferently to all, these words, *Curate, or lawfull Minister*, may not be inserted.

For the point of Excommunication, His Majesty propounded, whether in causes of lesser moment the name might not be altered, and the same censure retained. Secondly, whether in place thereof another coercion, equivalent thereunto, might not be invented: Which all sides easily yielded unto, as long and often desired; and so was

The end of the first dayes Conference.

On Monday January the 16. they all met in the same place, with all the Deans and Doctours above mentioned; (*Patrick Galloway*, Minister of *Perth* in *Scotland*, admitted also to be there) And hopefull Prince *Henry* sat on a stooke by his Father.

The King made a pithie Speech to the same purpose which he made the first day, differing onely in the conclusion thereof, being an addresse to the four Opposers of Conformity, there present, whom he understood the most grave, learned, and modest of the aggrieved sort, professing Himself ready to hear at large what they could object, and willed them to begin.

Dr. Reyn. All things disliked or questioned, may be reduced to these four Heads:

1. That the Doctrine of the Church might be preserved in purity, according to Gods Word.
2. That good Pastors might be planted in all Churches to preach the same.
3. That the Church government might be sincerely ministred according to Gods Word.
4. That the Book of Common-Prayer might be fitted to more increase of Piety.

For the first, may Your Majesty be pleased, that the Book of Articles of Religion concluded on 1562. may be explained where obscure, enlarged where defective, viz. Whereas it is said, Article the 16. After we have received

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16.

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11

received the Holy Ghost, we may depart from Grace. Those words may be explained with this or the like addition, Yet neither totally, nor finally. To which end it would do very well, if the nine orthodoxall Assertions, concluded on at Lambeth, might be inserted into the Book of Articles.

Secondly, whereas it is said in the 23 Article, that it is not lawfull for any in the Congregation to preach, before he be lawfully called: these words ought to be altered, because implying one out of the Congregation may preach, though not lawfully called.

Thirdly, in the 25 Article there seemeth a contradiction, one passage therein confessing Confirmation, to be a depraved imitation of the Apostles, and another grounding it on their example.

Bp. of Lond. May your Majesty be pleased, that the ancient Canon may be remembered, Schismatici contra Episcopos non sunt audiendi. And, there is another Decree of a very ancient Council, That no man should be admitted to speak against that whereunto he hath formerly subscribed.

And as for your Doctor Reynolds, and your Societes, how much are ye bound to his Majestie's Clemency, permitting you, contrary to the Statute primo Elizabethæ, so freely to speak against the Liturgie, and Discipline established. Faine would I know the end you aime at, and whether you be not of Mr. Cartwright's minde, who affirmed, That we ought in Ceremonies rather to conforme to the Turks than to the Papists. I doubt you approve his Position, because here appearing before his Majesty in Turkey-Gownes, not in your Scholastick habits, according to the order of the Universities.

His Majesty. My Lord Bishop, something in your passion I may excuse, and something I must mislike. I may excuse you thus farre, That I thinke you have just cause to be moved, in respect that they traduce the well-setled Government, and also proceed in so indirect a course, contrary to their owne pretence, and the intent of this Meeting. I mislike your sudden interruption of Doctour Reynolds, whom you should have suffered to have taken his liberty; For, there is no Order, nor can be any effectuall Issue of Disputation, if each party be not suffered, without chopping, to speak at large. Wherefore, either let the Doctour proceed, or frame your Answer to his Motions already made, although some of them are very needlesse.

Bp. of Lond. Upon the first motion concerning falling from Grace, may Your Majesty be pleased to consider how many in these dayes neglect holinesse of Life, presuming on persisting in Grace upon Predestination, If I shall be saved, I shall be saved. A desperate Doctrine, contrary to good Divinity, wherein we should reason rather ascendendo than descendendo, from our Obedience to God, and Love to our Neighbour, to our Election and Predestination. As for the Doctrine of the Church of England, touching Predestination, it is in the very next Paragraph, viz. We must receive Gods Promises in such wise as they be generally set forth to us in Holy Scripture, and in our doings the will of God is to be followed, which we have expressly declared unto us in the Word of God.

His Majesty. I approve it very well, as consonant with the place of Paul, Work out your salvation with feare and trembling. Yet let it be considered of, whether any thing were meet to be added for clearing of the Doctors doubt, by putting in the word often, or the like. Mean time, I wish that the Doctrine of Predestination may be tenderly handled, lest on the one side Gods Omnipotency be questioned by impeaching the Doctrine of his eternall Predestination, or on the other side a desperate presumption arreared, by inferring the necessary certainty of persisting in Grace.

B. of Lond. The second Objection of the Doctors is vain, it being the Doctrine and Practice of the Church of England, that none but a Licensed Minister may preach, nor administer the Lords Supper.

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His Majesty. As for *Private Baptisme*, I have already with the *Bishops* taken order for the same. Then came they to the 2^d. point of Confirmation, and upon the perusal of the words of the Article, His Majesty concluded the pretended Contradiction a Cavill.

Br. of Lond. Confirmation is not so much founded on the place in the *Acts* of the Apostles, but upon Heb. 6. 2. which was the opinion, besides the judgement of the Fathers, of Mr. Calvin^b and Doctour Fulk^c; neither needeth there any farther proof, seeing (as I suppose) he that objected this holds not Confirmation unlawfull: but he and his Party are vexed that the use thereof is not in their owne hands, for every Pastor to confirme his owne Parish; for then it would be accounted an Apostollicall Institution, if Dr. Reynolds were pleased but to speak his thoughts therein.

Dr. Reyn. Indeed seeing some Diocese of a Bishop hath therein six^b hundred Parishes, it is a thing very inconvenient to permit Confirmation to the Bishop alone; and I suppose it impossible that he can take due examination of them all which come to be confirmed.

Br. of Lond. To the matter of fact, I answer, that Bishops in their Visitations appoint either their Chaplains, or some other Ministers, to examine them which are to be confirmed, and lightly confirme none but by the testimony of the Parsons and Curates, where the Children are bred and brought up.

To the Opinion I answer, that none of all the Fathers ever admitted any to confirme but Bishops alone. Yea, even S. Jerome himselfe (otherwise no friend to Bishops) confesseth the execution thereof was restrained to Bishops only.

Br. of Winch. Dr. Reynolds, I would fain have you, with all your Learning, shew where ever Confirmation was used in ancient times by any other but Bishops; These weust partly to examine Children, and after Examination by Imposition of Hands (the Jewish Ceremony of Blessing to blesse and pray over them; and partly to try whether they had been baptised in the right forme or no. For in former ages some baptised (as they ought) in the name of the Father, Son, and Holy-Ghost. Some (as the Arrians) in the name of the Father as the greater, and the Sonne as the lesse. Some in the name of the Father by the Sonne, in the Holy Ghost. Some not in the name of the Trinity, but only in the Death of Christ. Whereupon Catholick Bishops were constrained to examine them who were baptised in remotis, concerning their Baptisme, if right to confirme them, if amisse to instruct them.

His Majesty. I dissent from the judgement of S. Jerome in his assertion, that Bishops are not of Divine Ordination.

Br. of Lond. Unlesse I could prove my Ordination lawfull out of the Scriptures, I would not be a Bishop four hours longer.

His Majesty. I approve the calling and use of Bishops in the Church, and it is my Aphorisme, No Bishop, no King; nor intend I to take Confirmation from the Bishops, which they have so long enjoyed. Seeing as great reason that none should confirme, as that none should preach without the Bishops License. But let it be referred, whether the word Examination ought not to be added to the Rubrick in the title of Confirmation in the Communion-book. And now Dr. Reynolds you may proceed.

D. Reyn. I protest I meant not to gale any man, though I perceive some took personall exceptions at my words, and desire the imputation of *Scisme* may not be charged upon me. To proceed on the 37. Article, wherein are these words, The Bishop of Rome hath no authority in this Land. These are not sufficient, unless it were added, nor ought to have any.

His Majesty. Habemus jure, quod habemus; and therefore in as much as it is said he hath not, it is plaine enough that he ought not to have.

Here

Here passed some pleasant discourse betwixt the King and Lords about Puritans, till returning to seriousness: There began the
Br. of Lond. May it please your Majesty to remember the Speech of the French Embassadour, Mounseigneur Rojonee, upon the view of our solemne service and Ceremonie, viz. That if the Reformed Churches in France had kept the same order, there would have been thousands of Protestants more than there are.

Dr. Reyn. It were well if this proposition might be added to the Book of Articles, The Intention of the Minister is not of the Essence of the Sacrament, the rather, because some in England have preached it to be essentiall; and here againe I could desire that the nine Orthodoxall Assertions concluded at Lambeth, may be generally received.

His Majesty. I utterly dislike the first part of your motion, thinking it unfit to thrust into the Book of Articles every position negative, which would swell the book into a volume as big as the Bible, and confound the Reader. Thus one M. Craig in Scotland with his, I renounce and abhorre his multiplyed detestations and abrenuniations, so amazed simple people, that not able to conceive all their things, they fell back to Papery, or remained in their former ignorance. If bound to this forme, the Confession of my faith must be in my Table-booke, not in my head.

Because you speake of intention, I will apply it thus. If you come hither with a good intention to be informed, the whole work will sort to the better effect: But if your intention be to go as you came (whatsoever shall be said) it will prove the intention is very materiall and essentiall to the end of this present action.

As for the nine Assertions you speak of, I cannot sodainly answer, not knowing what those Propositions of Lambeth be.

Br. of Lond. May it please your Majesty, this was the occasion of them, by reason of some Controversies arising in Cambridge about certain points of Divinity, my Lords Grace assembled some Divines of speciall note to set down their opinions, which they drew into nine Assertions, and so sent them to the University for the appeasing of those quarrels.

His Majesty. When such questions arise amongst Scholars, the quietest proceedings were to determine them in the University, and not to stuff the Book of Articles, with all Conclusions Theologicall.

Secondly, the better course would be to punish the Broachers of false Doctrine, than to multiply Articles, which, if never so many, cannot prevent the contrary opinions of men till they be heard.

Dean of Pauls. May it please your Majesty, I am neerely concerned in this matter, by reason of a Controverisie betwixt me and some other in Cambridge, upon a Proposition, which I there delivered, namely, that whosoever (though before justified) did commit any grievous sinne, as Adultery, Murder, &c. doe become ipso facto, subject to Gods wrath, and guilty of Damnation, quoad presentem statum, untill they repent. Yet, so that those who are justified according to the purpose of Gods Election (though they might fall into grievous sin, and thereby into the present Estate of Damnation) yet never totally nor finally from Justification; but were in time renewed by Gods spirit unto a lively Faith and Repentance. Against this Doctrine some did oppose, teaching that persons once truly justified, though falling into grievous sinners, remained still in the state of Justification, before they actually repented of these sinners. yea, and though they never repented of them through forgetfulness or sudden death, they never belasse were justified and saved.

His Majesty. I dislike this Doctrine, there being a necessity of conjoyning repentance and holinesse of Life with true Faith, and that is Hypocrite, and not justifying Faith, which is severed from them. For although Pre-
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destina-

b On Heb. 6. 2.
c On A.G. 8.
27.

k Here the Bishop of London thought himself touched, because about 609 in this Diocess.

l Ecclesiæ Salus in summi sacerdotis dignitate pendet, cui & non exors quædam ex aliis omnibus emittens data potestas, tot in Ecclesiæ officiorum subijctus quot Sacerdotes.

m It seemes the Bishop of London, jealous that he was reflected on, (as is above said) called the Doctor Sublimatic.

destination and Election depend not on any qualities, actions, or works of Man which are mutable, but on Gods eternal Decree. Yet such is the necessity of repentance after known finnes committed, that, without it no Reconciliation with God, or Remission of Sins.

Dr. Reyn. *The Catechisme in the Common-Prayer-book is too brief, and that by Mr. Nowel (late Deane of Pauls) too long for Novices to learne by heart. I request therefore that one Uniform Catechisme may be made, and none other generally received.*

His Majesty. I think the Doctour's request very reasonable, yet so, that the Catechisme may be made in the fewest and plainest affirmative termes that may be, not like the many ignorant Catechismes in Scotland, set out by every one who was the Sonne of a good man; inasmuch that what was Catechisme-Doctrine in one Congregation, was scarcely received as Orthodox in another; and herein I would have two rules observed: First, That curious and deep questions be avoided in the Fundamentals instruction of a People, Secondly, That there should not be so general a departure from the Papists, that every thing should be accounted an Error wherein we agree with them.

Dr. Reyn. *Great is the Prophanation of the Sabbath day, and contempt of your Majestie's Proclamation, which I earnestly desire may be reformed.*

This motion found an unanimous consent.

Dr. Reyn. *May your Majesty be pleased that the Bible be new translated, such as are extant not answering the Originall, and be instanced in three particulars.*

Gal. 4. 25. } In the { *eucoixi* } *They were not disobedient.* } *trans-* } *Bordereth.*
Psal. 105. 28. } Original } *Phineas execut. judgement.* } *lated* } *They were not obedient.*
Psal. 106. 30. }

B. of Lond. *If every mans humour might be followed, there would be no end of translating.*

His Majesty. I professe I could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst. I with some speciall pains were taken for an uniform translation, which should be done by the best learned in both Universities, then reviewed by the Bishops, presented to the Privy Councell, lastly ratified by Royall Authority, to be read in the whole Church, and no other.

Bp. of Lond. *But it is fit that no marginall notes should be added therunto.*

His Majesty. That Caveat is well put in, for in the Geneva Translation, some notes are partiall, untrue, feditious, and favouring of traitorous conceits: As, when from Exodus 1. 19. Disobedience to Kings is allowed in a Marginall note. And 2 Chron. 15. 16. King Asa taxed in the Note for onely depasing his Mother for Idolatry, and not killing her. To conclude this point, let Errours, in matters of Faith, be amended, and indifferent things be interpreted, and a gloss added unto them. For as Barolus de Regno saith, that a King with some weaknesse, is better than still a change; so rather a Church with some Faults, than an Innovation. And surely, if these were the greatest matters that grieved you, I need not have been troubled with such importunate Complaints.

Dr. Reyn. *May it please your Majesty, that unlawfull and seditious Books be suppressed, such as Ficlerus, a Papist, De Jure Magistratus in Subditos, applied against the late Queen for the Pope.*

Bp. of Lond. *There is no such licentious divulging of those Books, and none have Liberty, by Authority, to buy them, except such as Dr. Reynolds, who was supposed would confute them. And, if such Books come into the Realme by secret conveyances, perfect notice cannot be had of their importation.*

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tation. Besides, Ficlerus was a great Disciplinarian, whereby it appeares what advantage that sort gave unto the Papists, who, mutatis perionis, apply their owne arguments against Princes of their Religion, though for my part I detest both the Author and Applier alike.

The L^d. Cecil. *Indeed the unlimited liberty of dispersing Popish and Seditious Pamphlets in Paul's Church yard, and both the Universities, hath done much mischief, but especially one called Speculum Tragicum.*

His Majesty. That is a dangerous Book indeed.

L. H. Howard. *Both for Matter and Intention.*

L^d. Chancel. *Of such Books, some are Latin, some are English, but the last dispersed do most harm.*

Secret. Cecil. *But my Lord of London (and no man else) hath done what he could to suppress them.*

His Majesty. Dr. Reynolds, you are a better Colledge-man than a States-man, if meaning to tax the Bishop of London for suffering those Books, between the Secular Priests and Jesuits, to be published, which he did by warrant from the Council, to nourish a Schisme betwixt them.

L^d. Cecil. *Such Books were tolerated, because by them the Title of Spaine was confuted.*

L^d. Treasurer. *And because therein it appeares, by the Testimony of the Priests themselves, that no Papists are put to death for Conscience onely, but for Treason.*

Dr. Reyn. *Indeed I meant not such Books as were printed in England, but one by such as came from beyond the Seas. And now to proceed to the second general point, concerning the planting of learned Ministers, I desire they be in every Parish.*

His Majesty. I have consulted with my Bishops about it, whom I have found willing and ready herein: But, as *subita evacuatio is periculosa, so subita mutatio*: It cannot presently be performed, the Universities not affording them. And yet they afford more learned men, than the Realme doth Maintenance, which must be first provided. In the mean time, ignorant Ministers, if young, are to be removed, if there be no hope of amendment; if old, their death must be expected, because Jerusalem cannot be built up in a day.

Bp. of Winch. *Lay Patrons much cuse the insufficiency of the Clergy, presenting mean Clerks to their Cures (the Law admitting of such sufficiency, and, if the Bishop refuseth them, presently a Quare impedit is sent out against him.*

Bp. of Lond. *Because this I see is a time of moving Petitions, * may I humbly present two or three to your Majesty: First, That there may be amongst us a praying Ministry, it being now come to passe, that men think it is the only Duty of Ministers to spend their time in the Pulpit. I confesse, in a Church newly to be planted, Preaching is most necessary, not so in one long established, that Prayer should be neglected.*

His Majesty. I like your Motion exceeding well, and dislike the Hypocrisie of our Time, who place all their Religion in the Eare, whilst Prayer (so requisite and acceptable, if duly performed) is accounted and used as the least part of Religion.

Bp. of Lond. *My second motion is, that until Learned men may be planted in every Congregation, godly Homilies may be read therein.*

His Majesty. I approve your Motion, especially where the Living is not sufficient for the maintenance of a learned Preacher. Also, where there be multitudes of Sermons, asked I would have Homilies read divers times.

Here the King asked the assent of the Plaintiffs, and they confessed it. A preaching Ministry is best, but where it may not be had, godly Prayers and Exhortations do much good.

* This he spake kneeling.

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Ld. Chancel. *Livinges rather want Learned men, than Learned men Livinges; many in the Universities pining for want of Places. I wish therefore some may have single Coats [one Living] before others have Doublets [Pluralities.] And this method I have observed in bestowing the King's Benefices.*

Bp. of Lond. *I commend your honourable care that way; but a Doublet is necessary in cold Weather.*

Ld. Chancel. *I dislike not the Liberty of our Church, in granting to one man two Benefices, but speak out of mine own purpose and practise, grounded on the afore-said reason.*

Bp. of Lond. *My last motion is, that Pulpits may not be made Palquils, wherein every discontented Fellow may raduce his Superiours.*

His Majesty. I accept what you offer, for the Pulpit is no place of personall Reproof, let them complaine to me, if injured.

Bp. of Lond. *If your Majesty shall leave your self open to admit of all Complaints, your Highnesse shall never be quiet, nor your under-Officers regarded, whom every Delinquent, when censured, will threaten to complain of.*

His Majesty. I mean they shall complaine to Me by degrees; first to the Ordinarie, from him to the Arch-bishop, from him to the Lords of the Council; and, if in all these no remedy be found, then to my Self.

Dr. Reyn. *I come now to Subscription, * as a great impeachment to a learned Ministerie, and therefore intreat it may not be exacted as heretofore; for which many good men are kept out, though otherwise willing to subscribe to the Statutes of the Realme, Articles of Religion, and the Kings Supremacy. The reason of their backwardnes to subscribe, is, because the Common-prayer enjoyeth the Apocripha books to be read in the Church, although some Chapters therein contain manifest Errors repugnant to Scripture. For instance, Ecclus. 48. 10. Elias in person is said to come before Christ, contrary to what is in the New Testament of Elias in resemblance, that is, John the Baptist.*

Bp. of Lond. *Most of the Objections against those Books, are the old Cavills of the Jewes, renewed by S. Jerome (who first called them Apocripha) which opinion, upon Rufinus his challenge, he, after a sort, disclaimed.*

Bp. of Winch. *Indeed S. Jerome saith, Canonici sunt ad informandos mores, non ad confirmandam fidem.*

His Majesty. To take an even order* betwixt both, I would not have all Canonically Books read in the Church, nor any Chapter out of the Apocripha, wherein any error is contained; wherefore let Dr. Reynolds note those Chapters in the Apocripha-books, wherein those offences are, and bring them to the Arch-bishop of Cant. against Wednesday next; and now Dr. proceed.

Dr. Reyn. *The next Scruple against Subscription, is, because it is twice * set down in the Common-prayer-book, Jesus said to his Disciples, when by the Text in the Originall, it is plain, that he spake to the Pharisees.*

His Majesty. Let the word Disciples, be omitted, and the words, *Jesus said* be printed in a different Letter.

Mr. Knewlt. *I take exceptions at the Crosse in Baptism, whereat the weak Brethren are offended, contrary to the counsell of the Apostle, Romans 14. 2 Corinth. 8.*

His Majesty. Distingue tempora, & concordabunt Scripturae. Great the difference betwixt those times and ours. Then, a Church not fully settled; Now, ours long established. How long will such Brethren be weak? Are not FORTY FIVE years sufficient for them to grow strong in? Besides, who pretends this weakness? We require not Subscriptions of Layicks and Idlers, but of Preachers and Ministers, who are not still (I trow) to be fed with Milk, being inabled to feed others. Some of them

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* This concerned the fourth generally head, (viz. the Communion Book) as the first promoued it; however, here he took occasion to urge it.

* Matt. 11. 14.
Luke 1. 17.

* Viz. in the Domical Gospels.

* Here we omit Mr. Knewlt's his exception against the interrogatories in Baptisme, because he spake so perplexedly, that his meaning is not to be collected therein.

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are strong enough, if not head-strong; conceiving themselves able enough to teach him who last spake for them, and all the Bishops in the Land.

Mr. Knewlt. *It is questionable whether the Church hath power to institute an outward significant signe.*

Bp. of Lond. *The Crosse in Baptisme is not used otherwise than a Ceremony.*

Bp. of Winch. *Kneeling, lifting up of the Hands; knocking of the Breast, are significant Ceremonies, and these may lawfully be used.*

D. of the Chap. *The Rabbines write, that the Jewes added both Signes and Words at the institution of the Passover, viz. when they ate sower herbs, they said, Take and eat these in remembrance, &c. When they drank Wine, they said, Drink this in remembrance, &c. Upon which addition, and tradition, our Saviour instituted the Sacrament of his last Supper, thereby approving, a Church may institute and retain a Signe significant.*

His Majesty. I am exceeding well satisfied in this point, but would be acquainted about the antiquity of the use of the Crosse.

Dr. Reyn. *It hath been used ever since the Apostles time; But the question is, how ancient the use thereof hath been in Baptism.*

D. of Westm. *It appears out of Tertullian, Cyprian, and Origen, that it was used in immortali lavacro.*

Bp. of Winch. *In Constantine's time it was used in Baptisme.*

His Majesty. If so, I see no reason but that we may continue it.

Mr. Knewlt. *Put the case the Church hath power to adde significant signes, it may not adde them where Christ hath already ordained them, which is as derogatory to Christs Institution, as if one should adde to the great Scale of England.*

His Majesty. The case is not alike, seeing the Sacrament is fully finished, before any mention of the Crosse is made therein.

Mr. Knewlt. *If the Church hath such a power, the greatest scruple is, how far the Ordinance of the Church kindeth, without impeaching Christian Liberty.*

His Majesty. I will not argue that point with you, but answer as Kings in Parliament *Le Roy s'avicera*; This is like M. John Black, a beardlesse Boy, who told me the last Conference in Scotland, that he would hold conformity with his Majesty in matters of Doctrine; but every man for Ceremonies was to be left to his owne Liberty. But I will have none of that, I will have one Doctrine, one Discipline, one Religion, in Substance, and in Ceremony. Never speak more to that point, how farre you are bound to obey.

Dr. Reyn. *Would that the Crosse (being superstitiously abused in Popery) were abandoned, as the Brazen Serpent was stamped to powder by Hezekias, because abused to Idolatry.*

His Majesty. In as much as the Crosse was abused to Superstition in time of Popery, it doth plainly imply that it was well used before. I detest their courtes, who peremptorily disallow of all things, which have been abused in Popery, and know not how to answer the objections of the Papists, when they charge us with Novelty, but by telling them, we retain the primitive use of things, and onely forsake their Novell Corruptions. Secondly, no resemblance betwixt the Brazen Serpent (a materiall visible thing) and the signe of the Crosse, made in the Aire. Thirdly, Papists (as I am informed) did never ascribe any (spirituall) Grace to the Crosse in Baptisme. Lastly, materiall Cresses, to which people fell downe in time of Popery (as the Idolatrous Jewes to the Brazen Serpent) are already demolished, as you define.

Mr. Knewlt. *I take exception at the wearing of the Surplice, a kind of Garment used by the Priests of Ihs.*

His Majesty. I did not think, till of late, it had been borrowed from the Heathen, because commonly called a rag of Popery. Seeing now we border

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not upon Heathens, neither are any of them conversant with, or commo-
nart amongst us, thereby to be confirmed in Paganisme; I see no reason
but for comelinesse-like, it may be continued.

Dr. Reyn. *I take exception at these words in the Marriage, With my body I
thee worship.*

His Majesty. I was made believe, the phrase imported no lesse than Divine
Adoration, but finde it an usuall English terme, as when we say, *A Gentle-
man of worship*, & it agreeth with the Scriptures, *giving Honour to the Wife*.
As for you, Dr. Reynolds, many men speak of Robin Hood, who never shot
in his Bow. If you had a good Wife your selfe, you would think all
worship and honour you could doe her, were well bestowed on her.

D. of Sarum. *Some take exception at the Ring in Marriage.*

Dr. Reyn. *I approve it well enough.*

His Majesty. I was married with a Ring, and think others scarce well married
without it.

Dr. Reyn. *Some take exceptions at the Churching of Women, by the name of
purification.*

His Majesty. I allow it very well, Women being loath of themselves to come
to Church, I like this, or any other occasion to draw them thither.

Dr. Reyn. *My last exception is against committing Ecclesiasticall Censures to
Lay-Chancellors, the rather, because it was ordered, Anno 1571. that Lay-
Chancellors, in matters of Correction, and Anno 1589. in matters of In-
stance, should not excommunicate any, but be done, onely by them who had
power of the Keyes, though the contrary is commonly practised.*

His Majesty. I have conferred with my Bishops about this point, and such or-
der shall be taken therein as is convenient. Mean time go on to some other
matter.

Dr. Reyn. *I desire, that according to certaine Provinciaall Constitutions, the
Clergie may have meetings every three weeks.*

1. First in Rural Deaneries, therein to have prophesying, as Arch-bishop
Grindall, and other Bishops, desired of her late Majesty.

2. That such things as could not be resolved on there, might be re-
ferred to the Arch-Deacons Visitations.

3. And so to the Episcopall Synod, to determine such points before
not decided.

His Majesty. If you aime at a Scottish Presbytery, it agreeth as well with Mo-
narchy, as God and the Devill. Then Jack, and Tom, and Will, and Dick,
shall meet and censure me and my Councill. Therefore I reiterate my
former speech, *Le Roy s'aviserà*; Stay, I pray, for one seven yeares, be-
fore you demand, and then if you find me grow purse and fat, I may,
perchance hearken unto you, for that Government will keep me in breath,
and give me work enough. I shall speak of one matter more, somewhat
out of order, but it skilleth not, D. Reynolds, you have often spoken for my
Supremacy, and it is well: But know you any here, or elsewhere, who like
of the present Government Ecclesiasticall, and dislike my Supremacy?

Dr. Reyn. *I know none.*

His Majesty. Why then I will tell you a tale: After that the Religion resto-
red by King Edward the sixth, was soon overthrowne by Queen Mary here
in England, we in Scotland felt the effect of it. For thereupon Mr. Knox,
writes to the Queen regent (a virtuous and moderate Lady) telling her
that she was the *supreme head of the Church*, and charged her, as she would
answer it at Gods Tribunal, to take care of *Christ his Evangel*, in sup-
pressing the Popish Prelates, who withstood the same; But how long
trow did you this continue? Even till by her authority, the Popish Bi-
shops were repressed, and Knox, with his adherents, being brought in,
made strong enough. Then began they to make small account of her su-
premacy,

This the King
spake smiling.

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premy, when, according to that *more light*, wherewith they were illum-
inated, they made a farther reformation of themselves. How they used
the poore Lady my Mother, is not unknowne, and how they dealt with
me in my minority. I thus apply it. My Lords, the Bishops, I may *
thank you that these men plead thus for my Supremacy. They think they
cannot make their Party good against you, but by appealing unto us, but
if once you were out, and they in, I know what would become of my
Supremacy, for NO BISHOP, NO KING. I have learned of *what*
cut they have been, who, preaching before me, since my coming into
England, passed over, with silence, my being *Supreme Governour in causes
Ecclesiasticall*. Well Doctour, have you any thing else to say?

Dr. Reyn. *No more, if it please your Majesty.*

His Majesty. If this be all your Party hath to say, I will make them confor-
me themselves, or else I will harrie them out of the Land, or else doe
worfe.

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*Thus ended the second dayes Conference, and the third began on the Wed-
nesday following, many Knights Civilians, and Doctours of the Law,
being admitted thereunto, because the High Commission was the prin-
cipall matter in debate.*

His Majesty. I understand, that the parties named in the High Commission,
are too many, and too mean, and the matters they deale with, base, such as
Ordinaries at home in their Courts might censure.

Arch-b. of Cant. *It is requisite their number should be many, otherwise I should be
forced often-times to sit alone, if in the absence of the Lords of the Council,
Bishops, and Judges at Law, some Deanes and Doctours, were not put into
that Commission, whose Attendance I might command with the more Autho-
rity: I have often complained of the meannesse of matters handled therein,
but cannot remedy it. For though the Offence be small, that the Ordinary
may, the Offender oft-times is so great, and contumacious, that the Ordina-
ry dare not punish him, and so is forced to crave help at the High Com-
mission.*

A nameless Ld. *The Proceedings in that Court, are like the Spanish Inquisition, where-
in men are urged to subscribe more than Law requireth; and by the Oath ex of-
ficio, forced to accuse themselves, being examined upon twenty, or twenty four
Articles on a sudden, without deliberation, and for the most part against them-
selves.*

In proof hereof, he produced a Letter of an antient honourable Coun-
sellour, An. 1584. verifying this usage to two Ministers in Cambridge shire.
Arch-b. of Cant. *Your Lordship is deceived in the manner of proceeding; For, if
the Article touch the Party, for Life, Liberty, or Scandall, he may refuse to
answer; I can say nothing to the particulars of the Letter, because twenty
yeares since, yet doubted not, but at leisure to give your Lordship satis-
faction.*

Ld. Chancel. *There is necessity, and use of the Oath Ex officio, in divers Courts,
and Causes.*

His Majesty. Indeed civil Proceedings onely punish Facts; but it is requisite
that Fame and Scandals be looked unto in Courts Ecclesiasticall, and yet
great moderation is to be used therein.

1. *Ingravioribus criminibus.*

2. In such whereof there is a publique Fame, caused by the inordinate
demeanour of the Offender.

*And here he soundly discribed the Oath ex officio for the ground thereof,
the Wisdom of the Law therein, the manner of proceeding thereby, and pro-
fitable effect from the same.*

Arch-b. of Cant. *Undoubtedly your Majesty speaks by the speciall assistance of
Gods Spirit.*

* This he said
putting his
hand to his ear.

I dare not quote
him, for fear of
failing.

Here we omit
a discourse a-
bout Subscrip-
tion, because
not methodiz'd
into the Speech
of severall per-
sons.

* This he spake on his knee.

Bp. of Lond. *I protest my heart melteth with joy, that Almighty God, of his singular mercy, hath given us such a King, as, since Christs time, the like hath not bene.*

Then passed there much discourse between the King, the Bishops, and the Lords, about the quality of the Persons, and Causes in the High Commission, rectifying Excommunications in matters of lesse moment, punishing Recalcants, providing Divines for Ireland, Wales, and the Northern Borders. Afterwards the four Preachers were called in, and such alterations in the Lyrurgie were read unto them, which the Bishops, by the Kings advice, had made, and to which, by their silence, they seemed to consent.

His Majesty. I see the exceptions against the Communion-book, are matters of weakness, therefore if the persons reluctant be discreet, they will be won betimes, and by good persuasions: If indiscreet, better they were removed, for by their factions many are driven to be Papists. From you Dr. Reynolds and your Associates, I expect obedience and humility (the markes of honest and good men) and that you would persuade others abroad by your example.

Dr. Reyn. *We herc do promise to performe all duties to Bishops, as Reverend Fathers, and to joyne with them against the common Adversary for the quiet of the Church.*

* This he spake kneeling.

Mr. Chader. *I request* the wearing of the Surplice, and the Crois in Baptism may not be urged on some godly Ministers in Lancashire, fearing, if forced unto them, many won by their preaching of the Gospel will revolt to Popery, and I particularly instance in the Vicar of Ratfale.*

* Who being there present, avowed the same.

Ar-b. of Cant. *You could not have light upon a worse, for not many yeares agoe (as my Lord* Chancellor knowes) it was proved before me, that by his unreverent usage of the Eucharist (dealing the Bread out of a Baker, every man putting in his hand, and taking out a piece) he made many loath the Communion, and refuse to come to Church.*

His Majesty. It is not my purpose, and I dare say it is not the Bishops intent, presently, and out of hand, to enforce these things, without Fatherly Admonitions, Conferences, and Perswasions, premised; but I wish it were examined, whether such Lancashire Ministers, by their paines and preaching, have converted any from Popery, and withall be men of honest Life, and quiet Conversation. If so, let Letters be written to the Bishop of* Chester, (who is a grave and good man) to that purpose, that some favour may be afforded unto them, and let the Lord Arch-bishop write the Letters.

* This was Rute; Vaughan, afterwards Bishop of Lond.

Bp. of Lond. *If this be granted, the copie of these Letters will stie all over England, and then all non conformists will make the like request, and so no fruit follow of this Conference, but things will be worse than they were before. I desire therefore a time may be limited, within the compass whereof they shall conforme.*

His Majesty. I assent thereunto, and let the Bishop of the Diocesse set downe the time.

* Here he fell down on his knees,

Mr. Knewst. *I request* the like favour of forbearance to some honest Ministers in Suffolk. For it will make much against their credits in the Countrey, to be now forced to the Surplice, and Crose in Baptisme.*

Arch-b. of Cant. Nay Sir.

His Majesty. Let me alone to answer him. Sir, you shew your self an uncharitable man. We have here taken paines, and, in the end, have concluded on Unity and Uniformity, and you, forsooth, must prefer the credits of a few Private Men before the Peace of the Church. This is just the Scotch Argument, when any thing was concluded, which disliked some humours. Let them either conform themselves shortly, or they shall hear of it.

Lord

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Ld. Cecil. *The indecencie of ambuling Communion, is very offensive, and hath driven many from the Church.*

Bp. of Lond. *And Mr. Chaderton, I could tell you of sitting Communion in Emanuel Colledge.*

Mr. Chad. *It is so, because of the seats so placed as they be, and yet we have some kneeling also in our Chappell.*

His Majesty. No more hereof for the present, seeing they have joyntly promised hereafter to be quier and obedient.

Whereat He rose up to depart into an inner Chamber.

Bp. of Lond. *Gods goodness be blessed for your Majesty, and give health and prosperity to Your Highnesse, your Gracious Queene, the young Prince, and all the Royall Issue.*

Thus ended the three dayes Conference, wherein how discreetly the King carried himself, Posterity (out of the reach of Flatterie) is the most competent Judge, such matters being most truly discerned at distance. It is generally said, that here in he went about himself; that the Bishop of London appeared even with himself; and Dr. Reynolds fell much beneath himselfe. Others observed that Archbishop Whitgift spake most gravely; Bancroft (when out of passion) most politlickly; Bilson, most learnedly. And of the Divines, Mr. Reynolds most largely; Knewstons most affectionately; Chaderton most sparingly. In this Scene, onely Dr. Sparks was above measure, making use of his hearing, not speech, converted (it seemes) to the truth of what was spoken, and soon after setting forth a Treatise of Unity and Uniformity.

But the Nonconformists complained, that the King sent for their Divines, not to have their Scruples satisfied, but his Pleasure propounded; not that he might know what they could say, but they, what he would do in the matter. Besides, no wonder if Dr. Reynolds a little lost himself, whose eyes were partly dazled with the light of the Kings Majesty, partly daunted with the heat of his displeasure. Others complain, that this Conference is partially set forth onely by Dr. Barlow, Dean of Chester, their professed Adversary, to the great disadvantage of their Divines. And when the *Israhelites* go down to the *Philistines*, to what all their Iron Toolles, no wonder if they set a sharp edge on their owne, and a blunt one on their Enemies weapons.

The generall censure of the Conferencers.

The Non-conformists Complain.

This Conference produced some alterations in the Lyrurgie, Womens baptizing of Infants, formerly frequent, hereafter forbidden; in the Rubrick of Absolution, Remission of Sinnes inserted, Confirmation termed also an Examination of Children; and some words altered in the Dominical Gospels, with a resolution for a new Translation of the Bible. But whereas it was hitherto disputable, whether the North, where he long lived, or the South, whither he lately came, should prevail most, on the Kings judgement, in Church-government; this doubt was now clearly decided. Hence forward many cripples in conformitie, were cured of their former halting therein, and such, who knew not their owne, till they knew the Kings minde in this matter, for the future, quietly digested the Ceremonies of the Church.

The Product of this Conference.

We have formerly made mention of the *Millemanus Petition* for Reformation, which about this time was solemnly presented to His Majesty, and which here we have truly exemplified;

The Copy of the Military Petition.

The humble Petition of the Ministers of the Church of England, desiring Reformation of certaine Ceremonies, and abuses of the Church.

To the most Christian, and excellent Prince, our Gracious and dread Sovereigne, James by the grace of God, &c. We the Ministers of the Church of England, that desire Reformation, with a long, prosperous, and happy Raigne over us in this Life, and in the next everlasting Salvation.

Most gracious and dread Sovereigne, Seeing it hath pleased the Divine Majesty, to the great comfort of all good Christians, to advance Your Highnesse, according to Your just Title, to the peaceable Government of this Church and Common-wealth of ENGLAND: We the Ministers of the Gospel in this Land, neither as factious men, affecting a popular Parity in the Church, nor as Schismatiques aiming at the dissolution of the State Ecclesiasticall; but as the faithfull servants of Christ, and Loyall Subjects to Your Majesty, desiring, and longing for the redresse of divers abuses of the Church, could doe no litle, in our obedience to God, service to Your Majesty, love to his Church, than acquaint Your Princely Majesty, with our particular griefs: For, as Your Princely Pen writeth, *The King, as a good Physitian, must first know what peccant humours his Patients naturally is most subiect unto, before he can begin his cure.* And, although divers of us that sue for Reformation, have formerly, in respect of the times, subscribed to the Book, some upon Protestation, some upon Exposition given them, some with Condition, rather than the Church should have been deprived of their labour, and in ministerie; Yet now, we, to the number of more than a thousand, of Your Majesties Subjects and Ministers, all groaning, as under a common burden of Humane Rites and Ceremonies, doe, with one joynt consent, humble our selves at Your Majesties Feet, to be eased and relieved in this behalf. Our humble suit then unto Your Majesty is, that these offences following, some may be removed, some amended, some qualified.

I. *In the Church-Service.* That the Crosse in Baptisme, Interrogatories ministred to Infants, Confirmation, as superfluous, may be taken away. Baptisme not to be ministred by Women, and so explained. The Caps, and Surplice not urged. That Examination may goe before the Communion. That it be ministred with a Sermon. That divers termes of *Priests*, and *Absolution*, and some other used, with the *Ring in Marriage*, and other such like in the Book, may be corrected. The long-somnesse of Service abridged. Church-songs, and Musick moderated to better edification. That the Lords day be not profaned. The Rest upon Holy dayes not so strictly urged. That there may be an Uniformity of Doctrine prescribed. No Popish Opinion to be any more taught, or defended. No Ministers charged to teach their people to bow at the name of *JESUS*. That the Canonicali Scriptures only be read in the Church.

II. *Concerning Church-Ministers.* That none hereafter be admitted into the Ministerie, but able and sufficient men, and those to Preach diligently, and especially upon the Lords day. That such as be already entred, and cannot Preach, may either be removed, and some charitable course taken with them for their reliefe; or else to be forced, according to the value of their Livings, to maintain Preachers. That Non-Residence be not permitted. That King *Edward's* Statute, for the lawfulness of Ministers Marriage be revived. That Ministers be not urged to subscribe, but, according to the Law, to the Articles of Religion, and the Kings Supremacie only.

III. *For Church-Livings, and Maintenance.* That Bishops leave their Commendams, some holding Prebends, some Parsonages, some Vicarages with their Bishopricks. That double beneficed men be not suffered to hold, some two, some three Benefices with Cure: and some, two, three, or foure Dignities besides. That Impropriations annexed to Bishopricks and Colleged, be demised only to the Preachers Incumbents, for the old rent. That the Impropriations of Lay-mens Fees may be charged with a fixt, or seventh part of the worth, to the maintenance of the Preaching Minister.

IV. *For Church-Discipline.* That the Discipline, and Excommunication may be admittred according to Christs owne Institution: Or at the least, that enormities may be redressed. As namely, That Excommunication come

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not forth under the name of Lay persons, Chancellors, Officials, &c. That men be not excommunicated for trifles, and twelve-penny matters. That none be excommunicated without content of his Pastour. That the Officers be not suffered to extort unreasonable Fees. That none, having Jurisdiction, or Registers places, put out the same to Farme. That divers Popish Canons (as for restraint of Marriage at certaine times) be reversed. That the long-somnesse of Suits in Ecclesiasticall Courts (which hang sometime two, three, foure, five, six, or seven yeeres) may be restrained. That the Oath *Ex officio*, whereby men are forced to accuse themselves, be more sparingly used. That Licences for Marriage, without Banes asked, be more cautiously granted.

These, with such other abuses, yet remaining, and practised in the Church of England, we are able to shew, not to be agreeable to the Scriptures, if it shall please your Highnesse farther to heare us, or more at large by Writing to be informed, or by Conference among the Learned to be resolved. And yet we doubt not, but that, without any farther proceffe, your Majesty (of whose Christian judgement, we have received so good a taste already) is able of Your selfe, to judge of the equity of this cause. God, we trust, hath appointed your Highnesse our Physitian to heale these diseases. And we say with *Mordecai to Hester, who knoweth, whether you are come to the Kingdoms for such a time?* Thus Your Majesty shall doe that, which we are persuaded, shall be acceptable to God; honourable to your Majesty in all succeeding ages, profitable to his Church, which shall be thereby encreased, comfortable to your Ministers, which shall be no more suspended, silenced, disgraced, imprisoned for mens traditions; or prejudiciall to none, but to those that seek their owne quiet, credit, and profit in the world. Thus, with all dutifull submission, referring our selves to your Majesties pleasure, for your gracious answer, as God shall direct you: we most humbly recommend Your Highnesse to the Divine Majesty; whom we beseech for Christ his sake to dispose Your Royall heart to doe herein, what shall be to his glory, the good of his Church, and your endless comfort.

Your Majesties most humble Subjects,
the Ministers of the Gospel, that desire
not a disorderly innovation, but a due
and godly Reformation.

25. This calme, and stil, but deep Petition, being (as is aforesaid) presented to the King, it was given out that his Majesty lent it a favourable eare; that some great ones about him gave it a contenting entertainment; that some potent strangers (I understand of the Scottish nation) had undertaken the conduct, and managing thereof. Whether indeed it was so, God knows, or, whether these things were made to make the people, the Van pretending a victory, that the Rere might follow the more comfortably. Sure it is, this Petition ran the *Gantlay* throughout all the Prelatical party, every one giving it a lash, some with their Pens, some with their Tongues: and the *dumb Mimifery* (as they terme them) found their speech most vocal against it. The Universities (and justly) found themselves much agrieved, that the Petitioners should proportion a seventh part only out of an impropriation in a Lay-mans fee; whilst those belonging to Colleges and Cathedralles, should be demised to the Vicars at the *old rent*, without fine, without improvement. Whereas Scholars being *children of the Prophets*, counted themselves most proper for Church-revenues; and this motion, if effected, would cut off more than the nipples of the breasts of both Universities, in point of maintenance.

26. Cambridge therefore began, and passed a Grace in their Congregation, that whosoever in their University, should by Word or Writing, oppose the

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received Doctrine, and Discipline of England, or any part thereof, should, *ipso facto*, be suspended from their former, & excluded from all future degrees. *Oxford* followed, recompensing the slownesse of her pace, with the firmesse of her footing, making a strong and sharp confutation of the Petition. But indeed King James made the most reall refutation thereof, not refuting it (whatsoever is pretended) according to the desires and hopes (not to say the reports) of such who presented it. And after his Majesty had discountenanced it, some *hot-spurs* of the opposit party began to maintaine (many copies thereof being scattered into vulgar hands) that now the property thereof was altered from a *Petition* into a *Libel*. And such papers defamatory of the present Government, punishable by the Statute, *Primo Elizabethæ*.

Under favour, I conceive this Petition, by us lately exemplified, the proper *Millenary Petition*. Otherwise I observe, that *Millenary Petition* is, *vox equivoca*, and attributed to all Petitions, with numerous and indefinite subscriptions, which were started this year concerning Church-Reformation. Many there were of this kinde, moving for more, or lesse alteration, as the promoters of them stood affected. For all mens desires will then be of the same size, when their bodies shall be of the same stature. Of these, one, most remarkable, required a subscription in manner as followeth,

We whose names are under written, doe agree to make our humble Petition to the Kings Majesty, that the present state of the Church, may be farther reformed in all things needfull, according to the rule of Gods holy Word, and agreeable to the example of other reformed Churches, which have restored both the Doctrine and Discipline, as it was delivered by our Saviour Christ, and his holy Apostles.

Two things are remarkable therein. First, that this was no present Petition, but a preparative thereunto, which in due time might have proved one, if meeting with proportionable encouragement. Secondly, that it went farther than the former, as not being for the *reducere*, but for the *disponere*. Not for the paring, pruning, and purging, but for the extirpating and abolishing of Bishops, and conforming Church-government to forraigne Presbytery. Whether the Subscribers to this Petition, were, for the maine, a recruit of new persons, or a resumption of those who under-writ the former, I dare not define. Probably many, sensible that before they were *Petition-bound*, enlarged themselves now in their additional desires. For, such who aske no more than what they would have, commonly receive lesse than what they aske; seeing Petitions of this nature are seldom granted in full latitude, without some abatement. They allowed therefore some over-measure in their requests, that the surplussage being defalked, the remainder might, in some manner, give them satisfaction.

Sure I am, the Prelaticall party complained, that, to swell a number, the non-conformists did not chuse, but scrape Subscribers; not to speak of the *ubiquitarianesse* of some hands, the same being always present at all *Petitions*. Indeed to the first, only Ministers were admitted, but to the latter brood of Petitions, no hand, which had five fingers, was refused. Infomuch, that Master George (since Lord) Goring, who then knew little, and cared lesse for Church-government (as unable to governe himselfe) being then (fifty years since) rather a Youth than a Man; a Boy, than a Youth; set his hand thereunto (in the right, I believe of his Mother, a good Lady, much addicted to that party) and King James would in merriment make sport with him, to know, what reasons moved him at that age, to this Subscription. But enough of these Petitioners. Perchance we shall heare more of them the next Parliament.

SECTION

Other Millenary Petitions.

Unfaire dealing in procuring of hands.

Ann. Dom. 1601.
Ann. Reg. 1601.

SECTION II.

TO MATTHEW GILLYE Esq.

Solomon saith, And there is a * Friend that is nearer than a Brother. Now, though I have read many VVriters on the Text, your practice is the best Comment; which hath most truly Expounded it unto me. Accept this therefore as the Return of the Thanks of your respectfull Friend.

* Prov. 18. 24.



Auselesse jealousies attend old age, as appears by Arch-bishop Whigist, who ended his Life, according to his owne desire, that he might not live to see the Parliament; being more fear'd than hurt, as fearing some strange opposition therein, & an assault of Un-conformists on Church-Discipline, fiercer than his age-feeble body should be able to resist. Born he was of ancient Parentage at great Grimby in Lincoln shire, bred in Cambridge, admitted in Queens Colledge, removed Scholar to Pembroke Hall (where Mr. Bradford was his Tutor) translated Fellow to Peter-house, returned Master of Trinity Colledge, successively Parson of Teversham, Prebend of Ely, Dean of Lincoln, Bishop of Worcester, where the Queen forgave him his first fruits, a rare gift for her, who was so good an Husbwif of Her Revenues. Yea, she constantly called him, *Her little black Husband*: which favour nothing elated his gravity, carrying himself as one unconcerned in all worldly honour. He survived the Queen not a full year, getting his bane by going in a cold morning by Barge to Fulham, there to consult with the Bishops about managing their matters in the ensuing Parliament. And no wonder if those few sparks of naturall heat, were quickly quenched with a small cold in him, who was then above seventy two years of age. He died of the Palfey, one of the worthiest men that ever the English Hierarchy did enjoy.

2. But a modern writer in his voluminous book against the practices of English Prelates, bitterly inveigheth against him whom he termeth, *A Pontificall* (meaneth he Paganist, or Popish) Bishop, and chargeth him with many misdemeanours. Give me leave a little without bitterness, both to pass my censure on his book, and make this Archbishop his just defence, against his calumination. First in general, behold the complexion of his whole booke, and it is black and swarthy in the uncharitable Subject and Tidle thereof. *An Historically collection of the severall execrable Treasons, Conspiracies, Rebellions, Seditions, State-schismes, Contumacies, Anti-monarchical Practices, and oppressions of English Prelates &c.* Thus he weeds mens lives, and makes use only to their disgrace, of their infirmities, meane time suppressing many eminent actions, which his owne conscience knows were performed by them. What a monster might be made out of the best beauties in the World, if a Limmer should leave what is lovely, and onely collect into one Picture, what he findeth amisse in them? I know there be white Teeth in the blackest Black-moore, and a black Bill in the whitest Swanne. Worst men have something to be commended, best men something in them to be condemned.

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Only

The death of Arch-bishop Whigist.
* See the Preface to Hampton Court conference.

Mr. Prynne's confuting Whigist, censured.

Only to inflict on mens faults, to render them odious, is no ingenious employment. God, we know, so useth his sanne, that he keepeth the Corn, but driveth away the Chaffe. But who is he that winnoweth so, as to throw away the good graine, and retaine the Chaffe onely?

His untruth of
Anselme.

* Pag. 10.

* Dial. 64.3.

His slander of
Whitgift.

* Pag. 149.

And silly tax-
ing of his
train.

* Gen. 14. 14.

Whitgifts care
of, and love to
Schollers.

His buriall,
and Succellour.

3. Besides it containeth untruths, or at the best uncertainties, which he venteth with assurance to posterity. For instance * speaking of *Walter Tyrrell*, the French Knight, casually killing King *William Rufus* in new Forrest, with an arrow glancing from a tree, he saith, that in all likelihood, *Anselme* Archbishop of *Canterbury* (our *Whitgifts* predecessor) with fore-plotted treason, hired *Tyrrell* to murder the King in this manner. Now to condemne the memory of so pious and learned a man as *Anselme* was (though I will not excuse him in all things) five hundred yeares after the fact pretended on his owne single bare surmise, contrary to the constant current of all authours (no one whispering the least suspicion thereof) hath (I believe) but little of Law, and nothing of Gospell therein. Let the glancing of *Tyrrells* arrow minde men how they * bend their bowes to shoot arrowes, even bitter words at the memory of the deceased, left it rebound back (not as his did to hit a slander by, but) justly to wound him, who unjustly delivered it.

4. But to come to our reverend *Whitgift*. First, he chargeth him for troubling the Judges, with his Contestations about *Prohibitions*, endeavouring to enlarge his Ecclesiasticall Jurisdiction. This being the Accusation but of a Common Lawyer, and that in favour of his owne Courts, I leave to some Doctour of the Civill or Canon Law, as most proper to make answer thereunto. Onely, whereas he saith, that *Whitgift* did it to the prejudice of the *Queenes* * *Prerogative*, surely She knew her owne Priviledges so well (besides those of her Councell to teach her) that she would never have so favourably reflected on him, if sensible (wise Princes having a tender touch in that point) that he any way went about to a-bridge her Royall Authority.

5. Secondly, he taxeth him for his extraordinary traine, of above sixty men-servants, (though not so extravagant a number, if his person and place be considered) who were all trained up to martiall affaires, and mustred almost every week, his stable being well furnished with store of great Horses. But was it a fault in those martiall dayes, when the invasion of a Forraign Foe was daily suspected, to fit his Family for their own, and the Kingdomes defence? Did not * *Abraham*, that heavenly Prophet, and holy Patriarch, arme his Trained Servants in his owne house, in his victorious expedition against the King of *Sodome*? Yea, if Church-men of an Anti-prelaticall spirit, had not since tampered more dangerously with training of Servants, (though none of their owne) both Learning and Religion had (perchance) looked, at this day, with a more cheerefull countenance.

6. Whereas it intimates, that this Arch-bishop had been better employed in training up Schollers for the Pulpit, than Soldiers for the Field; know, that as the Latter was performed, the former was not quitted by him. Witnesse many worthy preachers bred under him in *Trinity Colledge*, and more elsewhere relieved by him. Yea, his Bounty was too large to be confined within the narrow Seas; *Beza*, *Drusus*, and other forraigne Protestant Divines, tasting freely thereof. Nor was his Liberality onely a *Gifterne* for the present age, but a running River from a fresh Fountain, to water Posterity in that Schoole of *Croydon*, which he hath beautifully built, and bountifully endowed. More might be said in the vindication of this worthy Prelate, from his reproachfull penne: But I purposely forbear; the rather, because it is possible, that the learned Gentleman since, upon a serious review of his own Work, and experimentall Observation of the passages of this Age, may be more offended with his owne writing herein, than others take just exception therat.

7. Arch-bishop *Whitgift* was buried at *Croydon*, March 27. The Earle of *Worcester*, and Lord *Zouch*, his Pupils attending his Herse, and Bishop *Babington* (his Pupill also) made his Funerall Sermon, chusing for his Text 2 *Chron.* 24. 15, 16,

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16. and paralleling the Arch-bishops life with gracious *Fehoids*. *Richard Bancroft*, Bishop of *London*, brought up in *Jesuss Colledge*, succeeded him in the Arch-bishoprick; whose actions, in our ensuing History, will sufficiently deliver his character without our description thereof.

8. Come we now to the Parliament assembled, & amongst the many Acts, which passed therein, none more beneficiall for the Church than that, which made the King himselfe, and his Successors incapable of any Church-land to be conveyed unto them, otherwise than for three lives, or twenty one yeares. Indeed a Statute had formerly been made the thirteenth of Queen *Elizabeth*: which to prevent finall Alienation of Church-land, did disable all subjects from accepting them: But in that Statute a Liberty was left unto the * Crown to receive the same. It was thought fit to allow to the Crown this favourable exception, as to the Patron generall of the whole English Church; and it was but reason for the Sovereign, who originally gave all the *Loose* to the Church, on occasion to resume a good *Shiver* thereof.

9. But he who shuts ninety nine gates of *Thebes*, and leaveth one open, shuts none in effect. Covetousnesse (shall I say, an apt Scholar to learne, or an able Master to teach, or both) quickly found out a way to invade the Lands of the Church, and evade the Penalty of the Law, which thus was contrived. Some Potent Courtier first covertly contracts with a Bishop (some whereof, though spiritual in Title, were too temporal in Truth, as more minding their Private Profit, than the Publique good of the Church) to passe over such a proportion of Land to the Crowne. This done, the said Courtier begs the Land of the Queen (even before her Highnesse had tasted thereof, or the lipps of her Exchequer ever touched the same) and so an Estate thereof is sealed on him and his Heires for ever. And thus Covetousnesse came to her desired end, though forced to go a longer journey, and faine to fetch a farther compasse about.

10. For instance, Doctor *Caldwel*, Doctor of Physique, and Bishop of *Sarisbury*, gave his Sea a very strong Purge, when he consented to the Alienation of *Shirborn* Manour from his Bishoprick. Indeed, the good old man was *hus between Wind and Water*, and his consent was assailed in a dangerous joincture of time to give any deniall. For, after he was elected Bishop of *Sarisbury*, and after all his Church-preferments were disposed of to other persons, yet before his election was confirmed, past a possibility of a legall reverting thereof, Sir *W. Rawleigh* is importunate with him, to passe *Sherborne* to the Crowne, and effected it, though indeed a good round rent was reserved to the Bishoprick. Presently Sir *Walter* beggett the same of the Queen, and obtained it. Much after the same manner Sir *..... Killlegrew* got the Mannour of *Crediton* (a bough almost as big as all the rest of the Body) for the Church of *Exeter*, by the consent of Doctor *Babington* the Bishop thereof.

11. To prevent future wrong to the Church in that kinde, it was now enacted, That the Crowne it selfe, henceforward, should be incapable of any such Church-land to be conveyed unto it. Yet some were so bold as to conceive this Law void in the very making of it, and that all the obligation thereof, consisted (not in the strength of the Law) but onely in the Kings and his Successors voluntary obedience thereunto. Accounting it injurious for any Prince in Parliament to tye his Successors, who neither can, nor will be concluded thereby, farther than it stands with their owne convenience. However, it was to stand in force, till the same power should be pleased to rescind it. But others beheld this Law, not with a Politick, but Religious Eye, conceiving the King of *Heaven*, and the King of *England*, the Parties concerned therein, and accounting it Sacriledge for any to alienate what is given to God in his Church.

12. Thus was the King graciously pleased to binde himself for the liberty of the Church. He knew full well all Courtiers (and especially his owne Country-mens) importunity in asking, and perhaps was privy to his owne impotency in denying, and therefore, by this Statute, he eased himselfe of many troublesome Suitors. For hereafter no wise man would beg of the King, what was not in his

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power

A beneficiall
Statute for the
Church.

* Because it
was new to bid.
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tion in exprole
words.

A contrivance
by the Crowne
to wrong the
Church.

Two eminent
instances of
former Aliena-
tion of Bishop-
rick-Lands.

Several cen-
sures on this
new Statute.

K. JAMES a
great Church-
lover.

The Acts of this Convocation, why they were recovered.

Many Canon made therein, Bishop Bancroft's stirring Precedent.

Bishop Rudd, by opposing the oath against Simony.

The Petition of the Town of Rippon to Queen Anne.

power to grant, and what (if granted) could not legally be conveyed to any Petitioner. Thus his Majesty manifested his good will and affection to Religion; and, although this Law could not finally preserve Church-lands, to make them immortall, yet it prolonged their lives for many yeares together.

12. Pass we now into the Convocation, to see what was done there: But here the History thereof, as I may say, is shot betwixt the *joyns of the Annus*; in the intervall, after *Whitgift's* death, and before *Bancroft's* removal to *Canterbury*, so that I can finde the Originall thereof neither in the Office of the *Vicar-general*, nor in the Registry of *London*; nor can I recover it, as yet, from the Office of the Dean and Chapter of *Canterbury*, where most probably it is to be had, the Jurisdiction belonging to them in the Vacancy.

13. Take this as the result thereof. A Book of Canons was compiled, not only being the summe of the *Queens Articles, Orders of her Commissioners, Advertisements, Canons of 1571. and 1597.* which were in use before, but also many more were added, the whole number amounting unto 141. Some wise and moderate men supposed so many Lawes were too heavy a burden to be long borne, and that it had been enough for the Episcopall party to have triumphed, not insulted over their adversaries in so numerous impositions. However, an Explanation was made in one of the Canons, of the use of the Crosse in Baptisme, to prevent Scandall; and learned *Thuanus* in his History taketh an especiall notice thereof.

14. Motion being made in this Convocation, about framing an Oath against *Simony*, to be taken by all, presented to Church-preferment. Bishop *Rudd* of *St. David's* (as conscientious as any of his order, and free from that fault) opposed it; chiefly, because he thought it unequal, that the Patron should not be forced, as well as the Clerk, to take that Oath: Whereupon it was demanded of him, whether he would have the King to take that Oath when he presented a Bishop or Dean, and hereat the Bishop sate downe in silence.

15. About this time the Corporation of *Rippon in York-shire*, presented their Petition to *Queen Anne* on this occasion. They had a faire Collegiate Church, lately for the structure thereof, (formerly erected by the Nobility and Gentry of the Vicinage) the meanes whereof, at the dissolution of Abbies, were seized on by the King, so that small maintenance was left to the Minister of that populous Parish. Now, although *Edwin Sands*, Arch-bishop of *York*, with the Earle of *Huntington*, Lord *Burgley* and *Sheffield*, (successively Presidents of the North) had recommended their Petition to *Qu. Elizabeth*, they obtained nothing but faire unperformed Promises: whereupon, now the *Ripponeers* humbly addressed themselves to *Queen Anne*, and hear her answer unto them.

ANNA R.

ANNE, by the grace of God, Q. of England, Scotland, France and Ireland, &c. To all, to whom these presents shall come, greeting. Whereas there hath been lately exhibited and recommended unto us, a frame and plat-forme of a Colledge Generall, to be planted and established at *Rippon* in the County of *Yorke*, for the manifold benefit of both the Borders of *England* and *Scotland*. Upon the due perusing of the plot aforesaid, hereunto annexed and upon signification given of the good liking and approbation of the chief points contained therein, by sundry grave, learned, and religious parties, and some other of honourable Place and Estate. We have thought good, for the ample and perpetual advancement of Learning and Religion, in both the borders of our aforesaid

Realmes,

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Realmes, to condescend to yeild our favour and best furtherance thereunto: And for the better encouraging of other honourable and worthy Personages, to joyn with us in yeilding their bounty and benevolence thereunto: We have and do signifie and assure, and by the word of a sacred Prince and Queen, do expressly promise, to procure, with all convenient speed, to and for the yearly better maintenance of the said Colledge All, and every of the Requests, specified and craved to that end, in a small Schedule hereunto annexed. In confirmation whereof, we have signed these Presents by our hand and name above mentioned, and have caused our privy Signet to be set unto the same: Dated at our Honour at *Greenwich*, July 4. An. Dom. 1604. and of our Reigne, &c.

After the sealing thus subscribed,
Gulielmus Toularius, Secretarius de mandato serenissima Anna Regina Anglia, Scotia, Francia, Hibernia.

16. Such need never fear successe, who have so potent a person to sollicit their suite, King *James* being forward of himselfe to advance Learning and Religion, and knowing Christs precept, *Let your Light shine before Men*; knew also that *Rippon* was an advantageous place for the fixing thereof. As which by its commodious position in the North, there would reflect lustre almost equally into *England* and *Scotland*. Whereupon he founded a Dean and Chapter of seven Prebends, allowing them two hundred forty seven pounds a yeare, out of his own Crowne-land, for their maintenance.

17. I am informed, that, lately, the Lands of this Church, are, by mistake, twice sold to severall Purchasers, viz. Once under the notion of Dean and Chapters Lands; and againe, under the property of Kings Lands. I hope the Chap-men (when all is right stated betwixt them) will agree amongst themselves on their bargain. Mean time, *Rippon* Church may the better comport with poverty, because onely remitted to its former condition.

18. The Family of *Love* (or *Lust* rather) at this time, presented a tedious Petition to King *James*, so that it is questionable, whether His Majesty ever graced it with his perusal, wherein they endeavoured to clear themselves from some misrepresentations, and by fawning exprefion, to insinuate themselves into his Majesty's good opinion: Which here we present.

To the King's most excellent MAJESTY,
JAMES the first, by the grace of God,
King of England, Scotland, France and
Ireland, Defender of the Faith, &c.

Most gracious and Sovereigne Lord, whereas there is published in a Book written by your Highnesse, as an instruction to your most noble Sonne (whom Almighty God blest with much Honour, Happinesse, and Long life) of a People that are of a vile Sect among the Anabaptists, called the Family of Love, who doe hold and maintaine many proud, uncharitable, unchristian, and most absurd Opinions; unto whom your Highnesse doth also give the name of Puritans, assuming in the said Book, that divers of them (as Brown, Penry, and others) doe accord with them in their foule Errors; beady and blasphemous Opinions, which are there

King James his bountifull grant.

These Lands since twice sold.

The Petition of the Family of Love to King James.

* In the Visitation Dore.

set downe at large by Your Majesty, advising Your Royall Son (as is most meet) to punish them, if they refuse to obey the Law, and will not cease to stir up Rebellion.

Now most gracious Sovereigne, because it is meet that your Highnesse should understand by their supplication, and declaration of the truth herein by themselves (as of whom Your Majesty hath been thus informed) prostrate at Your Princely Feet, as true, faithfull, loyall, and obedient Subjects, to all your Lawes and Ordinances, Civill, Politique, Spirituall, Temporall, They with humble hearts doe beseech Your Princely Majesty, to understand, and that the people of the Family of Love, or of God, doe utterly disclaime, and detest all the said absurd, and selfe-conceited opinions, and disobedient, and erroneous sorts of the Anabaptists, Brown, Pentry, Puritans, and all other pppud-minded Sects and Heresies whatsoever, protesting upon paine of our lives, that we are not consenting nor agreeing with any such brain-sick Preachers, nor their rebellious and disobedient sects whatsoever, but have been, and ever will be, truly obedient to your Highnesse and your Lawes, to the effusion of our Blood, and expences of our Goods and Lands in Your Majesties service. Highly lauding Almighty God, who hath so graciously, and peaceably appointed unto us such a Vertuous, Wise, Religious, and Noble King, and so carefull, and impartiall a Justiciar to governe over us, beseeching him daily to blesse Your Highnesse with his godly wisdom, and holy understanding, to the furtherance of his truth and godlinesse, and with all honour, happinesse, peace, and long life, and to judge rightly betweene Falshood and Truth.

And because Your Majesty shall have a perfect view, or an assured perswasion of the truth of the same our Protestation, if the same there be any indifferent man of the Kingdom, that can justly touch us with any such disobedient and wicked handling of our selves, as seemeth by Your Majesties Book it hath been informed unto Your Highnesse, unless they be such mortall enemies, the disobedient Puritans, and those of their heady humours, before named, who are much more zealous, religious, and precise, in the trying of Mini, Annis, and Cummin, and in the preferring of such like Partiall, call, and selfe-chosen outward traditions and grounds, or hypocriticall righteousness, than in the performing of Judgement, Mercy and Faith, and such like true and inward righteousness, which God doth most chiefly require, and regard, (Mat. 23. 23. &c.) and whose malice hath for twenty five yeeres past and upwards, and ever since with very many untrue suggestions, and most foule Errors, and odious Crimes, the which we could then, if need were, prove, sought our utter overthrow & destruction. But that we have behaved our selves in all orderliness and peaceableness of life where we dwell, and with whom we had to deale, or if we doe vary or swerve from the established Religion in this land, either in Service, Ceremonies, Sermons or Sacraments, or have publickly spoken or inveighed, either by word or writing against our late Sovereigne Princes government in cases spirituall or temporall, then let us be rejected for Sectaries, and never receive the benefit of Subjects.

Only * Right Gracious Sovereigne, we have read certaine Books brought forth by a German Author under the Character of H. N. who affirmeth therein, that he is prepared chosen and sent of God to minister, and set forth the most holy service of the love of God, and Christ, or of the Holy Ghost unto the children of men upon the Universall earth, out of which service or writings we be taught all Dutifull Obedience towards God, and Magistrates, and to live a Godly and honest life, and to love God above all things, and our neighbours as our selves agreeing therein with all the Holy Scriptures as we understand them. Against which Author, and his bookes we never yet heard or knew any Law established in this Realme by our late Gracious Sovereigne, but that we might read them without offence, whose writings we suppose under your Highnesse correction, your Majesty hath yet never seene or perused, heard of by any indifferent nor true information: For the said H. N. in his doctrine and writings (being as we are credibly informed, as much matter in volume, if they were all Compiled together as the whole Bible containeth) doth neither take part with, nor write against any particular party or company whatsoever, as naming them by their names, nor yet praise, or dispraise any of them by name, but doth only shew in particular in his said writings, as saith he, the impartiall service of love, requireth what is good or evil, for every one, wherein

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wherein the man hath right or wrong in any point, whether it be in the State of his Soul towards God, or in the State of his body towards the Magistrates of the world and towards one another, to the end that all people (when they hear or read his writing, and doe thereby perceive their sinne, and eschewing from God and Christ) might endeavour them to bring forth the due fruits of Repentance, which is reformation and newnesse of life, according as all the Holy Scriptures doth likewise require the same of every one, And that they might in that sort become saved through Jesus Christ, the only Saviour of all the world.

Notwithstanding deare Sovereigne, yet hath the said Author, and his Doctrine a long time, and still is most shamefully and falsely slandered by our foresaid adversaries both in this land, and in divers others, as to be replenished with all manner of damnable Errors, and filthy liberty of the flesh.

And we his well willers and favourers in the upright drift of his doctrine, as aforesaid have also been of them complained of, & accused unto our late Gracious Sovereigne, and the Magistrates of this land, both long time past, and now lately againe as to be a people so infected and stained with all manner of accettable wickednesse and errors, that are not worthy to live upon the earth, but yet would never present any of his Bookes unto his Majesty to peruse, nor yet set them forth in any indifferent or true manner to the view of the world, lest their malicious, and slanderous reports, and accusations against the same, and we should thereby be revealed and disproved to their great shame. Through which their most odious and false complaints against us, the Magistrates did then, and also have now lately cast divers of us into Prison, to our great hindrance & discredit. But yet have never proved against us, by sufficient and true testimony any one of their foule accusations, as the Records in such cases, and the Magistrates that have dealt therein can testifie, but are so utterly void of due and lawfull Proof thereof, that they have framed divers subtile Articles for us, being plain, and unlearned men to answer upon our Oath, whereby to urge and gather some things from our selves, so to prove their false and unchristian accusations to be true, or else will force us to renounce, recant, and condemne that which we doe not wilfully maintaine nor justifie, (much like as it was practised in the Primitive Church against the Christians) yea they are not ashamed to lay their owne and all other men disobedient and wicked acts (of whose profession severer it be) upon our backs, to the end cunningly to purchase favour and credit to themselves, and to make us seeme monstrous and detestable before the Magistrate, and the common people every where, for that we, and the doctrine of H. N. might without any indifferent tryall, and lawfull or orderly proceedings as heretofore hath been used in the Christian Church in such cases for confusing and condemning of Heresie, be utterly rooted out of the Land: with divers other most cruel practices, proceeding out of their bitter and envious hearts towards us, tending to the same unchristian and mercilesse purpose, the which we will here omit to speak of, because we have already been over tedious in your Highnesse, and most humbly crave your most gracious pardon and patience therein. In respect we speak to clear our selves of such matters as may touch our lives and liberties (which are two of the chiefest jewels that God hath given to Mankind in this world) and also for that we have few friends, or any other meanes than this, to acquaint your Highnesse with the truth and state of our cause, whereof we think your Majesty is altogether ignorant, but have very many Enemies, whom we do greatly suspect will not be slack to prosecute their false and malicious purpose against us unto your Highnesse, even like as they have accustomed in times past to doe unto our late Sovereigne Queen, through which prevailing in their slanderous defacing of us and our cause, divers of us for want of friends to make it rightly known unto her Majesty haveundry times been constrained to endure their injurious dealing towards us to our great vexation and hindrance.

Wherefore most gracious Sovereigne, this is now our humble suit unto your Highnesse, that when your Kingly affairs of importance, which your Majesty hath now in hand, shall be well overpast (for the prosperous performance whereof we will (as duty bindeth us daily pray unto Almighty God) that then your Highnesse will be pleased because we have alwaies taken the same Authors work aforesaid to proceed out of the

great

* Henry Nicholas.

great grace and love of God and Christ extended towards all Kings, Princes, Rulers, and People, upon the universal earth (as he in many of his works doth witness no lesse) to grant us that for their salvation, unity, peace, and concord in the same Godly love) to grant us that favour, at your Majesties fit and convenient time to peruse the Books your self with an impartial eye, conferring them with the holy Scriptures, wherein it seemeth by the Books that are set forth under your Highnesse name, that you have had great travell, and are therefore better able to judge between Truth and Falshood. And we will whenever it shall please your Highnesse to appoint the time, and to command, and licence us thereto, doe our best endeavours to procure so many of the Books, as we can out of Germany (where they be Printed) to be delivered unto your Majestie, or such Godly, Learned, and indifferent men, as it shall please your Majestie to appoint.

And we will also (under your Highnesse lawfull Licence, and commandement in that behalf) doe our like endeavour to procure some of the Learned men in that Country (if there be any yet remaining alive that were well acquainted with the Authour and his Works in his life time, and which likewise have exercised his works ever since) to come over and attend upon your Majestie at your appointed time convenient, who can much more sufficiently instruct and resolve your Highnesse in any ununsual words, phrase, or matter, that may happily seem dark and doubtfull to your Majestie that any of us in this your Land are able to doe.

And (upon your Highnesse advised consultation and censure thereupon (finding the same Works hereticall or seditious, and not agreeable to Gods holy Word and testimonies of all the Scriptures) to leave them, to take them as your Majesties Laws shall therein appoint us, having no intent or meaning to contend or resist there-against, however it be, but dutifully to obey thereto according to the Counsell of Scriptures, and also of the said Authors work.

And our further humble suit unto your Highnesse is, that of your gracious favour, and clemency you will grant and give order unto your Majesties Officers in that behalf, That all of us your faithfull loving Subjects, which are now in Prison in any part of this your Realme for the same cause, may be released upon such Bail, or Bond as we are able to give, and that neither we, nor any of that company (behaving our selves orderly and obediently under your Highnesse lawes) may be any further persecuted or troubled therein, untill such time as your Majestie and such Godly learned and indifferent men of your Clergie, as your Highnesse shall appoint thereto, shall have advisedly consulted and determined of the matter, whereby we may not be usefully wasted by the great Charge of Imprisonment, and Persecution, and by the hard dealing of our Adversaries, for we are but a People few in number, and yet most of us very poor in worldly wealth.

O sacred Prince! we humbly pray that the Almighty will move your Princely heart with true judgment to discern between the right and the wrong of our cause, according to that most certain and Christian Rule set down by our Saviour Christ unto his Disciples, Matthe: 7. 12. Ye shall know the tree by the fruit, and in our obedience, peaceable, and honest lives, and conversation to protect us; and in our disobedience and misdemeanour to punish us, as resters of Gods Ordinance, of the Kingly Authority, and most high Office of Justice committed to your Majestie to that purpose towards your Subjects, Rom. 13.

And gracious Sovereigne, we humbly beseech your Highnesse with Princely Regard in equity and favour to ponder, and grant the humble suit contained in this most lowly supplication of your loyall, true-hearted, faithfull Subjects, And to remember that your Majestie to your Book of Princely, grave, and fatherly advice, to the happy Prince, your Royall Son, hath concluded, Principis est parcere subjectis & debellare superbos, and then no doubt, God will bless your Highnesse with all your Noble Offspring, with peace, long life, and all honours, and happinesse, long to continue over us; for which we will ever pray with incessant prayers to the Almighty.

I finde not what effect this their Petition produced; whether it was slighted, and the Petitioners looked upon as inconsiderable, or beheld as a few frantic folk

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folk out of their wits, which consideration alone often melted their Adversaries Anger into Pity unto them.

19. The main design driven on in the Petition is to separate themselves from the Puritans (as persons odious to King JAMES) that they might not fare the worse for their Vicinity unto them; though these Familists could not be so desirous to leave them as the others were glad to be left by them. For if their opinions were so senseless, and the lives of these Familists so sensuall, as is reported, no purity at all belonged unto them.

20. Some take exceptions at their Prayer for King JAMES; wishing him, and his, Peace, long life, all honour, and happinesse, without mentioning of Life Eternall and the Blessings thereof, whilst others are so much of the Family of Charity to this Family of Love, as to excuse the omission as casual, or else extend happinesse as comprehensive of the World to come. Others are more justly offended to see Gold and Dung joyned together, Gods Word and the words of St. Nicholas equally yeaked by them as infallible alike. They confesse in this book some ununsual words which are Dark and Doubtfull, which at this day is affected by many Sectarists (whilst Truth is plain and easie) amusing People with mystical expressions, which their Auditors understand not, and perchance not they themselves. So that as one saith very well of their high soring pretended spiritual language, That it is a great deal too high for this world, and a great deal too low for the world to come.

21. I find one in his Confutation on of this Petition inveighing against our Bishops: That they were friends unto Familisme, and favoured the Promoters thereof, adding moreover, That few of the Prelaticall way refused them. Now though the best friends of Bishops, yea, and the Bishops themselves will confesse they had too many faults; Yet I am confident this is a false and uncharitable aspersion upon them: No better is that when he saith, That divers of the Court of Queen Elizabeth, and some Nobles, were Familists; wherein I am sure Plenty of Instances hath put him to such a Penury that he cannot insist upon any one. But I am inclined the rather to Pardon his Errour herein, because the Authour reporting this, is a Forreigner then living in Scotland; And should I treat of the Character of the Court of King JAMES at Edinburgh at the same time, possibly my Pen at so great a distance might commit farre worse mistakes.

22. Some will say, where are these Familists now adaies? are they utterly extinct, or are they lost in the heap of other Sects, or are they concealed under a new name? The last is most probable. This Family (which shut their Dores before) keeps open house now: Yea, Family is too narrow a name for them: they are grown so numerous. Formerly by their own Confession in this Petition they had three Qualities, Few, Poor, and Unlearned; for the last Bills vera, their Lack of Learning they still retain, being otherwise many, and some rich, but all under the name of RANTERS, and thus I fairly leave them, on condition they will fairly leave me, that I may hear no more of them for delivering Truth and my own Conscience in what I have written concerning their Opinions.

23. I find no Protestant tears drop on the grave of any eminent Divine this year, but we light on two Romanists dying beyond Sea, much lamented: one, Richard Hall, bred in Christs College in Cambridge, whence he ran over to Rome, whence he returned into the Low Countries, and died Canon, and Official of the Cathedral of S. Omer: The other, Humphrey Eli, an Herefordshire man by birth, Fellow of St. Johns in Oxford, whence going beyond sea, at Rome he commenced Doctor of Law, and afterwards died Professor thereof in the University of Pontas Masouan. He is charactered to be, furis peritus doctus, pauper, & pacificus; A Lawyer learned, poor, and peaceable. And thus much my charity can easily believe of him: but the Distich (the Epitaph I take it on his Tomb) is damnable hyperbolicall;

{ Albion hereses vclatur nocte, viator?
{ Desine mirari, sol suus hic latitat. }

E e e e

Wonder

The Familists will in no wise be accompanied Puritans.

Phrases in their Petition centred. b. 2. m. Kuther said in his Survey, pag. 353.

Mr. Kutherford causethly alleged the Bishops and Courtiers of Queen Elizabeth in his Notes on his Petition of Survey, pag. 349.

Familists turned into modern Ranters.

The death of Hall, and Eli.

* in the Duchy of Lorraine.

h. Pifew de illust. bu Anglia scripturibus, pag. 804.

*Wonder not, England's dark with errors night,
For loe here buried lies her Sun so bright.*

Or else the Poet lies who made the Verses. But his ashes shall not be disturbed by me.

The plotters in the powder Treason.

24. The *Romish Catholics*, now utterly despairing, either by flattery to woove, or force to wrest, any free and publick exercise of their Religion, some of them entered into a damnable, and devilish conspiracie, to blow up the Parliament-House with gun-powder. In this plot were engaged,

1. Robert Catesbie.
2. Thomas Percie.
3. Sir Everard Digbie.
4. Francis Trelham.
5. Robert Winter.

6. Thomas Winter.
7. John Wright.
8. Christopher Wright.
9. Ambrose Rookwood.
10. Robert Keys.

11. John Grant.
12. Thomas Bates, Catesbie's man.
13. Guido Faux.

Twelve, besides their *Foreman*, but, how *honest and true*, let their ensuing action declare. Surely all of resolute spirits, most of ancient families, some of plentiful fortunes, and *Percie*, though weak in purse himself, pretended to command the wealthiest coffers of another.

Garnet his declining a case of conscience.

25. But, a treason without a *Jesuit*, or one of *Jesuited principles* therein, is like a drie wall, without either lime, or mortar: *Gerard* must be the cement, with the Sacrament of Secrecie, to joyn them together: *Garnet* and *Tismond* (whelps of the same litter) commended, and encouraged the designe. But here an important scruple was injected, How to part their friends, from their foes in the Parliament, they having many in the House, of alliance, yea, of the same (in conscience a nearer kintred) Religion with themselves. *To slay the righteous with the wicked*, be it farre from God, and all good men. And yet, as such an unpartial destruction, was uncharitable: so an exact Separation seemed as impossible. Here *Garnet*, instead of untying, cut this knot asunder, with this his sharp decision; That in such a case as this, *it was lawfull to kill friends, and foe together*. Indeed, the good husbandman in the Gospel, permitted the *saves* to grow for the *corne's* sake; whereas here, by the contrary counsell of the *Jesuit*, the *corn* (so they reputed it) was to be rooted up for the *saves* sake.

4 Gen. 18. 25.

8 Mar. 13. 29.

Two other difficulties removed.

26. This scruple in conscience, thus satisfied by *Garnet*, two other difficulties in point of performance, presented themselves. For, *CHARLES*, Duke of *York*, probably (by reason of His minority) would not be present, and the Lady *ELIZABETH* would certainly be absent from the Parliament-House. How then should these two (the next Heires to the Crown) be compassed within their power? But for the first, *Percie* profered his service, promising to possesse himself, by a fraudulent force, of the person of the Duke. *Catesbie* undertook the other difficulty, under a pretended Hunting-march (advantaged thereunto by the vicinie of *Asbie*, to the Lord *Harrington's*, where the Princeesse had Her education) to train Her into their command. All rubs thus removed, their way was made as smooth as glasse, and as slippery too, as by the sequele may appear.

Theodium must be cast on the Puritan.

27. But first be it remembered, that, though these plotters intended at last with honour to own the action, when successe had made all things secure; yet they purposed, when the blow was first given, and whilst the act was certain, but the successe thereof doubtfull, to father the fact on the *Puritans*. They thought, their backs were broad enough, to bear both the sin, and shame; and, that this *saddle*, for the present, would finely fit their backs, whose discontent (as these plotters would pretend) unable otherwise to achieve their desired alteration in Church-Government, had, by this damnable treason, effected the same. By transferring the fact on the then most innocent *Puritans*; they hoped, not onely to decline the odium of so hellish a designe, but also (by the strangeness of the act, and unsuspiciousness of the actors) to amuze all men, and beget an universal distrust, that every man would grow jealous of himself. And, whilst such

amazement

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amazement tied, in a manner, all mens hands behinde them, these plotters promised themselves the working out their own ends, part by their home-strength, and the rest by calling in the assistance of forraign Princes.

28. They fall a working in the Vault. Dark the place, in the depth of the earth; dark the time, in the dead of the night; dark the designe, all the actors therein concealed by oath from others, and thereby combined amongst them selves. Oh! how easie is any work, when *merit* is conceived the wages thereof? In piercing thorough the wall nine foot thick, they erroneously conceived, that they thereby hewed forth their own way to heaven. But they digged more with their *silver* in an hour, than with their *iron* in many daies; namely, when discovering a Cellar hard by, they hired the same, and these Pioneers saved much of their pains by the advantage thereof. And now all things were carried so secretly, no possibility of any detection, seeing the actors themselves had solemnly sworn that they would not, and all others might as safely swear, they could not make any discovery thereof.

Will-worship a painful labour.

c Speed's Chro: in King James.

God gives: them warning to desist, but they will take none.

29. But, so it fell out, that the sitting of the Parliament was put off from time to time, namely, from the seventh of *February* (whereon it was first appointed to meet) it was adjourned till the fifth of *October*, and afterward from the fifth of *October*, put off till the fifth of *November*, and accordingly their working in the vault (which attended the motion of the Parliament) had severall distinct intermissions, and resumptions thereof. As if Divine Providence had given warning to these Traytors (by the slow proceeding, and oft adjourning of the Parliament) mean time seriously to consider, what they went about; and seasonably to desist from so damnable a designe, as suspicious, at last it would be ruined, which so long had been retarded. But, no taking off their wheels will stay those chariots from drowning, which God hath decreed shall be swallowed in the Red sea.

d Exod. 14. 25.

30. Behold! here is fire, and wood, but where is the Lamb for the burnt offering? Alas! a whole flock of lambs were not farre off, all appointed to the slaughter. The King, Prince Henry, Peers, Bishops, Judges, Knights, and Burgesses, all designed to destruction. Let me smite him (said *Abihai* of *Saul*) & even at once, and I will not smite him the second time. So here, a blow, so found, so secret, and sudden, was intended it would not need iteration: once, and ever, the first act would finish all in an instant. But, thanks be to God, nothing was blown up but the Treason, or brought to execution but the Traytors.

The latitude of their designe.

e 1 Sam. 26. 8.

31. Indeed, some few daies before the fatal stroke should bee given, Master *Keyes*, being at *Tichmarsh* in *Northampton-shire*, at the house of Master *Gilbert Pickering*, his Brother-in-law (but of a different Religion, as a true Protestant) suddenly whipped out his sword, and in merriment made many offers therewith, at the heads, necks, and sides of many Gentlemen and Gentlewomen then in his company. This then was taken as a meer frolick, and for the present passed accordingly; but afterwards (when the Treason was discovered) such as remembered his gestures, thought thereby he did ad, what he intended to do (if the plot had took effect) hack, and hew; kill, and slay all eminent persons, of a different Religion from them selves.

The apish behaviour of Keyes.

32. Curse not the King, no not in thy thoughts — for a bird of the aire shall carry the voice. As here such a discovery was made: with a Pen (scratched from the feather of a fowl) a Letter was written to the Lord *Monteagle*, in manner following:

The mystical Letter.

f Eccle. 10. 20.

My Lord,
Of the love I bear to some of your friends, I have a care of your preservation: Therefore, I would advise you, as you tender your life, to devise some excuse to shift off your attendance at this Parliament: For, God and man have concurred to punish the wickedness of this Time. And think not slightly of this advertisement, but retire your self into your Country, where you may expect the events in safety. For, though there be no appearance of any stirre, yet I say, they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsell is not to be

Eccc 2

con-

condemned, because it may doe you good, and can doe you no harm; for the danger is past so soon as you have burnt the Letter: And I hope God will give you the grace to make good use of it: To whose holy protection I commend you.

A strange Letter, from a strange hand, by a strange Messenger: without date to it, name at it, and (I had almost said) sense in it. A Letter, which, even when it was opened, was still sealed, such the affected obscurity therein.

33. The Lord Montague, as loyalty advised him, communicates the Letter to the Earl of Salisbury, he to the KING. His Majesty, on the second perusal, expounded the mysticall *Blow* meant therein must be by Gun-powder, and gives order for searching the Rooms under the Parliament House, under pretence to look for lost Hangings, which were conveyed away. The first search about evening, discovered nothing but Percy's Cellar, full of Wood, and Johnson his man (under that name was Faux disguised) attending therein. However the name of Percy, and sight of Faux so quickened the jealousy of the Lord Montague, that this first slight Search led to a second scrutiny, more strictly, and secretly performed.

34. This was made at midnight by Sir Thomas Knevet, Gentleman of His Majesties Privie Chamber, and others, into the Vault under the Parliament House. There the *mysterie of iniquity* was quickly discovered; a Pile of Fewell, faced over with Billets, lined under with thirty fix Barrells of Powder, besides Iron barres, to make the force of the fire more effectuell. Guido Faux was apprehended in the outward Room, with a Dark Lantern in his hand (the lively embleme of their designe, whose dark side was turned to man, whiles the light part was exposed to God) and three Matches, ready to give fire to the Train. This Caitiffe professed himself onely grieved, that he was not in the inner room, to blow himself, and them, all up together: affirming moreover, that, *not God, but the Devil made the discovery of the Plot.*

35. Mean time, Catesbie, Percy, Rookwood, both the Wrights, and Thomas Winter, were hovering about London, to attend the issue of the matter. Having fate so long abroad, and hatching nothing, they began to suspect, all their eggs had proved addle. Yet betwixt hope, and fear, they and their Servants post down into the Countrey, thorough Warwick, and Worcester, into Stafford shire. Of Traytors they turn Felons, breaking up Stables, and stealing Horses as they went. But many of their own men (by a farre more lawfull felonie) stole away from their Masters, leaving them to shift for themselves. The neighbouring Counties, and their own consciences, rise up against these riotous Roisters, as yet unknown for Traytors. At last Sir Richard Wallh, High Sheriffe of Worcester-shire, overtook them at Holbeck in Stafford shire at the house of Mr. Stephen Littleton; where, upon their resistance, the two Wrights were killed; Rookwood, and Thomas Winter shrewdly wounded.

36. As for Percy, and Catesbie, they fought desperately for their lives (as knowing, no quarter, but quartering, would be given unto them) and, as if they scorned to turn their backs to any but themselves, setting back to back, they fought against all that assaulted them. Many swords were drawn upon them, but gun-powder must doe the deed, which discharged that bullet, which dispatched them both. Never were two bad mens deaths more generally lamented of all good men; onely on this account, that they lived no longer, to be forced to a farther discovery of their secret Associates.

37. It must not be forgotten, how some hours before their apprehension, as these Plotters were drying dank gun-powder in an Inne, a Miller casually coming in (haply not heeding the *black meal* on the hearth) by careless casting on of a billet, fired the gun-powder: Up flies the Chimney, with part of the house: all therein are frighted, most hurt, but especially Catesbie and Rookwood had their faces foundly scorched; so bearing in their bodies, not *scars* but the marks of our Lord Jesus Christ, but the print of their own impieties. Well might they grieve, how good that their *cup of cruelty* was, whose dregs they meant others should drink,

The first search proves inefficall.

The second search discovers all.

The Traytors flye, and are taken.

Catesbie, and Pierce, fight desperately for their lives.

The Lord is just.

Gal. 6. 17.

drink, by this little *isp*, which they themselves had unwillingly tasted thereof.

38. The rest were all at London solemnly arraigned, convicted, condemned. So foule the fact, so fair the proof, they could say nothing for themselves. Master Tresham dying in the prison, prevented a more ignominious end.

1. Sir Everard Digbie, Robert Winter, Grant, and Bates, were hanged, drawn, and quartered, at the West end of S. Paul's. Three of them, but especially Sir Everard Digbie, died very penitently, and devoutly; onely Grant expressed most obstinacy at his end.

2. Thomas Winter, Ambrose Rookwood, Keies, and Faux were executed, as the former, in the Parliament-yard in Westminster, Keies followed Grant in his obstinacie; and ^b Faux shewed more penitencie than all the rest.

3. Garnet, Provinciall of the English Jesuits, was arraigned some weeks after, by ⁱ four severall names, and executed on the Saturday, which, he said, was called *Institutio crucis*; of whom largely in the next year.

They all craved testimony, that they died *Roman Catholics*; my pen shall grant them this their last, and to equal petition, and bears witness to all whom it may concern, *That they lived, and died in the Romish Religion.* And although the hainoussesse of their offence, might, with some colour of justice, have angered severity into cruelty against them; yet so favourably were they proceeded with, that most of their Sons, or Heirs (except since disinherited by their own prodigality) at this day enjoy their Paternall possessions.

39. Heaven having thus defeated Hell of its desired successe, Earth since hath endeavoured to defraud Heaven of its deserved praise. A posthumous report is brought forth into the world (nursed, as it is fir, by the mothers thereof) that King JAMES was privie to this Plot all along; and, that His observing ran parallel with the Traytors, acting therein, so that He could discover it, when He pleased, but was not pleased to discover it, untill the Eve of the fifth of November, A fancie inconsistent with that ordinary piety, which all charitable men must allow King JAMES as a Christian, and with that extraordinary policie, which His adversaries admire in Him as a Statesman. Was it probable, that He would tempt God so profanely, as solemnly to thank him, for revealing that to Him, which he knew before? Would King JAMES his wisdom, not to say, His warinesse, not to say, His fearfulness, dally so long with destruction, as to put it off to the last hour, when, *une assu, tatin, ien, nistw*, all might have been confounded? Was it not hard for Him to equivocate before such a Master of equivocation, as Garnet the Jesuit was? who, certainly, if he had smelt any juggling of King JAMES therein, would, no doubt, have proclaimed it to all the world at his execution. I deny not, but, that the King, both by intelligence from forain parts, and secret information from those secular Priests, that Bishop Bancroft secretly kept in his house, was advertised in generall of some great Plot which the Jesuited Papists were hatching against the ensuing Parliament: but, for the particulars, that ridd'ling Letter brought Him the first notice thereof, whatsoever is fancied to the contrary. But, if wilde conjectures in such cases from obscure Authors, shall be permitted to justle for credit against received Records, all former unquestionable history, will be quickly reduced to an universal uncertainty. But there is a generation of people, who, to inhance the reputation of their knowledge, seem not only, like mothes, to have lurked under the *carpets of the Counsel Table*; but, even like fleas, to have leaped into the pillows of Princes bed-chambers, thence deriving their private knowledge of all things, which were, or were not ever done, or thought of. In defiance of whom I adde, *Give unto Caesar the things that are Caesars, and unto God the things that are Gods.* Let King JAMES by reading the Letter, have the credit of discovering this Plot to the world, and GOD the glory for discovering it unto King JAMES.

The rest are legally executed.

Stow's Chron. pag. 882.

Stow, p. 883.

The presumption of a posthumous report justly censured.

The memory of this treason perpetuated by Act of Parl.

38

The memory
of this treason,
is perverted by
Act of Parl:
to Gambler Brit.
in Middlesex.

40. A learned & Author, making mention of this Treason, breaketh forth into the following rapture:

*Excidat illa dies aëvo, ne postera credant
Secula; nos certè taceamus, & obruta multâ
Noctē tegi propria patiamur crimina gentis.*

*Oh let that day be quite dash'd out of time,
And not believ'd by the next generation;
In night of silence we'll conceal the crime,
Thereby to save the credit of our nation.*

A wish, which, in my opinion, hath more of Poetrie, than of pietie therein, and from which, I must be forced to dissent. For, I conceive not the credit of our Country-men concerned in this Plot; nor beholding this as a national act, whose actors were but a *partie of a partie*, a desperate handfull of discontented persons of the Papistical faction. May the day indeed be ever forgotten, as to the point of *imitation*, but be ever remembered to the *detestation* thereof. May it be solemnly transmitted to all posterity, that they may know, how bad man can be to destroy, and how good God hath been to deliver. That especially we English-men may take notice, how wofull we might have been, how happy we are, and how thankfull we ought to be. In order whereunto the Parliament (first moved therein by Sir Edward Mountague, afterward Baron of Boughton) enacted an annual, and constant memoriall of that day to be observed.

41. Certainly, if this Plor had took effect, the Papists would have celebrated this day with all solemnity, and it should have taken the upper hand of all other Festivals. The more therefore the shame, and pity, that amongst Protestants, the keeping of this day (not as yet full fifty years old) begins already to wax weak, and decay. So that the *red letters*, wherein it is written, seem daily to grow dimmer, and paler in our English *Kalendar*. God forbid, that our thankfulness for this great deliverance, formerly so solemnly observed, should hereafter be like the *quails*, which the *Apprentices in London* make on this day; and which give a great *swish*, and *crack* at the first, but soon after grow up in a *stink*. The *children of Yorke* ended his religious life, defended

42. Matthew Hutton Archbishop of Yorke ended his religious life, defended from an ancient Family of Hutton Hall (as I take it, in Lancashire) Fellow of Trinity Colledge in Cambridge (to the enlarging whereof he gave an hundred marks) afterwards Master of Pembroke Hall, and Margaret Professour, then Bishop of Durham, and Archbishop of Yorke. One of the last times that ever he preached in his Cathedrall was on this occasion: The Catholicks in Torkeshire were commanded by the Queens Authority to be present at three Sermons, and at the two first behaved themselves to obsequiously, that some of them were forced to be gagged, before they would be quiet. The Archbishop preached the last Sermon most gravely and solidly, taking for his Text, Joh. 8. 47. He that is of God heareth gladly, before they would be quiet.

43. Here I must clear the memory of this worthy Prelate, from a mistake committed, surely not wilfully, but through false intelligence, by a pen, otherwise more ingenuous, and professing respect to him, and some familiarity with him.

Sir John Harrington in his *Additional to Bishop Godwin*, page 192.

“ This Archbishopp his eldest Sonne is a Knight, lately Sheriffe of *Yorkeshire*, and of good reputation. One other Son he had, *Luke Huxton* by name, fo valiant, that he feared not men, nor laws; and for a robbery done on *Saint Luke's* day; for names sake, he died as sad a death (though I hope with a better minde) as the Thief of whom *Saint Luke* writes. The Archbishopp herein shewed that constancy and severity worthy of his place, for he would not endeavour to save him, as the world thought he easily might. The

The

The

Just complain
that the day is
no better ob-
served.

The death of Archbishop Hutton

A foul mistake rectified.

Ann.
Reg.
126 4

Ann.
Dom.
1506

The Truth.

This worthy Prelate had but three Sonnes,

1. *Marke*, who died young.
2. *Sir Timothy Hutton*, Knighted *Anno* 1605. and Sheriffe of *Yorkeſhire*.
3. *Sir Thomas Hutton*, Knight, who lived and died alſo reſpected in his own Country.

As for this *Luke Hutton*, he was not his, but Son to Doctor *Hutton*, Prebendarie of *Durham*.

This Archbishop was a learned man, excepted even by a *Jesuit*, (who wrote in disgrace of the *English*, as neglecting the reading of *Fathers*) and another *Matthew* more, *qui unus in paucis versare Patres dicitur*. He founded an Hospitall in the *North*, and endowed it with the yearly revenue of thirty five pounds.

44. Two other Bishops this year also ended their lives: In *March*, *John Tauson* Doctor in Divinity, once Master of *Pembroke Hall in Cambridge*, Bishop of *Rochester*, in which See he sat above twenty seven years. And *Anthony Watson*, Fellow of *Christ College in Cambridge*, first Dean of *Bristol*, and afterwards Bishop of *Chichester*, whom *Queen Elizabeth* made Her Almoner, namely after Bishop *Fletcher*, at whose indiscreet second marriage the *Queen* took distaste, Bishop *Watson* died in *September*, and always led a single life.

45. *Father Henry Garnet* was now most solemnly, and ceremoniously brought to the scaffold : who, because he is cried up by the Papists for too pious a piece of piety, we will be the larger in the delivery of his true character. For, although we will not cast dirt on the foulest face, it is fit we should wash off the paint of counterfeit holiness from the hypocritical pretenders thereunto. Bred he was in *Windsor School*, where, with some other Scholars, he conspired to cut off his School-Masters, *Bilfen's* ^{was} right hand (early his enmity against Authority re-trenching his riot) but that his designe was discovered. Being Prepositour of the School (whose favour, or favour was considerable to those under his inspection) he sodomitically abused five^s, or six, of the handsomest youths therein. Hereupon his School-Master advised him, yea, he advised himself, rather silently to slink away, than to stand Candidate for a repulse in his preferment to *New College*. Over he fled to *Rome*, where, after some years, he so improved himself, that, from a Prepositour over boys, he was made Provincial over men, even the whole Order of English Jesuits.

46. Hence he returned into *England*, and was not onely privie to, but a principall plotter of the *Gunpowder-Treason*. Being attached, and imprisoned in the Tower, the Earl of *Sarisbury*, and Doctor *Overall*, Dean of *S. Paul's*, with other Divines, repaired unto him, charging it on his conscience, for not revealing so dangerous a conspiracy; *Garnet* pleaded for himself, that it was conceded unto him under the solemn seal of Confession; the violation whereof he accounted the highest impiety. This they disproved, because he had discoureted thereof frequently, and publicly, with *Catesbie*, *Cervard*, and *Greenwood*, circumstances inconsistent with the essentiall secrecie of Confession. *Garnet* sought to salve himself with a fine distinction (so fine that it brake to pieces in the spinning) that it was told him *in viâ ad confessionem*, in order to confession; which, though wanting some formalities thereof, did equally oblige his conscience to conceal it.

47. **Dean Overall** rejoined, that Confession was of *amifacts*, not *posifacts*; and, that it is *not confession*, but *menacing* to impart to a Priest intended villanies. He further urged, that their most conscientious Caluists allowed, yea, joyined Priests discovery in such case, when a greater good accrued by revealing, than concealing such fecrecies. *I was minded* (quoth *Garnet*) *to discover the plot, but not the persons therein.*

43. Here the Earl of *Sarisbury* interposed; and, who said he hindered you from discovering the Plot? *Even you your self* (answered *Garnet*) *for I knew full well, should I have revealed the Plot, and not the Plotters, you would have racked this poor body of mine to pieces, to make me confesse.* And now we have mentioned the rack, Know.

The death of
the Bishops of
Rocheſter and
Chicheſter.
See Biſhop
Godwin in his
Catalogue.

Garnet's education & early viciousness;

m Attested by
B^{ishop} *Bilson*
of *Winchester*
alive at *Gar-*
ner's death, and
many years
after.

n *Rich Abbot* in
his *Antilogia*,
Epistle to the
Reader.

Canvased in
the Tower by
the Protestant
Divines.

Confession only of antefacts.

Earl of Salisbury's question answered.

o Abbot in *Anglia*, cap. 1. fol. 5.

Garnet his arraignment, & condemnation.

Popish false-reasons disproved.

Know, that never any *rack* was used on *Garnet*, except a *wis-rack*, wherewith he was worried, and this cunning archer outshot in his own bow. For being in prison with Father *Oldcorne*, alias *Hall*, his Confessor, they were put into an *equivocating room*, (as I may terme it) which pretended nothing but privacy, yet had a reservation of some invisible persons within it, ear-witnesses to all the passages betwixt them, whereby many secretcies of *Garnet's* were discovered.

49. In *Guild hall* he was arraigned before the Lord Major, and the Lords of the Privie Councill, Sir *Baptist Hicks* (afterwards Viscount *Camden*) being foreman of the Jury, consisting of Knights, Elquires, and the most substantial Citizens, whose integrities and abilities were above exception. I see therefore no cause why the defender of *Garnet*, after his death accuseth those men as incompetent, or improper for their place, as if he would have had him tried *per pares* by a *Jury of Fellows* (and, would he have them all *Provincials* too?) which I believe, though summoned, would unwillingly have appeared in that place. *Garnet*, pleading little against pregnant proofs, was condemned, and some daies after publicly executed in *S. Paul's Church-yard*.

50. The Secretary of the Spanish Ambassadour (for we charitably believe his Master honest, and wiser) writing into *Spain*, and *Italy*, what here he took upon hear-say, filled forain Countreys with many falsehoods concerning *Garnet's* death, as namely,

1. That he manifested much alacrity of minde, in the cheerfulnesse of his looks at his death.
2. His zealous, and fervent prayers much moved the people.
3. The people hindered the hangman from cutting the rope, and quartering him while alive.
4. The people so clawed the Executioner, that he hardly escaped with life.
5. When he held up *Garnet's* head to the people, there was a Panick silence, none saying, *God save the King*.

Whereas

1. He betrayed much servile fear, and consternation of spirit, much beneath the erected resolution of a Martyr.
2. His prayers were faint, cold, and perplexed, oft interrupted with his listening to, and answering of others.
3. That favour by special order from His Majestie, was mercifully indulged unto him.
4. No violence was done unto him, able many years after to give a cast of his office, if need required.
5. Acclamations in that kinde were as loud, and generall, as heretofore on the same occasion.

Thus suffered Father *Garnet*, after whose death some subtle persons have impudently broached, and other silly people senselessly believed a certain miracle of his working, which we here relate as we finde it reported:

51. *John Wilkinson*, a thorough-paced Catholic, living at *S. Omers*, posted over into *England*, as having a great desire to get, and keep some of *Garnet's* reliques. Great was his diligence in coming early before others to the place of his execution (which advantaged him neer to *Garnet's* person) and greater his patience in staying till all was ended, and the rest of the people departed. When, behold a straw besprinkled with some drops of his blood (and having an ear of corn at the end thereof) leaped up on this *Wilkinson*, not taking the rise of its leap from the ground, he was sure, but whether from the scaffold, or from the basket wherein *Garnet's* head was, he was uncertain: Was not this *Wilkinson* made of *feet*, that he drew this straw so wonderfully unto him? Well, however it came to passe, joyfully he departs with this treasure, and deposits the same with the

Wife

Ann. Reg. Jac. 1607.

Wife of *Hugh Griffith*, a Tailor (a Zealor of his own Religion) who provided a Chrystall Case for the more chaire keeping thereof.

52. Some weeks after, upon serious inspection of this straw, the face of a man (and we must believe it was *Garnet's*) was perceived therein, appearing on the outside of a leaf (which covered a grain within it) and where the convexity thereof represented the prominence of the face, with good advantage. *Wilkinson*, *Hugh Griffith*, and his wife, *Thomas Laithwaite*, and others beheld the same, though there be some difference in their depositions, whose eyes had the first happinesse to discover this portraiture. Soon after, all *England* was belittered with the news of this *straw*, and Catholicks cried it up for no lesse than a miracle.

53. There are two infallible touch-stones of a true miracle, which alwaies is done *subito*, presently, and *reliquis*, perfectly. Neither of these on examination appeared here. For, when this *straw* salient leaped first up into *Wilkinson's* lap, it is to be presumed, that he (having it so long in his possession) critically surveyed the same, the volume whereof might quickly be perused: and yet then no such effigiation was therein discovered, which some nineteen weeks after became visible, about the nineteenth of September following. Surely had this pregnant *straw* gone out its full time of forty weeks, it would have been delivered of a perfect picture indeed, whereas now miscarrying before that time, wonder not if all things were not so complete therein.

54. For the face therein was not so exact, as which might justly intitle heaven to the workmanship thereof. Say not it was done in too small a scantling to be accurate, for *Deus est maximus in minimis*, Gods exquisitenesse appears the most in smalls. Whereas when Witnesses were examined about this mock-miracle before the Archbishop of *Canterbury*, *Francis Bowen* deposed, that he believed that a good Artisan might have drawn one more curiously, and *Hugh Griffith* himself attested, that it was no more like *Garnet*, than to any other man who had a beard; and that it was so small, none could affirm it to resemble him; adding moreover, that there was no *glory*, or *streaming rays* about it, which some did impudently report.

55. However, this *inspired straw* was afterward copied out, and at *Rome* printed in pomp; with many superstitious *caparments* about it (as a coroner, a crosse, and nails) more than ever were in the originall. Yea, this miracle (how silly, and simple soever) gave the ground-work to *Garnet's* beatification by the Pope some moneths after. Indeed *Garnet* complained before his death, That he could not expect that the Church should own him for a Martyr, and signified the same in his Letter to his dear Mistresse *Anne* (but for her surname call her *Garnet*, or *Pam*, as you please) because nothing of religion, and onely practices against the State were laid to his charge. It seemed good therefore to his Holinesse, not to canonize *Garnet* for a solemn Saint, much lesse for a Martyr, but onely to beatificate him, which (if I mistake not in their heavenly heraldrie) is by Papists accounted the least, and lowest degree of celestiall dignity, and yet a step above the *Commonalitie*, or ordinary sort of such good men as are saved. This he did to qualifie the infamie of *Garnet's* death, and that the perfume of this new title might out-scent the stench of his treason. But we leave this *Garnet* (loth longer to disturb his blessednesse) in his own place, and proceed to such Church-matters as were transacted in this present Parliament.

56. Evil manners prove often (though against their will) the parents of good laws, as here it came to passe. The Parliament begun, and holden at *Westminster* the fifth of November, and there continued till the 27 of May following, enacted many things for the discovering, and repressing of Popish Recusants, extant at large in the printed *Statutes*. Whereof none was more effectually, than that *Oath of Obedience*, which every Catholic was commanded to take, the form whereof is here inserted: Therather, because this *Oath* may be termed like two of *Isaac's* wells, *Esek*, and *Sitnah*; *Contention*, and *Hatred*, the subject of a rough contention

F f f f

Garnet's picture appears in a straw.

Not presently done.

Not perfectly done.

q Exod. 8. 18.

Garnet's beatification occasioned by this mock-miracle.

As against Papists in Parliament, but principally the Oath of Obedience.

Gen. 26. 26.

verfic

The solemn tale of *Garnet's* Straw-miracle.

p Abbot, lib. iii prius, cap. 14. fol. 198. out of whom for the main, all this story is taken, with the confirmation thereof.

Ann.
Reg.
1607.Ann.
Reg.
1607.

SECTION III.

THOMÆ DACRES

DE

CHESTHUNT, Armig:

AUdisti sæpius de Rotundâ tabulâ, quam VVintonia
jactitat: Hanc Regem Arthurum instituisse ferunt; ne
inter Milites ejus discumbentes aliquid discordiæ ob
oriveretur.

Nôsti quales olim Libri fuerunt cum in gyrum rotarentur.
Hinc adhuc inter Latinos volumen à volvendo obtinet.
Nihil igitur interest quo ordine Patroni mei collocentur, cum
in circulari formâ inter primum & imum nihil sit discri-
minis.

Sed quorsum hæc! Cum Genus tuum, licet splendidum,
(tanta est Comitatus, quæ te illustrem reddidit) non fastuose con-
sulas: Tibi omnia prospera. Vale.



EE May remember, that one of the best things produced
by Hampton-Court-Conference, was a resolution in His Ma-
jesty for a new Translation of the Bible. Which religious
designe was now effectually prosecuted, and the Transla-
tors, being seven and fourty in number, digested into six
companies, and severall Books assigned them, in order as
followeth; according unto the severall places wherein

they were to meet, conferre, and consult together; so that nothing should passe
without a generall consent.

Westmin-

Ann.
Reg.
1607.Ann.
Reg.
1607.

Westminster 10.

The Pentateuch; the
Story from Joshua,
to the first Book of
the Chronicles, ex-
clusively.

Doctor Andrews, Fellow, and Master of Pembroke-Hall
in Cambr: then Dean of Westminster, after Bishop of
Winchester.
Dr. Overall, Fellow of Trin: Coll: Master of Kath: Hall
in Cambr: then Dean of S. Pauls, after Bishop of
Norwich.
Dr. Saravia.
Dr. Clarke, Fellow of Christ-Coll: in Cambr: Preacher in
Canterbury.
Dr. Laifield, Fellow of Trin: in Cambr: Parson of St. Cle-
ment Danes. Being skill'd in Architecture, his judg-
ment was much rely'd on for the fabrick of the Ta-
bernacle and Temple.
Dr. Leigh, Archdeacon of Middlesex, Parson of Allhal-
lows-Barking.
Master Burgley.
Mr. King.
Mr. Thompson.
Mr. Beadell of Cambridge, and (I think) of Saint Johns,
Vicar of Tottenham nigh London.

Cambridge 8.

From the first of the
Chronicles with the
rest of the Story,
& the Hagiographa,
viz: Job, Psalms,
Proverbs, Canticles,
Ecclesiastes.

Master Lively.
Mr. Richardson, Fell: of Emman: after D.D. Master first
of Peter-House, then of Trin: Coll:
Mr. Chaderton, after D.D. Fell: first of Christ-Coll: the
Master of Emmanuel.
Mr. Dillingham, Fell. of Christ-Coll: beneficed at
in Bedfordshire, where he died a single, and a weal-
thie-man.
Mr. Andrews, after D. D. brother to the Bishop of Win-
chester, and Master of Jesus-Coll:
Mr. Harrison, the Reverend Vice-Master of Trinity-Coll:
Mr. Spalding, * Fell: of St. Johns in Cambr: and Hebrew-
Professor therein.
Mr. Bing, Fell: of Peter-House in Cambr: and Hebrew-
Professour therein.

* See our Ca-
talogue of the
Hebrew Pro-
fessors in Cam-
bridge to mar-
shall their suc-
cession.

Oxford 7.

The four greater Pro-
phets, with the La-
mentations, and the
twelve lesser Pro-
phets.

Doctor Harding, President of Magdalene-Colledge.
Dr. Reynolds, President of Corpus-Christi-Colledge.
Dr. Holland, Rectour of Exeter-Colledge, and Kings-
Professour.
Dr. Kilby, Rectour of Lincoln-Colledge, and Regius Pro-
fessour.
Master Smith, after D. D. and Bishop of Gloucester. He
made the learned and religious Preface to the Tran-
slation.
Mr. Brett, of a worshipfull family, beneficed at Quain-
ton in Buckinghamshire.
Mr. Fairclowe.

FFFF 3

Cambr.

The names,
places, and se-
verall employ-
ments of the
Translators of
the Bible.

Cambridge 7.

The Prayer of *Magnificat*, and the rest of the *Apocrypha*.

Doctor *Dunport*, Prebend of *Elie*, and Master of *Iesus Colledge*.
 Dr. *Brainthwait*, first Fellow of *Emmanuel*, then Master of *Gonvel* and *Caius*-Coll:
 Dr. *Radclyffe*, one of the seniour Fellows of *Trin. Coll.*: Master *Ward*, *Emman.*: after D.D. Master of *Sidney*-Coll: and *Margaret* Professour.
 Mr. *Downes*, Fellow of *St. Johns*-Coll: and Greek-Professour.
 Mr. *Boyle*, Fellow of *St. Johns*-Coll: Prebend of *Elie*, Parson of *Boxworth* in *Cambridge* shire.
 Mr. *Ward*, Regal, after D. D. Prebend of *Chichester*, Rectour of *Bishop*-*Waltham* in *Hampshire*.

Oxford 8.

The four Gospels, Acts of the Apostles, Apocalyps.

Doctor *Ravis*, Dean of *Christ*-Church, afterwards Bishop of *London*.
 Dr. *Abbot*, Master of *University*-Coll: afterward Archbishop of *Canterbury*.
 Dr. *Eedes*.
 Mr. *Thompson*.
 Mr. *Savill*.
 Dr. *Peryn*.
 Dr. *Ravens*.
 Mr. *Harmer*.

Westminster 7.

The Epistles of S. Paul, The Canonick Epistles.

Doctor *Barlowe*, of *Trinity*-Hall in *Cambridge*, Dean of *Chester*, after Bishop of *Lincolne*.
 Dr. *Hutchinson*.
 Dr. *Spencer*.
 Mr. *Fenton*.
 Mr. *Rabber*.
 Mr. *Sanderson*.
 Mr. *Dakins*.

Now, for the better ordering of their proceedings, His Majestie recommended the following Rules by them to be most carefully observed :

1. The ordinary Bible read in the Church, commonly called the *Bishops Bible*, to be followed, and as little altered as the Originall will permit.
2. The names of the Prophets, and the Holy Writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.
3. The old Ecclesiasticall words to be kept, viz: as the word [Church] not to be translated Congregation, &c.
4. When any word hath divers significations, that to be kept which hath been most commonly used, by the most eminent Fathers, being agreeable to the propriety of the place, and the analogie of faith.
5. The division of the Chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginall notes at all to be affixed, but onely for the explanation of the Hebrew, or Greek words, which cannot without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

8. Every

The Kings instructions to the Translators.

Ann. Reg. 1607.

Ann. Dom. 1607.

8. Every particular man of each company to take the same Chapter, or Chapters; and, having translated, or amended them severally by himself where he thinks good, all to meet together, conferre what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously, and judiciously; for, His Majestie is very carefull in this point.
10. If any company, upon the review of the Book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithall send their reasons: to which if they consent not, the difference to be compounded at the General Meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of speciall obscurity is doubted of, Letters to be directed by Authority, to send to any learned in the Land for his judgment in such a place.
12. Letters to be sent from every Bishop, to the rest of his Clergie, admonishing them of this Translation in hand; and to move, and charge as many as, being skilfull in the Tongues, have taken pains in that kinde, to send his particular observations to the Company, either at *Westminster*, *Cambridge*, or *Oxford*.
13. The directions in each Company, to be the Deans of *Westminster*, and *Chester*, for that place; and the Kings Professours in the Hebrew, and Greek; in each Universitie.

14. These Translations to be used, when they agree better with the Text, than the Bishops Bible, viz: *Tindals*, *Matthews*, *Coverdals*, *Whitchurch*, *Geneva*.

Besides the said directions before-mentioned, three or four of the most antient, and grave Divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellour, upon conference with the rest of the Heads, to be Overseers of the Translations, as well Hebrew, as Greek, for the better observation of the fourth Rule above-specified.

2. The untimely death of Mr. *Edward Lively*, much weight of the work lying on his skill in the Oriental Tongues, happening about this time (happy that servant whom his Master, when he cometh, findeth so doing) not a little retarded their proceedings. However the rest vigorously, though slowly, proceeded in this hard, heave, and holy task, nothing offended with the censures of impatient people, condemning their delays, though indeed but due deliberation, for Liveliness. Our pen for the present taketh its leave of them, not doubting but within two years to give a good account of them, or rather that they will give a good account of themselves.

In the translating of the Bible, one of the eminent persons employed therein, was translated into a better life, viz:

3. Doctor *John Reynolds*, Kings Professour in *Oxford*, born in *Devon* shire, with Bishop *Jewell*, and Mr. *Hooker*, and all three bred in *Corpus*-*Christi* Colledge in *Oxford*. No one County in *England* bare three such men (contemporarie at large) in what Colledge soever they were bred, no Colledge in *England* bred such three men, in what County soever they were born.
4. This *John Reynolds* at the first was a zealous Papist, whilst *William* his Brother was as earnest a Protestant, and afterwards Providence so ordered it, that by their mutual disputation *John Reynolds* turned an eminent Protestant, and *William* an inveterate Papist, in which persuasion he died.

This

Mr. Lively his death.

The death of Dr. Reynolds.

* Hewes Bachelor of Arts before Bishop Jewells death. A strange counter.

This gave the occasion to an excellent Copie of Verses, concluding with this
Disch,

*Quod genus hoc pugna est? ubi victus gaudet uterq;
Et simul alteruter se superasse delect.*

*What war is this? when conquered both are glad,
And either to have conquered other sad.*

Chap. 12. ver. 4.

His admirable
parts and piety.

Daniel faith, *Many shall run to and fro, and knowledge shall be increased.* But here indeed was a strange transgression, and remarkable the effects thereof.

5. His memory was little lesse than miraculous (he himself being the truest Table to the multitude of voluminous Books he had read over, whereby he could readily turn to all material passages in every leaf, page, volume, paragraph, not to descend lower, to lines and letters. As his Memory was a faithfull Index, so his Reason was a solid Index of what he read; his Humility set a lustre on all (admirable that the whole should be so low, whose several parts were so high) communicative of which he knew to any that desired information herein, like a tree laden with fruit, bowing down its branches to all that desired to ease it of the burden thereof, deserving this Epitaph:

Incertum est utrum Doctior an Melior.

Most conform-
able in his pra-
ctice to the
Church of
England.

Dr. Craken-
thorpe in his De-
ference of the
English against
Spain.

Mr. Mollé his
birth and
breeding.

6. His disaffection to the discipline established in England was not so great, as some Bishops did suspect, or as more Non-conformists did believe. No doubt he desired the abolishing of some Ceremonies for the ease of the conscience of others, to which in his own practice he did willingly submit, constantly wearing Hood and Surplice, and kneeling at the Sacrament. On his death-bed he earnestly desired absolution, according to the form of the Church of England, and received it from Doctor Holland, whose hand he affectionately kissed, in expression of the joy he received thereby: Doctor Featly made his funerall Oration in the Colledge, Sir Isaac Wake in the University.

7. About this time Mr. John Mollé, Governour to the Lord Rosé in his travails, began his unhappy journey beyond the Seas. This Mr. Mollé was born in, or near South-Molton in Devon. His youth was most spent in France, where both by sea and land he gained much dangerous experience. Once the ship he sailed in sprung a-leak, wherein he and all his company had perished, if an Hollander (bound for Garnefay) passing very neer, had not speedily taken them in; which done, their ship sunk immediately. Being Treasurer for Sir Thomas Shirley of the English Army in Brittain, he was in the defeat of Cambray wounded, taken prisoner, and ransomed; Providence designing him neither to be swallowed by the surges, nor slain by the sword, but in due time to remain a Land-mark of Christian patience to all posterity. At last he was appointed by Thomas, Earl of Exeter, (who formerly had made him Examiner in the Council of the North) to be Governour in Travail to his Grand-child, the Lord Rosé, undertaking the charge with much reluctance (as a preface of ill successe) and with a profession, and a resolution not to passe the Alpes.

His sad Di-
cenna.

8. But a Vagari took the Lord Rosé to go to Rome, though some conceive this motion had its root in more mischievous brains. In vain doth Mr. Mollé dissuade him, grown now so willfull, he would in some sort govern his Governour. What should this good man doe? To leave him were to desert his trust, to goe along with him was to endanger his own life. At last his affections to his charge so prevailed against his judgment, that unwillingly willing he went with him. Now, at what rate soever they rode to Rome, the fame of their coming came thither before them; so that no sooner had they entered their Inne, but Officers asked for Mr. Mollé, took and carried him to the Inquisition-Houle, where he remained a prisoner, whilest the Lord Rosé was daily feasted, favoured, entertained: so that some

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some will not stick to say, That here he changed no Religion for a bad one.

9. However, such Mr. Mollé's glorious constancy, that whilst he look'd forward on his cause, and upwards to his crown, neither frights nor flattery could make any impression on him. It is questionable, whether his friends did more pity his misery, or admire his patience. The presence, and allegation of his too long and strict imprisonment, was, because he had translated Dr Plessis his Book of *The Ridibility of the Church*, out of French into English; but besides, there were other contrivances therein, not so fit for a publick relation. In vain did his friends in England, though great and many, endeavour his enlargement by exchange, for one or more Jesuits, or Priests, who were prisoners here. Papists beholding this Mollé as a man of a thousand, who, if discharged the Inquisition, might give an account of Romish cruelty to their great disadvantage.

10. In all the time of his durance, he never heard from any friend, nor any from him, by word or letter: no English-man being ever permitted to see him, save onely one, viz: Mr. Walter Strickland of Bounton-house in York shire. With very much desire, and industry, he procured leave to visit him, an Irish Friar being appointed to stand by, and be a witness of their discourse. Here he remained thirty years in restraint, and in the eighty first year of his age died a Prisoner, and constant Confessor of Christ his cause. God be magnified in, and for the sufferings of his Saints.

11. In this year Richard Vaughan, Doctor of Divinity, bred in S. John's Colledge in Cambridge, successively Bishop of Bangor, Chester, and London, ended his life. A corpulent man, but spiritually minded, such his integrity, not to be bowed (though force was not wanting) to any base connivance, to wrong the Church he was placed in. His many virtues made his losse to be much be-moaned.

12. Greater was the grief, which the death of Master Thomas Brightman caused, to the disaffectors of the Church-discipline of England. He was born in the Town of Nottingham, bred in Queens-Colledge in Cambridge, where a constant opposition, in point of judgment about Ceremonies, was maintained between him, and Doctor Meriton, afterwards Dean of Yorke. Here he filled himself with abilities for the Ministerie, waiting a call to vent himselfe in the Country.

13. It happened this very time, that Sir John, Son to Mr. Peter Osborne (both lovers of learned, and godly men) not onely bought, and restored the Regorie of Haumer in Bedford shire, (formerly alienated) to the Church, but also built thereon from the ground a fair Houle, which he furnished with fitting utensils for the future Incumbent thereof. This done, at his desire of an able Minister, Doctor Whitakers recommended Master Brightman unto him, on whom Sir John, not onely freely conferred the Living, but also the profits of two former years, which the Knight inned at his own cost, and kept in his possession.

14. Here Mr. Brightman employed himself both by preaching, and writing, to advance Gods glory, and the good of the Church, witness his learned Comments in most pure Latine on the *Canticles*, and *Revelation*; though for the latter greatly grudged at on several accounts:

1. For the Title thereof, conceived too insolent for any creature to affix, *A Revelation of The Revelation*, except immediate Inspiration, which made the lock, had given the key unto it.
2. For being over-positive in his interpretations: The rather, because the Reverend Mr. Calvin himself, being demanded his opinion of some passages in the *Revelation* (as a learned man reporteth) answered ingenuously, *That he knew not at all what so obscure a writer meant.*
3. For over-particularizing in perfonal expofitions, applying severall An-

G g g

gels

His constancy
in the last
triall.

His death in
urance.
* Soam In-
founded by a
Letter from
Mr. H. Mollé
his Son.

The death of
Bishop Vaughan.

Mr. Brightman's
birth, and
breeding.

A Parson pa-
ramount.

Exceptions a-
gainst Master
Brightman's
Book.

* Balin in his
Method of He-
rocy, cap. 7.

Chap. 14. v. 8.
He maketh
Arch-bp. Cran-
mer the Angel
to have power
over the live;
and Ch. 16. v. 4.
He maketh ill;
God. I. d. Treas-
of England the
Angel of the
waters (of Lord
Aston. He had
been more prop-
er.) justifying
the pouring out
of the third
vial.

His angelical
life.

His sudden
death.

Whence we de-
rive our intel-
ligence.

* Revel. 14. 4.

An A & for
Chelsey-Gol-
ledge.

gels mentioned therein, to the Lord *Cromwell*, Archbishop *Cranmer*, *Cecil* Lord *Burley*, &c. Such restrictiveness being unfitful in the large concernment of Scripture; as if *England*, half an Island in the Western corner, were more considerable than all the world besides, and the theater whereon so much should be performed.

4. In reforming the Church of *England* to luke-warm *Laodicea*, praising, and preferring the purity of forrain Protestant Churches.

Indeed his daily discourse was against Episcopal Government, which he declared would shortly be pulled down. He spake also of great troubles, which would come upon the Land; of the destruction of *Rome*, and the Universal calling of the *Jewes*, affirming, That some then alive should see all these things effected.

15. However, his life was most angelicall by the confession of such, who in judgment differed from him. His manner was alwaies to carry about him a *Greek Testament*, which he read over every fortnight, reading the *Gospels*, and the *Acts*, the first; the *Epistles*, and the *Apocalypse*, the second week. He was little of stature, and (though such commonly choicerick) yet never known to be moved with anger; and therefore when his pen falls foul on Romish superstition, his friends account it zeal, and no passion.

16. His desire was to die a sudden death, if God so pleased (surely not out of opposition to the *English Liturgie* praying against the same, but) for some reasons best known to himself. God granted him his desire, a death, sudden in respect of the shortness of the time, though premeditated on, and prepared for by him, who waited for his change; and, being a watchfull soldier, might be assaulted, not surprized. For, riding in a Coach with Sir *John Osborne*, and reading of a Book (for he would lose no time) he fainted, and, though instantly taken out in a servants arms, and set on his lap, on an hillock, all means affordable at that instant being used for his recovery, died on the place, on the twenty fourth of *August*, and is buried in the Chancell of *Hannes* (Reverend Doctor *Bulkeley* preaching his funeral Sermon) after he had faithfully fed his flock therein for fifteen years.

17. He was a constant Student, much troubled before his death with obstructions, both of the liver and gall; and is supposed by Physicians to have died of the later, about the fiftieth year of his age. And now no doubt he is in the number of those *Virgins*, who were not defiled with women, and follow the Lamb whithersoever he goeth. Who alwaies led a single life, as preferring a bed unfilled, before a bed undefiled. This my intelligence I have received by Letter, from my worthy friend lately gone to God, Master *William Buckley*, Bachelour of Divinity, and once Fellow of *Queens Colledge* in *Cambridge*, who living hard by *Hannes*, at *Chynton*, at my request diligently inquired, and returned this his character, from aged, credible persons, familiar with Master *Brightman*.

18. This year silently slipped away in peace, plenty, and prosperity, being ended before effectually began, as to any memorable Church-matter therein. Indeed all the Reign of King *JAMES* was better for one to live under, than to write of, consisting of a *Champion* of constant tranquility, without any tumours of trouble to entertain posterity with.

19. In the Parliament now sitting at *Westminster* (in whose parallel Convocation nothing of consequence) the most remarkable thing Enacted was, the Act made to enable the Provost, and Fellows of *Chelsey-Colledge*, to dig a trench out of the river *Lee*, to erect Engines, water-works, &c. to convey, and carry water in close pipes under ground, unto the City of London, and the Suburbs thereof, for the perpetuall maintenance, and sustentation of the Provost, and Fellows of that Colledge, and their successors, by the rent to be made of the said waters so conveyed. Where, first lighting on the mention of this Colledge, we will consider it in a fourfold capacity: 1. As intended, and designed. 2. As growing, and advanced. 3. As

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hundred, and obstructed. 4. As decaying, and almost, at the present, ruined. I shall crave the Reader pardon, if herein I make excursions into many years (but without discomposing of our Chronologie on the margin) because it is my desire (though the Colledge be left imperfect) to finish, and complete my description thereof, to farre as my best intelligence will extend; being herein beholding to Doctor *Samuel Winckinson*, the fourth, and present Provost of that Colledge, courteously communicating unto me the considerable Records thereof.

20. It was intended for a *Spirituall Garrison*, with a *Magazine* of all Books for that purpose; where learned Divines should study, and write, in maintenance of all Controversies against the Papists. Indeed, the Romanists herein may rise up, and condemn those of the Protestant Confession. For, as *Solomon* uttered not his military men for any servile work, in building the Temple (whereof the Text assigneth this reason, *For they were men of warre*;) so the Romish Church doth not burden their Professours with preaching, or any parochiall incumbrances, but reserves them onely for Polemical studies. Whereas in *England*, the same man reads, preacheth, catechizeth, disputes, delivers Sacraments, &c. So that, were it not for Gods marvellous blessing on our studies, and the infinite odds of truth on our side, it were impossible, in humane probability, that we should hold up the bucklers against them. Besides the study of Divinity, at the least two able Historians were to be maintained in this Colledge, faithfully, and learnedly to record, and publish to posterity all memorable passages in Church, and Commonwealth.

21. In pursuance of this designe, His Majesty incorporated the said foundation, by the name of *KING JAMES his Colledge in Chelsey*; and bestowed on the same by his Letters Patents, the reversion of good land in *Chelsey* (then in possession of *Charles* Earl of *Nottingham*, the Lease thereof not expiring till about thirty years hence) and also gave it a capacity to receive of His loving Subjects any lands, not exceeding in the whole the yearly value of three thousand pounds.

22. Next King *JAMES*, let me place Doctor *Matthew Sutcliffe*, Dean of *Exeter*; who, though no Prince by birth, seems little lesse by his bounty to this Colledge. As *Araunah*, but a private Subject, gave things to a King to Gods service, such the royall liberality of this Doctor, bestowing on this Colledge,

The Farms of { 1. *Kingstone* } in the Pa-
{ 2. *Hatfield* } rish of
{ 3. *Appleton* }
{ 4. *Ramerland* }
{ 1. *Staverton* }
{ 2. *Harberton* }
{ 3. *Churchton* }
{ 4. *Stoke-rivers* }
All in the County of *Devon*, and put together, richly worth three hundred pounds per annum.

Besides these, by his Will, dated *November 1. 1628*. he bequeathed unto Doctor *John Prideaux*, and Doctor *Clifford* (as *Feesees in trust*), to settle the same on the Colledge; the benefit of the Extent on a Statute of four thousand pounds, acknowledged by Sir *Lewis Stukelie*, &c. A bountifull benefaction, and the greater, because the said Doctor had a Daughter, and the Children of her own. And, although this endowment would scarce make the Port of passage for the sons of the Prophets; yet, what feats would it have made in his private family, if continued therein? Seeing therefore to publish a minde in to private a man, the more the pity, that this good Doctor was deserted, *Uriah*-like, engaged in the forefront to fight alone against an army of difficulties; which he encountered in this designe, whilst such men basely retired from him, which should have seasonably succoured, and seconded him in this action.

23. The fabrick of this Colledge was begun on a piece of ground called *Thamesfoot*, containing about six acres, and then in possession of *Charles* Earl of *Nottingham*, who granted a Lease of his terme therein to the said Provost, at the yearly rent of seven pounds ten shillings. King *JAMES* laid the first

G g g 2

stone

The glory of
the designe.

4 2 Chron. 3. 3.

K. James His
Mortmain, and
personal benef-
action.

Dr. Sutcliffe his
bounty.

4 2 Sam. 24. 23.

4 2 Kings 4.
38. 39.

4 2 Sam. 11. 15.

The Structure.

stone thereof, and gave all the timber requisite thereunto, which was to be fetch'd out of *Windfor-Forrest*. And yet that long range of building, which alone is extant, scarce finished at this day (thus made, though not of free-stone, of free-timber) as I am informed, cost (oh the dearth of Church and Colledge-work!) full three thousand pound. But alas! what is this piece (not an eighth part) to a double quadrant, besides wings on each side, which was intended? If the aged fathers, which remembered the magnificence of *Solomon's*, wept at the meanness of the second Temple; such must needs be sad, which consider the disproportion betwixt what was performed, and what was projected in this Colledge: Save that I confesse, that the destruction of beautifull buildings once really extant, leave greater impressions in mens mindes, than the miscarriages of onely intentional structures, and the faint Ideas of such future things, as are probably propounded, but never effected.

24. And here we will insert the number, and names of the Provost, and first Fellows (and some of them probable to be last Fellows, as still surviving) as they were appointed by the King Himself, *Anno 1610. May 8.*

Matthew Sutcliffe, Dean of *Exeter*, Provost;

1. *John Overal*, Dean of *S. Pauls*.
2. *Thomas Morton*, Dean of *Winchester*.
3. *Richard Field*, Dean of *Glocester*.
4. *Robert Abbot*,
5. *John Spenser*,
6. *Miles Smith*,
7. *William Corvitt*,
8. *John Howson*,
9. *John Layfield*,
10. *Ben: Charrier*,
11. *Martin Fetherbie*,
12. *John Boys*,
13. *Richard Bret*,
14. *Peter Lilie*,
15. *Francis Burley*,
16. *William Hellier*, Arch-Deacon of *Bathable*.
17. *John White*, Fellow of *Manchester-Colledge*.

Doctors of Divinity.

William Cambden, *Clarenceaux*, Historians.
John Haywood, Doctor of Law,

See here, none, who were actual Bishops, were capable of places in this Colledge. And, when some of these were afterwards advanced to Bishopricks, others translated to heaven, King *JAMES* by His new Letters Patents, 1622. Novemb: 14. substituted others in their room. Amongst whom the Archbishop of *Salerno* (but no more than Dean of *Windfor* in *England*) was most remarkable.

25. To advance this work, His Majestie *Anno 1616.* sent His Letters to the Archbishop of *Canterbury*, to stirre up all the Clergie in his Province to contribute to so pious a work, according to the tenour thereof here inserted:

Whereas the enemies of the Gospel have ever been forward to write, and publish Books for confirming of erroneous doctrine, and impugning the truth, and now of late seem more careful than before, to send daily into Our Realms such their writings, whereby Our loving Subjects, though otherwise well-disposed, might be seduced, unless some remedy thereof should be provided. We, by the advice of Our Council, have lately granted a Corporation, and given Our allowance for erecting a Colledge at *Chelley*, for learned Divines to be employed to write, as occasion shall require, for maintaining the Religion professed in Our Kingdomes, and confuting the Impugners thereof.

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c. Ezra 3. 13.

The first Provost and Fellows.

The King his Letters to the Archbishop: and his to the Bishops.

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thereof. Whereupon, *Doctour Sutcliffe*, designed Provost of the said Colledge, hath now humbly signified unto Us, that upon divers promises of help, and assistance, towards the erecting, and endowing the said Colledge, he hath at his own charge begun, and well proceeded in building, as doth sufficiently appear by a good part thereof already set up in the place appointed for the same. We therefore, being willing to favour and further so religious a work, will and require you to write your Letters to the Bishops of your Province, signifying unto them in Our name, that Our pleasure is, they deal with the Clergie, and others of their Diocesse, to give their charitable benevolence for the perfecting of this good work so well begun: And, for the better performance of Our desire, We have given order to the said Provost, and his Associates to attend you, and others whom it may appertain, and to certifie Us from time to time of their proceeding.

A copie of this His Majesties Letter was sent to all the Bishops of *England*, with the Archbishops additional Letter, in order as followeth:

Now because it is so pious, and religious a work, conducing both to Gods glory, and the saving of many a soul within this Kingdome, I cannot but wish, that all devout, and well affected persons should by your self, and the Preachers in your Diocesse, as well publickly as otherwise, be excited to contribute in some measure to so holy an intendment now well begun. And, although these, and the like motions have been frequent in these later times, yet let not those, whom God hath blessed with any wealth, be weary of well-doing, that it may not be said, That the idolatrous and superstitious Papists be more forward to advance their falsehoods, than we are to maintain Gods truth.

Whatsoever is collected, I pray your Lordship may be carefully brought unto me; partly that it passe not through any defrauding hands, and partly, that His Majestie may be acquainted what is done in this behalf.

Yet, for all these hopefull endeavours, and collections in all the Parishes of *England*, slow, and small were the summes of money brought in to this work. Many of them were scattered out, in the gathering them up, the charges of the Colledge consuming the profit thereof. If (as it is vehemently suspected) any of these collections be but detained by private persons, I conceive it no trespass against Christian charity to wish, that the packets, which keep such money, may rot all their suites that wear them, till they make true restitution thereof.

26. Various are mens conjectures (as directed by their own interest) what obstructed so hopefull proceedings, and it is safer for me to recite all, than resolve on any of them.

1. The common fatality which usually attends noble undertakings. As *partus estimefres*, children born in the eighth moneth, are alwaies not long liv'd: so good projects quickly expire.
2. The untimely death of Prince *HENRY*, Our principal hope, and the chief author of this designe. If so,

Erubuit Domino firmius esse suo.

The modest Colledge blessed to be stronger,
Than was its Lord; He dead, is liv'd no longer.

But, upon my serious perusal of the Records of this Colledge, I finde not so much as mention of the name of Prince *HENRY*, as in any degree visibly contributive thereunto.

3. The large, loose, and lax nature thereof, no one prime person (*Sutcliffe*

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Some ascribe it to

Divers opinions touching the non-proceeding of the Colledge.

(Continuation of *Stow's Survey of London*, pag: 133.

cliffe excepted, whose shoulders sunk under the weight thereof, zealously engaging therein; King JAMES His maintenance amounting to little more than countenance of the work.) Those children will have thin chaps, and lean cheeks, who have every body (and yet no body) nurses unto them.

4. The originall means of the Colledge, principally founded on the fluid, and unconstant element, *unstable as water* (the Rent of a New River, when made) which at the best (thus employed) was beheld but as a religious Monopoly. And, seeing that designe then took no effect (though afterwards in another notion, and nature, it was perfected) no wonder if the Colledge sunk with the means thereof.
5. Some of the * greatest Prelates (how much self is there in all men?) though seemingly forward, really remisse in the matter: Suspecting these *Controversiall Divines* would be lookt on, as the principall Champions of Religion, more serviceable in the Church than themselves, and haply might acquire privileges prejudicial to their Episcopall Jurisdiction.
6. The jealousy of the Universities, beholding this designe with suspicious eyes, as which in proceesse of time might prove detrimentall unto them. Two breasts, *Cambridge and Oxford*, being counted sufficient for *England*, to suckle all her children with.
7. The suspicion of some Patriots, and Commoners in Parliament, such as carried the keyes of Countrey-mens coffers under their girdles (may, I safely report what I have heard from no mean mouths) that this *Colledge* would be too much *Courtier*; and, that the Divinity (but especially the History thereof) would *taxatibus*, propend too much in favour of King JAMES, and report all things to the disadvantage of the Subject. Wherefore, though the said Patriots in Parliament countenanced the act, (as counting it no policy, publicly to crosse the project of King JAMES, especially as it was made popular with so pious a plausibility) yet, when returned home, by their suspicious *Items*, and private instructions, they beat off, and retarded peoples charities thereunto. The same conceived this foundation superfluous, to keep men to confute Popish opinions by writings, whilst the maintainers of them were every where connived at, and countenanced, and the penall Laws not put in any effectual execution against them.
8. Its being begun in a bad time, when the world swarmed with proleing Projectours, and necessitous Courtiers, contriving all waies to get moneys. We know, that even honest persons, if strangers, and casually coming along with the company of those, who are bad, contract a suspicion of guilt, in the opinions of those, to whom they are unknown. And it was the unhappinesse of this innocent, yea, usefull good designe, that it appeared in a time, when so many Monopolies were on foot.
9. Some great Church-men, who were the more backward, because Doctor *Sutcliffe* was so forward therein. Such as had not freeness enough to go before him, had frowardness too much to come after him, in so good a designe: The rather because they distasted his person, and opinions; Doctor *Sutcliffe* being a known rigid *Anti-Remonstrant*; and, when old, very morose, and teastie in his writings against them. An infirmity, which all ingenuous people will pardon in him, that hope, and desire to attain to old age themselves.

Thus

* This life and fix obstructions to significant things to discreet men, however they must pass for some; yet, are alleged by some as very materiall.

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Thus have I opened my wares, with sundry sorts of commodities therein, assigning those Reasons, which I have either read, or heard from prime men of several interests; and am confident, that in the variety, yea, contrariety of judgments now adays, even those very Reasons, which are cast away by some, as weak, and frivolous, will be taken up, yea, preferred by others, as most satisfactory, and substantiall.

27. At this present it hath but little of the *case*, and nothing of the *jewell*, for which it was intended. Almost *rotten before ripe*, and *ruinous before it was finished*. It stands bleak like a *Lodge in a garden of cucumbers*, having plenty of pleasant water [the *Thames*] neer it, and store of wholesome aire about it, but very little of the necessary element of *earth* belonging unto it. Yea, since I am informed, that seeing the Colledge taketh not effect, according to the desire, and intent of the first Founders, it hath been decreed in Chancery, by the joynt consent of Doctor *Daniel Featly*, the third Provost of this Colledge, and Doctor *John Prideaux*, the surviving Feoffee intrusted in Dr. *Sutcliffe's* Will, that the foresaid Farms of *Kingstons*, *Harzard*, and *Appleton*, should return again to the possession of Mr. *Halce*, as the Heir-general to the said Dr. *Sutcliffe*. On what consideration, let others enquire; it is enough to perswade me, it was done in equity, because done by the Lord *Covenstry*, in the high Court of *Chancery*. So that now, onely the Farm of *Kramerland*, in *Devonshire*, of *Sutcliffe's* donation, remains to this Colledge. All I will adde is this, As this Colledge was intended for *Controversies*: so now there is a controvercie about the Colledge, costly suits being lately commenced betwixt *William Lord Mansfield* (who married the Widow of the aforesaid Earl of *Nottingham*) and the present Provost thereof, about the *title* of the very ground whereon it is situated.

28. Three Bishops, all *Oxford-men*, ended their lives this year: First, *William Overton* (about the beginning of *April*) bred in *Magdalene Colledge*, one sufficiently severe to suppress such, whom he suspected of Non-conformity. The second *Adrian Heton*, first Dean of *Winchester*, and then Bishop of *Elie*. I say of *Elie*, which See had stood empty almost twenty years in the Reigne of Queen *ELIZABETH*, after the death of Bishop *Cox*. So long the *lantern* of that Church (so artificial for the workmanship thereof) wanted a light to shine therein. Some suspected, this place, so long empty, would never be filled again; seeing no Bishoprick so large in revenues, was so little in jurisdiction, not having the small County of *Cambridge* wholly belonging unto it. Some cunning Courtiers, observing this *breach* in *Elie-Minster*, as fiercely assaulted it, with hope to get gain to themselves. During the vacancie, it was offered to many Churchmen, (or chapmen, shall I say?) but either their consciences, or coffers, would not come up to the conditions thereof. Amongst others, Mr. *Parker*, brought up in *Peter-House* in *Cambridge*, and Arch-Deacon of *Elie* (saith my¹ Author: *iniqua conditionibus Episcopatum oblatum respuit, tantam opum usuram, nisi salva Ecclesiâ, negligens*. At last (but with the revenues much altered, and empaired) it was conferred on Doctor *Heton*, who, after ten years possession thereof, died *July 14*, and seems the more obscure, because of the lustre, and learning of Doctor *Lancelot Andrewes*, who immediately succeeded him. The third Bishop deceasing this year *December 14*, was *Thomas Ravis*, sometime Dean of *Christ-Church*, and successively Bishop of *Glocester*, and *London*, born at *Malden* in *Surrey*, of worthy parentage, *Clariss* parents, saith the Epitaph on his tomb in *St. Pauls*, who left the memory of a grave, and good man behind him. Nor must it be forgotten, that, as he first had his learning in *Westminster-School*: so he alwaies continued, both by his counsell, and countenance, a most especiall encourager of the studies of all deserving Scholars belonging to that Foundation.

29. As Archbp. *Bancreft* was driving on conformity very fiercely throughout all his Province, He met with an unexpected *rub*, which notwithstanding, he quickly removed; for, about this time, *Nich: Fuller*, a *Bench*er of *Greys-Inne*, eminent

The present condition of it.

The death of Bishop Overton, Heton, & Ravis.

Camden Brit: Cambridge-Joie

b Part is of the Diocese of Norwich.

i A Manuscript of the Bishops of Elie, lent me by Mr. Wright.

Nich: Fuller in epigs for his Clients.

minent in his profession, pleaded so boldly for the enlargement of his *Clients*, that he procured his own confinement: the Case thus, *The Lad*, a Merchant of *Yarmouth* in *Norfolk*, was imprisoned a long time by the *High Commission*, and could not be bayled, because (having formerly answered upon his oath twice before the *Chancery* of *Norwich*, to certain Articles touching a *Conventicle*) he refused to answer upon a new oath without sight of his former answers. *Richard Mansell*, a *Preacher*, charged to be a partaker in a Petition exhibited to the *House of Commons* in *Parliament*, and refusing the Oath *Ex Officio*, to answer to certain Articles to him propounded, was long imprisoned by the *Commissioners* at *Lambeth*, and could not be bayled.

30. Both *Prisoners* were brought to the *Barre* upon the Writ of *Habeas corpus*, where *Nich: Fuller* pleaded, they ought to be discharged, endeavouring by a large Argument (lately printed) to prove, that the *Ecclesiastical Commissioners* have no power by virtue of their *Commission* to imprison, to put to the oath *Ex Officio*, or to fine any of His Majesties Subjects.

Archbishop *Bancroft* got some legall advantage against Mr. *Fuller* in the managing thereof, and then let him alone to improve the same: *Fuller's friends* complained, that onely by the Colour of Right, and the Rigour of Might, he was cast into *Prison*. Here this learned *Confellor* could give himself no better, nor other advice, but onely pure patience. Many were his Petitions to the King for his enlargement, whom the *Archbishop* had pre-acquainted with the Case, representing him to the King as the *Champion* of *Non-conformists*, so that there he lied and died in prison. However, he left behind him the reputation of an honest man, and a plentiful estate to his Family (besides his bountifull benefaction to *Emmanuel College*, and other pious uses) at this day enjoyed by his *Grandchild*, a Gentleman deservedly beloved in his Country.

31. On the 26 of *October* began the fifth Session of this long-lasting *Parliament*, A Session, which may be found in the *Records*, though it be lost in our *Statute-book*, because nothing therein was enacted, as soon after dissolved by Proclamation.

32. *Cirrus Babington*, Bishop of *Worcester*, ended his pious life. He was born in *Nottinghamshire*, of worshipfull extraction. Now, although lately the chief of the Family abuted by *Papists*, (otherwise in himself an accomplished Gentleman) had tainted his blood with Treason against the Queen: the learning, loyalty, and Religion of this worthy *Prelate* may serve to rectifie the Surname, and justly restore that Family to its former repute with all posterity. He was bred Fellow of *Trinity College* in *Cambridge*, first *Chaplain* to *Henry*, Earl of *Pembroke*, whose Countesse made an exact Translation of the *Psalms*, and they first procured him to be preferred *Treasurer* of *Landaffe*.

33. He was soon after made Bishop of *Landaffe*, which in merriment he used to call *Asses*; the land thereof long since being alienated: thence was he translated to *Exeter*, thence to *Worcester*, thence to *Heaven*. He was an excellent *Pulpit-man*, happy in raising the affections of his *Auditory*; which, having got up, he would keep up till the clofe of his Sermon. An industrious Writer, witness his large Comment on the five books of *Moses*; the *Lords Prayer*, *Creed*, and *Commandements*, with other portions of *Scripture*. Nought else have I to observe of this Bishop, save that as a *Babington's Armes* were *Argent*, ten *Torteauxes*, four, three, two and one, *Gules*, the self same being the *Armes* of the *Bishoprick* of *Worcester*. His *paternal Coat* being just the same with that of his *Episcopall See*, with which it is impaled.

34. The same year expired Bishop *Bancroft*, Archbishop of *Canterbury*. He was brought up in *Jesuss Colledge* in *Cambridge*, preferred by degrees to the *Bishoprick* of *London*: Sir *Christopher Hatton* was his *Patron*, who made him his *Examiner*. His *Adversaries* character him a greater *States-man* than *Divine*, a better *Divine* than *Preacher*, though his printed Sermon sufficiently attesteth his abilities therein. Being a *Cambridge man*, he was made *Chancellor* of *Oxford*, to hold

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2.To the loss of
his own library
and life.He Master Dougl
Fuller of Berk
Epi
Tract of the
and other
Parliament.The death of
Gervase Ba-
bington
a worthy Da-
ughton of De-
shire in Derby-
shire.His parts and
praise.The death of
Archbishop
Bancroft.

hold the Scales even with *Cardinal Poole*, an *Oxford-man*, made *Chancellor* of *Cambridge*.

44. I finde two faults charged on his memory, Cruelty and Covetousness, *Non-Episcopall* qualities, seeing a Bishop ought to be *godly* and *hospitable*. To the first, it is confessed he was most stiff and stern to press *Conformity*. And, what more usual than for Offenders to *nick-name* necessary severity to be cruelty? Now though he was a most stout *Champion* to assert *Church-Discipline*, let me passe this story to posterity from the mouth of a person therein concerned, An honest and able Minister privately protested unto him, That it went against his conscience to conform, being then ready to be deprived: Which way, saith the Archbishop, will you live if put out of your Benefice? The other answered, He had no way but to goe a begging, and to put himselfe on Divine Providence. Not that (saith the Archbishop) you shall not need to doe; but, come to me, and I will take order for your maintenance. What impression this made on the Ministers judgment, I am not able to report.

45. As for his Covetousness, a witty Writer^m (but more Satyryst than Historian) of King JAMES his Life, reports this *Pasquin* of him:

Here lies his Grace, in cold clay clad;
Who dy'd for want of what he had.

True it is, he maintained not the state of Officers like *Predecessors* or *Successors* in house-keeping, having a *Citizen-Tradesman* (more acquainted with *thrift*, than *bounty*) for his *Domestick Steward*; yet was he never observed in his own person to aim at the enriching of his *Kindred*, but had intentions to make pious uses of his publick Heire, bequeathing his Library, the confluence of his own collections with his *Predecessors*, *Whitgift*, *Grindoll*, *Parkers*, to *Chelsey-Colledge*; and if that took not effect, to the publick Library in *Cambridge*, where at this day they remain; his clear estate at his death exceeded not six thousand pound, no summe to speake a single man covetous who had sat six years in the *See* of *Canterbury*, and somewhat longer in *London*.

46. It is needlesse to clean his memory from the aspersions of *Papery*, two eminent acts of his own being his sufficient *Compurgations*: One in setting the *secular Priests* against the *Jesuits* (as *S. Paul* did the *Pharisees* against the *Sadducees*) thereby for deriding their languages, as scarce they can understand one another, at this day. The other his forwardnesse in founding *Chelsey-Colledge*, which, as a two edged sword, was to cut on both sides to suppress *Papists* and *Sectaries*.

47. One passage more of this *Prelate*, and I have done; A company of young Courtiers appeared extraordinarily gallant, at a *Tilting*, farre above their fortunes and estates; These gave for a private Motto amongst themselves, *Solvat Ecclesia, Let the Church pay for all*: *Bancroft*, then Bishop of *London*, arriving at the notice thereof, findes on inquiry, that the Queen was passing a considerable parcell of *Church-land* unto them, the *Prelate* stops the business with his own and his friends interest leaving these Gallants to pay the flor of their pride and prodigality out of their own purses. Adde to this, that I am credibly informed from a good hand, how in the daies of King JAMES, a Scotch-man, and a prevalent Courtier had swallowed up the whole *Bishoprick* of *Durham*, had not this Archbishop seasonably interposed his power with the KING, and dashed the designe. *George Abbot* succeeded *Bancroft* in *Canterbury*, of whom largely hereafter.

48. And now after long expectation, and great desire came forth the new Translation of the Bible (most beautifully printed) by a select and competent number of *Divines*, appointed for that purpose, not being too many, lest one should trouble another; and yet many, lest in any things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slacknesse

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(seeing

Vindicated
from cruelty.And the asper-
sion of Cove-
tousnesse.m M. Arthur
Wotton.Falsely traduced
for Popish in-
clinations.A good Patron
of Church-
Revenues.The new Tran-
slation of the
Bible finished
by the Com-
mand of King
James, and care
of some chosen
Divines.

4 Gen. 29. 10.

The causeless
Cavil the Pa-
pists thereat.b Loca ad Obo
milia amovata
aque emendata
à nobis Jun.
1661. Clarium in
in Praef. Bibl.
Sacrofancti Edit.
Fecit 1543.
but which in
the following
Edition is lett
out.They take ex-
ceptions at the
severall senses
of words
noted in the
Margin.
c Sixtus Quintus
in Praef. Bibl.J On the Se-
cond Thesi. a.
cap.Some Brethren
complain for
lack of the Ge-
neva Annota-
tions.

(seeing in a *business* of moment, none deserve blame for convenient slownesse) had expended almost three years in the work, not only examining the *channels* by the fountain, *Translations* with the *Original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly usefull, in the *Spanish*, *Italian*, *French* and *Dutch Languages*. So that their *industrie*, *skilfulnesse*, *piety* and *discretion*, hath therein bound the Church unto them in a debt of *speciall remembrance* and *thankfulnesse*. These, with * *Jacob*, rolled away the Stone from the mouth of the Well of Life : So that now even *Rahel's*, weak women may freely come, both to drink themselves, and water the *flocks* of their families at the same.

49. But day shall sooner lack a night to attend it, and the Sun-shine be uncondemned with the fullest shade, than a glorious action shall want Detractors to defame it. The *Papish Romanists* much excepted hereat. Was their *Translation* (say they) good before? Why doe they now mend it? Was it not good? Why then was it obtruded on the People? These observe not, that whilst thus in their passion they seek to lash the *Protestants*, their whips lie in the faces of the most learned and *pious Fathers*, especially *Saint Jerome*, who, not content with the former *Translations* of the *Septuagints*, *Aquila*, *Symachus*, and others, did himselfe translate the *Old Testament* out of the *Hebrew*. Yea, their cavil recoils on themselves, and their *Old Vulgar Translation*, whereof they have so many and different Editions*. *Isidorus Clarinus* a famous *Papist*, (first a *Frier*, afterward a *Bishop*) observed and amended, as he said, eight thousand faults in the *vulgar Latine*. And since his time, how doth the *Paris Editions* differ from the *Lovaine*, and *Hentenius* his, from them both? How infinite are the differences (many of them weighty and materiall) of that which *Pope Clement* the eighth published from another, which *Sixtus Quintus*, his immediate Predecessour set forth. Thus we see to better and refine *Translations*, hath been ever counted a commendable practice even in our Adversaries.

50. Besides this, the *Romanists* take exception, because in this our new Translation the various senses of words are set in the Margin. This they conceive a shaking of the certainty of the *Scriptures*, such variations, being as succours to be pruned off, because they rob the stock of the Text of its due credit, and reputation. Somewhat conformable whereto *Pope Sixtus Quintus* expressly forbade that any variety of Readings of the *vulgar Edition* should be put in the Margin. But on serious thoughts it will appear, that these Translators, affixing the diversity of the meaning of words in the side Columne, deserve commendations for their modesty, and humility therein. For though, as * *Saint Chrysostome* observeth, πάντα τα ἀναγκαῖα διήμα, all things that are necessary to salvation are plainly set down in the *Scriptures*; yet seeing there is much difficulty and doubtfulness (not in Doctrinall, but) in matters of lesse importance, fearfulness did better becom the Translators than confidence, entring in such cases a caution, where words are of different exceptions.

51. Some of the Brethren were not well pleased with this Translation, suspecting it would abate the repute of that of *Geneva*, with their Annotations made by *English Exiles* in that City, in the daies of *Qu. Mary*, dedicated to *Qu. Elizabeth*, and Printed with the generall liking of the People above thirty times over. Yea, some complained, That they could not see into the sense of the *Scripture* for lack of the spectacles of those *Geneva Annotations*. For, although a good Translation is an excellent Comment on the *Bible*, wherein much darkness is caused by false rendering of it, and wherein many seeming Riddles are read, if the words be but read, Expounded if but truly Rendred; Yet some short Exposition on the Text was much desired of the People. But to say nothing of the defects and defaults of the *Geneva Annotations* (though the best in those times, which are extant in *English*) those Notes were so tuned to that Translation alone, that they would jarre with any other, and could no way be fitted to this new Edition of the *Bible*. Leave we then these worthy men, now all of them gathered to their Fathers, and gone to God, (however they were requited on earth) well rewarded in Heaven for

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for their worthy work. Of whom as also of that Gracious KING that employed them, we may say, *Wheresoever the Bible shall be presched or read: in the whole world, there shall also this that they have done be told in memoriall of them.*

52. And as about this time some perchance overvalued the *Geneva Notes*, out of that especial Love they bare to the Authors and Place whence it proceeded, to on the other side, some without cause did slight, or rather without charity did slander the same. For in this, or the next yeare, a Doctor in solemn assembly in the University of *Oxford* publicly in his Sermon at *St. Maries*, accused them as guilty of misinterpretation touching the Divinity of Christ, and his Messiahship, as if Symbolizing with *Arrians* and *Jewes* against them both: For which he was afterwards suspended by Doctor *Robert Abbot*, *Propter conciones publicas minus orthodoxas, & offensionis plenas*. But more properly hereof, God willing, hereafter in our particular History of *Oxford*. We will proceed to Report a memorable Passage in the *Low-Countries*, not fearing to lose my way, or to be censured for a wanderer from the *English Church-story*, whilst I have so good a Guide, as the Pen of King *JAMES* to lead me out, and bring me back again. Besides I am affraid that this *Alien Accident* is already brought home to *England*, and though only *Belgick* in the Occasion, is too much *Brissish* in the Influence thereof.

D-Ser H in
Oxford
accused
against the
Geneva Notes.

Hhhh 2

SECTION



faction of the Learned, whom he had formerly offended; nor the Safety of the Ignorant, whom he might hereafter deceive, but merely his own Security, for the present. His grand Evocation was this, *That what he had wrote before, was but probably propounded, not dogmatically delivered.* But, alas! how many silly Souls might easily be infected, mistaking his flenting Problems for downright Positions. In a word, he took not out any Venome, but put in more Honey into his Opinions, which the corruption of Mans Nature would swallow with more greediness. And how dangerous it is for wit-wanton Men, to dance with their nice Distinctions, on such Mysticall Precipices, where Slips in jest may cause deadly Downfalls in earnest, the Roman Orator doth in part pronounce, *Mala est & impia consuetudo, contra Deum disputandi, sine serio id est, sine simula.*

K. James stretch forth a Declaration against *Forstius*, first written in French, Since by this leave Translated into English, and amongst His other Works.

5. Now King JAMES being as little Satisfied in Judgment with the Writings of *Forstius* in his own Defence, as ill pleased, in Point of Honour, with the doings of the *States*, in return to His Request, gave Instructions to His Ambassadors to make Publick Protestation against their Proceedings; which Sir *Ralph Wynwood*, in Pursuance of his Masters Command, most solemnly performed. Nor did His Majesties Zeal stop here, with *Joash* King of *Israel*, (smiting onely but thrice, and then desisting) but after His Request, Letter, and Protestation had misst their Desired effect, He wrote in French, a Declaration against *Forstius*. A Work well becoming the DEFENDOR OF THE FAITH; by which Title (to use His Ambassadors Expression) He did more value Himself, than by the Style of KING OF GREAT BRITAIN. Once I intended to present the Reader with a Brief of His Majesties Declaration, till deterred with this Consideration, that although great Masses of Lead, Tinne, and meaner Metals, may by the extraction of Chymists be epitomized and abridged into a Smaller quantity of Silver, yet what is altogether Gold already, cannot without extraordinary damage, be reduced into a Smaller Proportion. And seeing each word in His Majesties Declaration is so pure and precious, that it cannot be lessened without losse, we remit the Reader to the same in His Majesties Works; And to take our Leave of *Forstius* for the present, whose Books, by the KING's Command, were publickly burnt at St. Paul's Crosse in London, and in both Universities.

The character of Bartholomew Legate.

6. But leaving this Outlandish, let us come to our English *Forstius* (though of farre lesse Learning, of more Obstnacy, and dangerous Opinions) I mean that *Arrian*, who this year suffered in *Smithfield*: His name *Bartholomew Legate*, native County *Essex*, person comely, complexion black, age about forty years: Of a bold spirit, confident carriage, fluent tongue, excellently skilled in the Scriptures; and well had it been for him, if he had known them lesse, or understood them better; whose ignorance abused the Word of God, therewith to oppose God the Word. His conversation (for ought I can learn to the contrary) very unblameable; And the poyson of Hereticall Doctrine is never more dangerous, than when served up in clean cups, and washed dishes.

Discourse between King James, and Legate.

7. King JAMES caused this Legate often to be brought to Him, and seriously dealt with him to endeavour His conversion. One time the KING had a designe to surprize him into a Confession of *Christs Deity* (as His Majesty afterwards declared to a right reverend Prelate) by asking him, *Whether or no he did not daily pray to Jesus Christ?* Which, had he acknowledged, the KING would infallibly have inferred, that Legate tacitly consented to Christs Divinity, as a *searcher of the hearts*. But herein His Majesty failed of His expectation, Legate returning, *That indeed he had prayed to Christ in the daies of his ignorance, but not for these last seven years.* Hereupon the KING in choler, spum'd at him with His foot, *Away base Fellow* (saith He) *it shall never be said, that one stayeth in My presence, that hath never prayed to our Saviour for seven years together.*

Bishop King gave the him what place of scripture.

8. Often was he convicted before the Bishops in the Consistory of St. Pauls, where he persisted obstinate in his Opinions, flatly denying the Authority of that Court: And no wonder that he slighted the power of *ambly Bishops*, denying the

Ann. Dom. 1611.
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Ann. Reg. Jac. 9
Ann. Dom. 1611.

the Divinity of Him, Who is *the Shepherd and Bishop of our souls*. The disputation against him, was principally managed by *John King*, Bishop of London, who gravelled and utterly confuted him with that place of Scripture, *John 17.5.* *And now O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* This Text, I say, was so seasonably alledged, so plainly expounded, so pathetically enforced by the eloquence, and gravity of that Bishop (qualities wherein, he excelled) that it gave marvellous satisfaction to a multitude of people there present, that it is conceived, it happily unproselyted some inclinable to his Opinions; though Legate himself remained pertinacious, both against the impressions of Arguments, and Scripture, daily multiplying his enormous Opinions. It is the happinesse nature indulgeth to *monsters*, that they are all barren; whereas, on the contrary, *monstrous positions* are most procreative of the like, or worse than themselves.

9. Before we set down his pestilent Opinions; my Writer, and Reader fence themselves with prayer to God, against the infection thereof, lest otherwise, *touching such pish* (though but with the bare mention) *defile us*, casually tempting a temptation in us, and awaking some corruption, which otherwise would sleep silently in our souls. And, if notwithstanding this our caution, any shall reap an accidental evil to themselves, by reading his damnable Opinions, my pen is no more accessory to their harm, than that Apothecarie is guilty of murder, if others, out of a licourish curiosity, kill themselves with that poyson, which he kept in his shop for soveraigne use to make Antidotes thereof. His damnable Tenets were as followeth:

Wholsome caution premised before the naming of Legate's blasphemies.

1. That the Creed called the Nicene Creed, and Athanasius Creed, contain not a Profession of the true Christian Faith.
2. That Christ is not God of God begotten, not made; but begotten, and made.
3. That there are no Persons in the Godhead.
4. That Christ was not God from everlasting, but began to be God, when he took flesh of the Virgin Mary.
5. That the world was not made by Christ.
6. That the Apostles teach, Christ to be a Man onely.
7. That there is no generation in God, but of creatures.
8. That this assertion, God to be made Man, is contrary to the rule of Faith, and monstrous blasphemy.
9. That Christ was not before the fulness of time, except by promise.
10. That Christ was not God, otherwise than an anointed God.
11. That Christ was not in the form of God equal with God, that is, in substance of God, but in righteousness, and giving salvation.
12. That Christ by his Godhead wrought no miracle.
13. That Christ is not to be prayed unto.

For maintaining these Opinions, Legate had long been in prison in *Newgate*, yet with liberty allowed him to go abroad; not contented wherewith, he openly boasted, and often threatned to sue the Court, which committed him, for reparations for false imprisonment; so that his own indiscretion in this kinde, hastened his execution.

Mar. 3.

10. For hereupon Bishop King finally convented him in the Consistory of St. Pauls. And that worthy Prelate, foreseeing that his proceedings herein would meet with many listening eares, prying eyes, and prating tongues, chose many reverend Bishops, able Divines, and learned Lawyers to assist him. So that the Consistory, so replenished for the time being, seemed not so much a large Court, as a little Convocation. By the counsell and consent of these, by his definitive sentence, he pronounced, decreed, and declared the foresaid Bartholomew Legate an *obdurate, contumacious, and incorrigible Heretic*. And by an Instrument called

Condemned for an obstinate Heretic.

called a *SIGNIFICAVIT*, certified the same into the *Chancery*, delivering him up unto the *Secular power*, the *Church-Keyes*, in such cases craving the help of the *Civil Sword*. Whereupon, King JAMES, with His Letters, dated *March 11*, under the *Privy-Seal*, gave order to the *Broad-Seal* to direct the *Writ de Heretico comburendo*, to the *Sheriffs of London*, for the burning of the foresaid *Legate*.

Quares left to
Lawyers to de-
cide.

De natura bre-
vium fol. 269. a

Legate burnt in
Smithfield.

Wighman
worse than
Legate.

As to reckoned up
in the Warant
for his burn-
ing.

Jude 6.

The successe of
this severity.

The death of
Master Sutton
Founder of
this famous
Hospital.

11. Now as the *Bishop* herein surrendered *Legate* to the *Civil Historian*, together with all the doubts, difficulties, and legall scruples attending on, or relating from his Condemnation. Let the Learned in the Law consider on what *Statute* the *Writ* for his Burning was grounded, whether on those old Statutes enacted in the Reignes of RICHARD the II. and HENRY the IV. or on the branch of some other new Statute to that effect. Let them satisfie us, how farre those Lawes were repealed in *ELIZABETHÆ*, and how farre they still stand in force; as, though not to [pretended] *Lollardisme*, yet to *Blasphemy*. Let them examine the Judgment of the Learned *Fitz-Herbert*, whether found in his assertion, *That Hereticks, before the Writ of their burning be issued out against them, must first be convicted of Heresie before a Provinciall Convocation*; whilst others affirm, *That they being convicted before their Ordinary*, sufficeth: provided it be for such Opinions, which *Convocations* have formerly condemned for Hereticall.

Mar.
18.

12. To *Smithfield* he was brought to be burned. See here, it is neither the *pain*, nor the *place*, but only the *cause* makes a *Martyr*. In this very *Smithfield* how many Saints in the *Marian daies*, suffered for the testimony of *Jesus Christ*? Whereas now one therein dyeth in his own blood for denying him. Vast was the Conflux of people about him. Never did a *severe fire* at midnight summon more hands to quench it, than this at noon-day did eyes to behold it. At last, refusing all mercy, he was burned to ashes. And so we leave him, the first that for a long time suffered death in that manner: And, oh that he might be the last to deserve it!

April
11.

13. In the next moneth *Edward Wighman* of *Burton upon Trent*, convicted before *Richard Neile* Bishop of *Coventry* and *Litchfield*, was burned at *Litchfield* for farre worse Opinions (if worse might be) than *Legate* maintained. *Mary Magdalen* indeed was once possessed with seven Devils, but ten severall Heresies were laid to *Wighman's* charge; namely, those of *Eblon*, *Cerintus*, *Valentinian*, *Arrius*, *Macedonius*, *Simon Magus*, *Manes*, *Manicheus*, *Photinus*, and of the *Anabaptists*. Lord! What are we when God leaves us? Did ever man maintain one Heresie, and but one Heresie? *Chains of darkness*, we see, have their links, and errors are complicated together.

14. God may seem well-pleased with this seasonable Severity. For the fire thus kindled, quickly went out for want of fwell. I mean, there was none ever after that openly avowed these Hereticall Doctrines. Onely a *Spanish Arrian*, who, condemned to die, was notwithstanding suffered to linger out his life in *Newgate*, where he ended the same. Indeed, such burning of Hereticks much startled common people, pitying all in pain, and prone to asperse *justice* it self with *cruelty*, man people, pitying all in pain, and prone to asperse *justice* it self with *cruelty*, because of the novelty and hideousness of the punishment. And the purlinde eyes of vulgar judgments looked onely on what was next to them, (the suffering it self) which they beheld with compassion, nor minding the demerit of the guilt, which deserved the same. Besides, such being unable to distinguish betwixt *conscience* and *obstinacy* were ready to entertain good thoughts even of the Opinions of those Hereticks, who sealed them so manfully with their blood. Wherefore King JAMES politically preferred, that Hereticks hereafter, though condemned, should silently, and privately waste themselves away in the Prison, rather than to grace them and amuze others with the solemnity of a *public Execution*, which in popular judgments usurped the honour of a *persecution*.

15. I finde no eminent Divine or Scholar deceased in this year: Onely one, whose bounty made many of both kinds, ended his life; namely, *Richard Sutton*, the

Ann.
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Ann.
Dom.
1611.

the Phoenix of our Age, and sole Founder of *Charter-house-Hospital*, Esquire: born of Gentile Parentage at *Knaib* in *Lincolnshire*: In his youth bred a Souldier, gaining both wealth and credit by his valour; but afterwards embracing a more peaceable Profession of a Merchant. This his Foundation he called, *The Hospital of King JAMES*: all discreet Subjects having learned this lesson from politick *Isaiah* (calling *Malcham* after the name of *King David*) to entitle their Sovereigne to the honour of their Atchievements, which are of extraordinary proportion. Children not yet come to, and Old men already past helping of themselves, have in this Hospital their souls and bodies provided for. The latter must be *decayed Gentlemen*, the most proper Objects of Charity, as whose ingenious spirits are most sensible of want, and most unable to provide for themselves.

m 2 Sam. 12. 28.

16. It is utterly improbable that it will ever come within the compasse of my power to found any place for pious uses. All, wherein my weak ability can expresse its forwardness, is to honour the Charity of others, and for the present Alphabetically to methodize the Manours which Master *Sutton* in several Counties fetled for the maintenance of this his Hospital:

The severall
Manours be-
longing there-
unto.

1. *Balsam-Manour*, in *Cambridge-shire*.
2. *Bastingsherpe-Manour*, in *Lincoln-shire*.
3. *Blacke-grove-Manour*, in *Wilt-shire*.
4. *Broad-Hinton Land*, in *Wilt-shire*.
5. *Castle-Camps-Manour*, in *Cambridge-shire*.
6. *Chilton-Manour*, in *Wilt-shire*.
7. *Dunby-Manour*, in *Lincoln-shire*.
8. *Elcombe-Manour* and *Parke*, in *Wilt-shire*.
9. *Huckney Land*, in *Middlesex*.
10. *Hallingbury-Bouchers-Manour*, in *Essex*.
11. *Miffenden-Manour*, in *Wilt-shire*.
12. *Mach-Stanbridge-Manour*, in *Essex*.
13. *Norion-Manour*, in *Essex*.
14. *Salthrope-Manour*, in *Wilt-shire*.
15. *South-Minster-Manour*, in *Essex*.
16. *Toreham Land*, in *Middlesex*.
17. *Ufford-Manour*, in *Wilt-shire*.
18. *Waitefcote-Manour*, in *Wilt-shire*.
19. *Weston-Manour*, in *Wilt-shire*.
20. *Wroughton-Manour*, in *Wilt-shire*.

See here the most liberall Endowment made by one man. May it most truly be said, of our *London-Merchants*, as of those of *Tyre*, a *wise Merchant* as *Princes*?

11 Isa. 3. 8.

17. But no work so virtuous, which some malicious spirits will not endeavour to disgrace. One who writeth himselfe *J. H.* but generally conceived to be Mr. *Knott* the Jesuit, in his Answer to Doctor *Potter's* Book of *Charity mistaken*, lets fall as followeth:

The Jesuit car-
ping at his
good work
is a partiall
parag.

One your Hospital deserves so much as to be named? Have you any thing of that kinde in effect of particular Note, saving the famous Nurseries of idle Beggars, and debauched People? Except perhaps your Sutton's Hospital, which [as I have been informed] was to take no profit till he were dead. He, who [as I have also understood] died so without any Children, or Brothers, or Sisters, or known Kindred, as that [peradventure] it might have beene bequeathed to the King. He, who lived a virtuous and pious life, and drew that Masse of Wealth together by Usury, in which he lay according to good conscience, his Estate, without asking him leave, was by the Law of God, obnoxious to Resitution, and ought to have been applied to Pious Uses: Whereas anitiently in this Countrey, and at all times, and specially in this last Age, you see abundance of Heroicall Actions of this kinde performed in forreigne parts.

parts. And if it were not for fear of noting many other great Cities, as if there were any want of most magnificent Hospitals in them, wherein they abound; I could tell you of One called the Annunziata, in the City of Naples, which spends three hundred thousand Crowns per Annum; which comes to above fourscore thousand pounds sterling by the year: Which ever feeds and cures a thousand sick persons, and pays for the nursing and entertaining of three thousand sucking Children of poor people, and hath fourteen other distinct Hospitals under it, where the persons of those Poor creatures are kept, and where they are defrayed of all their necessary charges every week. I could also tell you of an Hospitall in Rome called S. Spirito, of huge Revenues, but it is not my meaning to enter into particulars, which would prove endless.

His politick modesty in his corrective.

Answers to Jesuits Cavils.

M. Suttons common prayer.

Suttons Hospitall how exceeding the Annunziata.

p. Suttons Survey of London, p. 43.

18. Before we come to the particular Examination of this his Accusation, it is observable how many Qualificatives, Correctives, and Restrictives (Perhaps, as I have been informed, As I have also under stood, peradventure) he intertins in this his Relation. Indeed such Qualifications are better than Equivocations, yet, what some may impute to Modesty, is his Policy, if well considered. For if any Protestant confute what he hath written, this Accuser will take Sanctuary under the protection of those Restrictions, defending himself that he delivered nothing positively, whilst ignorant Papists of his own profession (not heeding his doubting limitations) swallow all down for dogmatical truth.

19. More particularly the reformed Religion in England hath been the Mother of many brave Foundations: Many famous Hospitals (as that at Warwick built by the Earl of Leicester: Croydon by Archbishop Whitgift: Guildford by Archbishop Abbot: (not to speak of Christ Church, and St. Thomas Hospital, built by King EDWARD the VI.) though none of them have thrived and battled so fast and so fairly as this of Suttons foundation. Whereas he chargeth him to have had no Children, it is confessed, seeing he died a Bachelor: Whose life (had he been of their Opinion) had been cried up for a precious piece of Virginity. That he had no known Kindred, is false. Some of them afterwards, but in vain, endeavouring to overthrow his Will: though he made the Poor to be his Mother, and Sister, and Brother. As for his getting wealth by unlawful wailes, I am not to justify the particular circumstances of any mans actions. Should a secret Scrutiny be made, how all Founders of Monasteries first came by their wealth, many would be found justly obnoxious to censure.

20. Indeed our Sutton began with a good Stock, had no Charge to burden him, lived to be very aged, 79 years: and by Gods blessing on his Providence, Industry and Thrift, advanced the maine of his Estate. This I can confidently report from the mouth of a credible Witnesse, who heard it himself, and told it to me, that Master Sutton used often to repair into a private Garden, where he poured forth his prayers to God, and amongst other passages, was frequently over-heard to use this Expression, Lord, thou hast given me a large and liberal Estate, give me also a heart to make use thereof; which at last was granted to him accordingly.

21. As for the over-grown Hospitall of the Annunziata at Naples, we envy not the wealth thereof; (though reports at such distance lose nothing in the relation.) Nor doe we wonder that it curreth yearly a thousand sick persons, considering what disease first came from Naples, and was thence denominated. As for the three thousand Children nursed therein, it is to be feared many wanted Fathers to own them; and this not so much the fruit of charity as of wantonness. However, that Hospitall hath at severall times been advanced by a Colledge of Benefactors, Whereas Suttons may stand peerlesse in this respect, that it was founded, finished, and endowed by himself alone; Disbursing 13000 li. (payed down before the enfealing of the Conveyance) for the ground whereon it stood, with some other appurtenances; besides 6000 li. expended in the building thereof; and that vast yearly Endowment, whereof heretofore. We mention not the large Summes bequeathed by him to Poor, to Prisons, to Colledges, to mending High-

waies,

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waies, to the Chamber of London, besides Twenty thousand pounds left to the discretion of his Executors. What remaineth but that we pray, that according to his pious intentions the same may be continued to the Glory of God, Credit of the Protestant Religion, Comfort to the Poor, good Example to the Rich, and perpetual Memory of King JAMES the Honorary, and Mr. Sutton the effectual Founder thereof: That this Sun, amongst the lesser Lights of Protestant-Charities, may shine on Earth, as long as the Sun (that faithful Witnesse) endureth in Heaven. Being more confident that my desire herein will take effect, considering the Honourable Governours of this Hospital are Persons so Good, they will not abuse it themselves, and so Great, they will not suffer it to be abused by others.

22. England at this time enjoying abundance of Peace, Plenty, and Prosperity, in full speed of her Happiness, was checkt on a sudden with the sad News of the death of Prince HENRY, in the rage of a malicious extraordinary burning-Fever. He was generally lamented of the whole Land, both Universities publishing their Verses in print: and give me leave to remember four made by Giles Fletcher of Trinity-Colledge in Cambridge on this PRINCES plain Grave, because wanting an Inscription: and it will be Honour enough to me if I can make thereof a Translation:

*Si sapis, attonitus sacro decede Sepulchro,
Nec cineri quæ sunt nomina, quære novo,
Prudens celavit Sculptor, nam quisq; rescivit,
Protinus in lachrymas solvitur, & moritur.*

*If wise, amaz'd depart this holy Grave;
Nor these New-ashes ask, what Names they have?
The Graver, in concealing them, was wise;
For, who so knows, strait melts in tears, and dies.*

Give me leave to add one more, untranslatable for its Elegancy, and Expressiveness:

Uteriora timens cum morte paciscitur Orbis.

And thus we take our leave of the Memory of so Worthy a PRINCE, never heard by any alive to swear an Oath; for which, Archbishop Abbot commended Him in his Funerall Sermon, the PRINCE being wont to say, That He knew no Game or Value to be won or lost, that could be worth an Oath.

23. One generation goeth and another generation cometh, but the earth remaineth for ever: the Stage stands, the Actors alter. Prince HENRYs Funerals are followed with the Prince PALATINEs Nuptials, solemnized with great State, in hopes of happiness to both Persons, though sad in the event thereof, and occasioning great revolutions in Christendome.

24. Expect not of me an account of the Divorce of the Lady Fra: Howard from the Earl of Essex; and of her re-mariage to Robert Carr Earl of Somerset; which Divorce divided the Bishops of the Land in their judgments:

Against it,

George Abbot, Archbishop of Canterbury.

John King, Bishop of London.

Alleging the common fame of Incontinency betwixt Her and the Earl of Somerset.

For it,

Thomas Bilson, Bishop of Winchester.

Lancelot Andrews, Bishop of Elie.

Rich: Neale, Br. of Coventry and Litchfield.

These proceeded, secundum allegata, & probata, of the Earls inability, quoad hanc: and the Ladies untainted Virginity.

25. Only I will insert one passage, Bishop Overall discouraging with Bishop King about the Divorce, the later expressed himself to this effect, I should never

The death and funeral of Prince HENRY.

g Made by Mr. George Hollar.

The Marriage of the Palatine.

Essex his Divorce dissuaded.

A memorable speech of Bishop King.

have been so earnest against the Divorce, save that because persuaded in my conscience of falshood in some of the depositions of the Witnesses on the Ladies behalf. This sure I am from her second Marriage is extracted as chaste and virtuous * a Lady as any of the English Nation.

* Anne Countess of Bedford.
Widow. Col-
ledge founded.

29. Nicholas Wadham, Esquire, of Merryfield in the County of Somerset, did by his last Will bequeath Four hundred pounds per annum, and Six thousand pounds in money to the building of a Colledge in Oxford, leaving the care and trust of the whole to Dorothy his Wife. One of no less learned and liberal than Noble extraction. A Sister to John Lord Peters, and Daughter to Sir William Peters, Secretary to four Kings, and a worthy Benefactour to All-Souls Colledge. In her life time she added almost double to what her Husband bequeathed, whereby at this day it is become one of the most Uniform buildings in England, as no additionall refult at severall times of fundry fancies and Founders, but the entire product all at once of the same Architect.

Where formerly
a Monastery
of Augustine.

30. This year the fame was finished, built in a place where formerly stood a Monastery of the Augustine Friars, who were so eminent for their abilities in disputing, that the University did by a particular Statute impose it as an Exercise upon all those that were to proceed Masters of Art, that they should first be disputed upon by the Augustine Fryers, which old Statute is still in force, produced at this day for an Equivalent exercise, yet styled, Answering Augustines. The Colledge hath from its beginning still retained something of its old Genius, having been continually eminent for some that were acute Philosophers and good Disputants.

Wardens,

Doctor Wright admitted 1613.
Dr. Flemming admitted 1613.
Dr. Smith, 1616.
Dr. Esott, 1635.
Dr. Pitt, 1644.
Dr. Job. Wilkins, 1648.

Bishops,

Robert Wright, Bishop of Bristol, then Coventrie, and Lichfield.

Benefactors,

Philip Bisse, Doctor of Divinity, Canon of Wells, and Arch-deacon of Tannion, gave 1849 Books for their Librarie, valued at 1200 pounds.

Learned Writers,

Humphrey Sydenham, a very eloquent Preacher.

* viz. An. 1634.

So that very lately * there were in this Colledge, one Warden, fifteen Fellows, fifteen Scholars, two Chaplains, two Clerks, besides Officers and Servants of the Foundation, with many other Students, the whole number 120. As for Dr. John Wilkins, the present Warden thereof, my worthily respected friend, he hath courteously furnished me with my best intelligence from that University.

A Parliament suddenly called, soon dissolved.

31. A Parliament was called, wherein many things were transacted, nothing concluded. In this Parliament, Dr. Harfener, Bishop of Chichester, gave offence in a Sermon preached at Court, presing the word Reddite Cæsari quæ sunt Cæsaris, as if all that was leavied by Subsidies, or paid by Custome to the Crown, was but a redditiū of what was the Kings before. Likewise Doctor Neale, Bishop of Rochester, uttered words in the House of the Lords, interpreted to the disparagement of some reputed Zealous Patriot in the House of Commons: both these Bishops were questioned upon it, and to save them from the storm, this was the occasion chiefly (as was supposed) of the abrupt breaking up of the Parliament.

The death of Bishop Rude.

32. Anthony Rude, Bishop of S. Davids, ended his life. He was born in Yorkshire, bred in Trinity-Colledge in Cambridge, where he became Fellow. A most excellent Preacher, whose Sermons were very acceptable to Qu. ELIZABETH. Hereon dependeth a memorable Story, which, because but defectively delivered by Sir John Harrington, I request the Readers Patience, and require his Belief, to this large and true Relation thereof.

33. Bishop

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33. Bishop Rude preaching in his course before Queen ELIZABETH at White-hall, Her Majesty was highly affected with his Sermon; inmuch that She commanded Archbishop Whitgift to signifie unto him, That he should be his Successour in the Archbishoprick ever fell in the Queens disposal.

34. Not long after the Archbishop meeting Bishop Rude, Brother, said he, I bring good tydings to you, though bad to my self, for they cannot take full effect till after my death: Her Grace is so pleased with your last Sermon, She enjoyed me to signifie to you Her pleasure, That you shall be my Successour in Canterbury if surviving me. The Bishop modestly declined his words, desiring the long life of his Grace, and in case of his advancement to Heaven, confelld many other in England farre fitter for the Place than his own unworthinesse, adding after some other exchange of words, Good my Lord, might I be my own Judge, I conceive I have preached better Sermons at Court, surely such as cost me more time and pains in composing them. I tell you, (replied the Archbishop) the truth is this, the Queen now is grown weary of the vanities of wit and eloquence, wherewith Her youth was formerly affected, and plain Sermons, which come home to Her heart, please Her the best. Surely his Grace was too mortified a man (though none naturally love their Successours whilst themselves are alive) intentionally to lay a train to blow up this Archbishop designed, though by the others unadvised practise of his words it proved so in the event.

35. For, next time when it came to the Bishop's Course to preach at Court, then lying at Richmond, Anno 1596. he took for his Text, Psalm 90. 12. Teach us to number our daies, that we may incline our hearts unto wisdom: and in the close of his Sermon, touched on the Infirmities of Age, Ecclesiastes 12. When the grinders shall be few in number, and they wax drick that look out at the windows: personally applying it to the QUEEN, how Age had furrowed Her face, and besprinkled her hair with its meal. Wherewith Her MAJESTY (to whom ingratiissimum acroma to hear of death) was highly displeased. Thus, he not only lost his Reverberation of the Archbishoprick of Canterbury (which indeed never fell in the QUEEN S daies) but also the present possession of Her MAJESTIES favour.

36. Yet he justly retained the repute of a Reverend and godly Prelate, and carried the fame to the grave: He wrought much on the Welsh by his wisdom, and won their affections; and by moderate thrift, and long staying in the same See, left to his Son, Sir Rife Rude Baronet, a fair estate at Aberglasen in Carmarthen-shire.

37. Some three years since, (on the death of King HENRY the fourth) Isaac Casaubon, that learned Critick was fetched out of France by King JAMES, and preferred Prebendary of Canterbury. Thus desert will never be a drag, but be vanted at a good rate in one Countrey or another, as long as the world affordeth any truly to value it. King HENRY is not dead to Casaubon, as long as King JAMES is alive. He who formerly flourished under the Bayes, now thrive altogether as well under the Olive. Nor is Casaubon sensible that England is the colder Climate, whilst he findes the beams of His Majesty so bright and warm unto him, to whom also the lesser lights of Prelates and Peers contributed their assistance.

38. Presently he falls a writing, as naturall (and almost as necessary) as breathing unto him: First, to Fronto-Duraeus his learned Friend. Then to Cardinal Peron, in the just Vindication of our English Church. After these, he began his Exercitation on Baronius his Ecclesiastical Annals, which more truly may be termed, the Annals of the Church of Rome. But alas! Death here stopped him in his full speed, and he lieth entombed in the South-Ile of Westminster-Abbey. Nor on the East, or Poetical Side thereof, (where Chaucer, Spencer, Draton, are interred) but on the West or Historical Side of the Ile, next the Monument of Mr Camden. Both whose plain Tombs, made of white Marble, shew the simplicity of their intentions, the candidnesse of their natures, and perpetuity of their memories.

I i i 3

Master

A remarkable passage.

The Bishop by plain preaching, gains the Queens favour.

And by too personal preaching, loses it again.

Yet died generally beloved and lamented.

Causabon invited into England.

Where he dyeth, and is buried.

The supposed occasion of Mr. Selden's writing against the Divine Right of Tithes.

A fourth of Dr. Priflow's Life.

Many write in Answer to his Book.

Melvin freed from the Tower.

Mr. *Causabon's* was erected at the cost of *Thomas Moreton* Bishop of *Durham*, that great lover of Learned men, dead or alive.

39. The KING comes to *Cambridge* in a sharp Winter, when all the world was nothing but Aire and Snow. Yet the Scholars Wits did not Freez with the Weather, witness the pleasant Play of *IGNORAMUS*, which they presented to His Majesty, Yet whilst many laughed aloud at the mirth thereof, some of the graver sort were fad to see the *Common Lawyers* made ridiculous therein. If *Gowns* begin once to abate *Gowns*, *Cloaks* will carry away all. Besides, of all wood, the *Pleaders Bar* is the worst to make a *Stage* of. For, once in an *Age*, all Professions must be beholding to their patronage. Some conceive that in revenge *Master John Selden* soon after set forth his *Books of Tithes*, wherein he historically proveth, That they were payable *jure humano*, and not otherwise.

40. I cannot suspect to high a Soul, guilty of so low reflections, that his Book related at all to this occasion, but only that the latitude of his minde, tracing all *paths* of learning, did casually light on the *road* of this Subject. His Book is divided into two parts, whereof the first is a *meer Jew*, of the practise of *Tithing* amongst the *Hebrews*; the second a *Christian*, (and chiefly an *English-man*) of their customes in the same. And although many Divines undertook the Answer to this Book, as Mr. *Stephen Nettles* Fellow of *Queens-Coll:* in *Cambridge*, (applying himself to the *Judaical part*) Dr. *Tilley*, and Mr. *Montague*, (all writing sharply, if strongly enough) yet sure it is, never a fiercer storm fell on all *Parsonage Barns* since the Reformation, than what this *Treatise* raised up.

41. By this time Mr. *Andrew Melvin*, a *Scotchman*, got to be enlarged out of the *Tower*, whither he had been committed for writing some *satyrical Verses* against the *Ornaments* on the *Altar* (or *Communion-Table*) in the *Kings Chappell*. When first brought into the *Tower*, he found Sir *William Seymour* (now the Right Honorable, most truly Noble, and religious *Marquis of Hertford*) there imprisoned for marrying the Lady *ARABELLA*, so nearly allied to the Crown without the KING's consent. To whom, *Melvin* being an excellent Poet (but inferior to *Buchanan* his Master) sent this *Dislike*:

*Causa mihi tecum communis Carceris, ARA
Regia, BELLA tibi, Regia SACRA mihi.*

As for his *inveictive Verses* against the *Chappel-Ornaments*, I conceive the following *Copie* most authentick, though there be *various Lessons* of them, but all in the main agreeing together:

*Quod duo stent Libri clausi Anglis Regia in ARA,
Lumina caeca duo, Pollubra sicca duo.
An clausum cecumq; Dei tenet Anglia cultum
Lumine caeca suo, sorde sepulta sua?
Romano & ritu dum Regalem instrui ARAM,
Purpuream pingit* Luxuriosa Lupam.*

42. Mr. *George Herbert* of *Trinity-Coll:* in *Cambridge*, made a most ingenious retortion of this *Hexastick*, which as yet all my industry cannot recover. Yet it much contenteth me, that I am certainly informed, that the *posthume Remains* (shavings of Gold are carefully to be kept) of that not lesse pious, than witty writer, are shortly to be put forth into Print, when this his *Anti-Melvin*—

But

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But now at last *Melvin* his liberty was procured by the intercession of the chief of the Reformed in France, and being released, he afterwards became Professor at *Seidan* in the *Duke of Bevilion* his Country. Here he ceased not to traduce the Church of England, against which he wrote a *scroole of Sappicks*, entituled *TAM-CHAM-TEGGERIA*.

43. This year *Thomas Bilson*, Bishop of *Winchester*, (who carried *Prelature* in his very aspect) ended his life: first *School-Master*, then *Warden of Winchester*, afterwards Bishop of *Worcester*, and lastly, of *Winchester*. A deep and profound Scholar, excellently well read in the *Fathers*, principally shewed in his Defence of *Christ his descent into Hell*.

44. By the way, it is a falshood what *Campian* writes confidently, that *Cheney*, Bishop of *Gloucester*, had affirmed unto him, Namely, that concerning this Article, it was moved in a Convocation at *London*. *Quemadmodum sine tumulis penitus eximatur de Symbolo, Non ita magis: sicut any wife be wholly taken out of the Creed.* For no such debate appeareth upon Record in our *Convocations*, and as for *Campian*, his single affirmation is of no validity.

1616. Dec. 6.

45. *Marcon Antonius de Dominis*, Archbishop of *Spalato*, came over into England, was here courtoously welcomed, and plentifully preferred, of whose hypocrisie and ingratitude largely hereafter.

Nov. 14.

46. King JAMES went into Scotland to visit his native Country, with a Princely train. In his passage thither He was much affected with a Sermon which one of his Chaplains preached upon this Text, *Gen. 13. 2, 3.* And Abraham was very rich in cattle, in silver, and in gold. And he went on his journeys from the South even to Bethel, so the place where his Tent had been at the beginning. As for his entertainment in Scotland, we leave it to their Historians to relate. For may my pen be plundered by the Borderers, or *Messe-Troopers*, if offering to crosse *Tweed* into another Country.

47. This year died Doctor *William James*, born in *Cheshire*, Master first of the *University-Colledge*, then *Demon of Christ-Church* in *Oxford*, Chaplain to *Robert Dudley* Earle of *Leicester*, and Confessor to him at his death, and at last made Bishop of *Durham*. He expended much on the repairing of the Chappel of *Durham-house* in the Strand; and in his younger daies was much commended for his hospitality.

48. Two other prime Prelates accompanied him to the other world, Dr. *Henry Robinson*, Provost of *Queens-Colledge* in *Oxford*, Bishop of *Carlisle*, of great temperance, milde in speech, but weak in constitution. The other, *Robert Bennet*, Fellow of *Trinity-Colledge* in *Cambridge*, Chaplain to the Lord *Burleigh*, termed by a great Divine, *Erasmus Benedictus*, Bishop of *Hertford*, well-deceiving of his See, whose Houles he repaired.

49. Doctor *Mecker*, Warden of *All-Souls* in *Oxford*, Chaplain to *George Abbot*, Archbishop of *Canterbury*, set forth a Book in pure Latine, containing

The Apologie of the Church of England.

The greater and lesser Articles.

The nine and thirty Articles.

The Common Prayer.

The Ordination of Bishops, Priests, and Deacons.

The Polities, or Government of the Church of England.

As for the Homilies, too tedious to be translated at large, he epitomized them into certain Propositions, by him faithfully extracted.

50. No sooner appeared this Book in print, but many faults were found therein. Indeed it fared the worse for the Author, the Author for his Patrons the Archbishops, against whom many Bishops began then to combine. Some accused him of presumption for undertaking such a task without a Commission from the KING; it being almost as fatal to Private persons to tamper with such Publick

The death of Bishop Bilson.

Campian his falshood.

Archbishop of Spalato.

b viz anno 1622.

The King goes into Scotland.

Gen. 13. 2, 3.

The death of Bishop James.

Bishop Robinson and Bishop Bennet.

Doctor Mecker his Translation of our English Liturgie.

Cavilled at by many.

A Yet our Privilege, is present on the first page.

blick matters, as for a Subject to match into the blood-Royal without leave of his Sovereigne. Others complained, that he enlarged the liberty of a *Translatour* into the licence of a *Commenter*, and the *Propositions* out of the *Homilies* by him collected were made to lean to the judgment of the *Collegiour*. *James Montague*, Bishop of *Winchester*, a potent Courtier, took exceptions that his *Bishoprick* in the marshalling of them was wronged in the method, as put after any, whose Bishop is a Privie Counsellour.

50. But the main matter objected against it, was, That this *Doctor* was a better *Chaplain* than a *Subject*, contracting the Power of his *PRINCE* to enlarge the Privilege of his *Patron*, allowing the Archbishop of *Canterbury* the power to confirm the *Election* of *Bishops* in his *Provinces*, citing for the same the 6th *Canon* of the first *Nicene Councell* established by *Imperiall authority*. If any be made a *Bishop* without the consent of his *Metropolitan*, he ought not to be a *Bishop*.

51. This was counted an high offence to attribute an obliging authority either to *Canon* or *Civil Law*, both which if crossing the *Common Law* of the Land, are drowned in their passage as they faile over from *Callis* to *Dover*, and K. JAMES justly jealous of his own *Prerogative* approved not such a confirming power in the *Archbishop*, wch might imply a *Negative Voice* in case he disliked such *Elects* as the *KING* should recommend unto him.

52. Hereupon, *Doctor Mosker* his Book was censured to be burned, which was done accordingly. Now although the imperfections and indifcretions of this *Translatour* might be consumed as *drass* in the fire, yet the undoubted truth of the *Articles of the English Church* therein contained as *Flame-free* and perfectly refined will endure to all eternity. The *Doctor* took this censure so tenderly, especially so much defeated in his expectation to finde *punishment* where he looked for *preferment*, as if his life were bound up by *sympathy* in his *Book* he ended his daies soon after.

53. Though his death much affected his friends in *Oxford*, yet farre greater the grief of that *University* for the decease of *Robert Abbot* Bishop of *Salisbury*, who died this year. One of the honours, not onely of that *See*, but of the *Church of England*, born at *Guildford* in *Surrey*, of religious Parents, as persevering in the Truth though persecuted for the same in the Reign of *Queen MARY*. Whose two younger Brothers *George* and *Maurice*, the one came to be Archbishop of *Canterbury*, the other was Lord Mayor of *London*, and the first Knight of King *CHARLES* his *dubbing*. This good Bishop his deserts, without any other Friend or Spokesman preferred him to all his Promotions. For

Upon his *Oration* made on *Queen ELIZABETH* her *Inauguration*, he was chosen *Scholar* (and afterwards *Fellow* and *Master*) of *Bishop Colledge*.

At *Worcester* he was made *Lecturer* of that City.

At *Pauls* the *Crosse Master John Stanhoppe* presented him to the rich Benefice of *Bingham* in *Nottinghamshire*.

Before King JAMES he was nominated Successour to *Doctor Holland* in the Kings Professour his place in *Oxford*.

Upon the fame of his incomparable *Lectures de potestate Regia*, and other labours he was made Bishop of *Salisbury*.

In conferring which Place, the *KING* conquered all opposition, which some envious persons raised against him; witness His *Majesties* pleasant speech: *Abbot, I have had much to doe to make thee a Bishop, but I know a reason for it, unless it were because thou hast written a Booke against a Popish Priest*, meaning *William Bishop*, entituled by the Pope, the *Nominal Bishop of the See of Calcedon*, which enraged the *Catholick* *Papists* against him to obstruct his

Ann.
Dom.
1617

Ann.
Reg.
Jacis

Mar.
2.

In his *Politica Ecclisia Angl.* cap. 5. p. 314. The pinching accusation.

libid. pag. 309.

Imperiall Decrees command not in England.

On the burning of his Book Dr. Mosker dyed.

The death of Robert Abbot Bishop of Salisbury.

g. Abel Reliquium pag. 190.

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his preferment. *The hour-glass of his life* (saith my *Antithour*) ran out the sooner for having the sand or gravel thereof stopp'd; so great his grief of the *stone*, though even whilst his body was on the rack, his soule found ease in the assurance of salvation.

54. About this time, a Boy dwelling at *Bilston* in *Staffordshire*, *William Perry* by name, not full fifteen years in age, (but above forty in cunning) was practised on by some *Jesuits* (repairing to the house of Mr. *Gifford* in that County) to dissemble himself *Possessed*. This was done on designe that the *Priests* might have the credit to cast out that *Devil* (which never was in) so to grace their Religion with the reputation of a *Miracle*.

55. But now the best of the jest (or rather the worst of the earnest, was) the Boy having gotten a habit of counterfeiting, leading a lazie life thereby, to his own ease and Parents profit (to whom he was more worth than the best *Plough-land* in the shire) would not be undeceived by all their *Exorcisms*, so that the *Priests* raised up a *spirit* which they could not allay. At last, by the industry of Dr. *Moreton* Bishop of *Coventry* and *Litchfield*, the juggling was laid open to the world by the Boys own confession and repentance: who being bound an *Apprentice* at the *Bishops* cost, verified the Proverb, That an untoward Boy may make a good Man.

56. Indeed all this *KING*'s Reign was scattered over with Cheaters in this kinde. Some *Papists*, some *Sectaries*, some neither, as who dissembled such *possession*, either out of malice to be revenged on those whom they accused of *Witchcraft*, or covetousnesse to enrich themselves, seeing such, who out of charity, or curiously repaired unto them, were bountifull in their relief. But take a few of many.

Papists.

Sarah Williams lying past all sense in a Trance, had a *Devil*, say the *Romanists*, slipt up into her leg.

Grace Sourebutts of *Salisbury* in the County of *Lancaster* was perswaded by *Southworth* a Priest to dissemble possession to gain himself credit by *Exorcising* her.

Mary and *Amie* two Maids of *Westminster*, pretended themselves in raptures from the Virgin *Mary* and *Michael* the Arch-Angel.

Edward Hance a Popish Priest (born at *Lutterworth* in *Leicester-shire*) gave it out that he was possessed of the Blessed Trinity.

No Papists.

Rich: Haydok Fellow of *New-Colledge* in *Oxford*, preached in his dreams *Latine Sermons* against the *Hierarchie*. He afterwards recanted, lived in good esteem to a great age in *Salisbury*, practising Physick, being also an excellent Poet, Limner, and Engraver.

Anne Gunter a Maid of *Windsor*, gave it out she was possessed of a *Devil*, & was transported with strange *Extaticall Phrenesies*.

A Maid at *Standon* in *Hartfordshire*, which personated a *Demoniack* so lively, that many judicious persons were deceived by her.

See we this Catalogue consists most of the weaker sex, either because Satan would plant his Battery where easiest to make a Breach, or because he found such most advantaged for dissembling, and his Cloven-foot best concealed under Long coats. Indeed, some Feminine weaknesse made them more strong to delude the ruines of the Disease of the Mother being the best Foundation to build such Impostourie thereon.

K k k k

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The Imp. flu. e of the Boy of Bilan.

Found out by Bishop Moreton.

Cheaters of several kinds.

I see Dr. Harfma his Book on this subject, pag. 81.

John Gals Foot out of the snare, pag. 53.

Iidem pag. 54.

m Idem p. 57.

n Pr. v. 2. 3. 4.
King James his
dexterity in de-
tecting them.

57. K. James remembering what Solomon's faith, *It is the honour of a King to search out a matter*, was no lesse dexterous than desirous to make discovery of these Deceits. Various were His waies in detecting them, awing some into confession with His presence, perswading others by promise of pardon and fair usage. He ordered it so, that a Proper Courtier made love to one of these bewitched Maids, and quickly *Cupid* his Arrows drave out the pretended Darts of the Devil. Another there was, the Tides of whose Possession did so Ebbe and Flow, that punctually they observed one hour till the KING came to visit her. The Maid loath to be so unmannerly as to make His MAJESTY attend her time, antedated her first many hours, and instantly ran through the whole Zodiack of tricks which she used to play. A third, strangely affected when the first verse of S. John's Gospel was read unto her in our Translation, was tame and quiet whilst the same was pronounced in Greek, her English Devil belike understanding no other language. The frequency of such forged Possessions wrought such an alteration upon the judgement of King JAMES, that he receding from what he had written in his *Demonologie* grew first diffident of, and then flatly to deny the workings of *Witches and Devils*, as but Fallhoods and Delusions.

The Kings De-
claration for li-
berty on the
Lords day.

58. K. James having last year in His progress passed through Lancashire, took notice, That by the presence of some Magistrates, and Ministers, in severall places of this Kingdom, in hindring people from their recreations on the Sunday, the Papists in this Realm being thereby perswaded, that no honest mirth or recreation was tolerable in our Religion. Whereupon, the Court being then at Greenwich, He set forth a Declaration to this effect, That for His good peoples lawfull recreations, His pleasure was, that after the end of Divine Service, they should not be disturbed, letted, or discouraged from any lawfull recreations, Such as dancing either of men, or women; archerie for men, leaping, vaulting, or any such harmles recreations: Nor from having of May-games, Whitsun-a-lees, or Morrice-dances, and setting up of May-poles, or other sports therewith used, so as the same be had in due and convenient time, without impediment, or let of Divine Service: and that women should have leave to carry rushes to the Church for the decking of it, according to their old custome; withall prohibiting all unlawfull games to be used on the Sundays onely, as bear-baiting, bull-baiting, interludes, and (at all times in the meaner sort of people by Law prohibited) bowling.

The various
effects thereof.

4 So it was in
the Reign of
King Charles,
Anno 1633.

59. But when this Declaration was brought abroad, it is not so hard to believe, as sad to recount what grief and distraction thereby was occasioned in many honest mens hearts, who looked on it, not as local for Lancashire, but what in proceffe of time would enlarge it self all over England. Some conceived the recreations specified, *impeditive* to the observation of the Lords day; yea, unsuitable and unbecoming the essentiall duties thereof. But others maintained, that if private mens speeches must not be pressed to an odious construction, much more men were bound, candidly to interpret the Acts of Authority; and in charity must presume, and be perswaded, that religious Princes will command nothing, what they conceive either to be unjust, or not expedient, all things considered. They considered moreover (which was mainly material) that this Declaration was not dogmatical, or doctrinal, to say, or averre these things to be Theologically lawfull, but it was *Edictum Civile*, what the King thought fit upon just reasons to permit, without restraint, or punishment. The hardnesse of mens hearts on one side, which will break loose though restrained, and the hope of gaining others on the other side, by a favourable allowance, might be just motives in Authority, to give way to things *civiliter*, that they may be done *impune*, and yet not prejudice any point of Religion, and not be done *licite*, as in Divorces *extra causam adulterii*, Usurie, &c.

Reasons of the
retates to pu-
blish this De-
claration.

60. But the difficulty was encreased, when Ministers daily feared to be urged upon their Canonically obedience, to promulgate, and publish the said Declaration in their Parish Churches, which some resolved flatly to refuse, especially such, who formerly had strictly preached, and pressed the observation of the

Lords

Ann.
Reg.
1618.

May
24.

Ann.
Reg.
1618.

Lords-day, alledging for, and applying to themselves that place of Saint Paul's, *For, if I build again the things which I have destroyed, I make my self a transgressor*. Besides this, they enforced the Reasons following for their Reculcance: Yea, though the KING Himself should enjoy the non on their Allegiance.

6 Gd. 2. 18.

1. That the publishing of this Declaration would be *interpretative* an approbation thereof, whereas on the contrary they are commanded, *to have no fellowship with the unfruitfull works of darkness, but rather to reprove them*.
2. That hereby they should draw a just woe upon them pronounced by the Prophet *Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed*. Where (as the Learned interpret) even publick Notaries, which are but instrumental, are threatened with a curse.
3. That the promulgation of a Law is *de essentia Legis*, so that people would neither take notice of this Declaration, nor liberty by it, till it were published, and so the Publisher should *per se* be a Promoter of a sin.
4. That Obedience to Authority obligeth onely in *licitis & honestis*, and the Apostle confesseth, That he himself had power to edification, and not to destruction; whereunto the publishing thereof did manifestly tend.

1 Ephes. 5. 11.

1 Isa. 10. 1.
c. *Parus & Pi-*
sator on the
place.

1 2 Cor. 13. 10.

61. On the other side, some learned and pious Ministers, who in their judgments were convinced, that some of the *above said recreations* were incompatible with the *sanctification of the Sabbath*; notwithstanding, in case His MAJESTY should enjoy it, on serious deliberation relolved in obedience to the KING, publicly to read, or cause the reading of the Declaration, not looking at the contents therein, but at the Authority commanding the publication thereof; the rather, because no Subscription was required, or Vocall assent to approve, what therein was contained, to be just, or affirm it to be true; but a bare ministeriall declaring of the KING's will and pleasure therein, which they conceived themselves bound in conscience to perform, for the Reasons ensuing:

The Argu-
ments for the
lawful publish-
ing of the De-
claration.

1. The refusal, well observed, doth resolve into a principle, which would take away the necessity of Obedience universally, when the Partie commanded can pretend, the Magistrate ought not to command him any such thing; and, if the PRINCE must suspend His Edicts upon each Subjects doubt, He should never set forth any, considering the variety of judgments, and the distractions which are in His Subjects.
2. A Sheriffe may, yea must, disperse the KING his Proclamations, which he liketh not; and a Clerk, at the command of his Master, a Justice of Peace, may lawfully write the *Mittimus* of that person to Prison, whom in his particular judgment he conceiveth to be innocent: and (what is most proper to our purpose, because a religious instance) a Minister, without any sin, may safely pronounce an Excommunication, legally delivered unto him, though in his own private conscience he be convinced, that the Partie is unjustly excommunicated.
3. There are many precedents herof in antiquity. A Father gives this censure, that when the *Fewer*, commanded by *Antiochus*, gave up the Divine Books to His Officers, to be destroyed, it was, *Peccatum imperantis, & minantis; non populi, cum dolore & tremore tradentis*. A sinne of Him that commanded, and threatened it; not of the people, who surrendered up those Volumes with fear, and sorrow. And Saint

6 Optatus Meli-
vilanus, lib. 7.

K k k k 2

Augustine

h Contra Fau-
flum, lib. 11.
cap. 75.

i Lib. 2. Ep. 61.

A third fort re-
solve on a
strange
expedient.

Lancashire Mi-
nistrs: more
scared than
hurt.

A third fort
read it with ap-
probation of
the contents
therein.

The Heretical
Opinions of
John Thraske.

h Augustine resolveth it in the case of a Christian Souldier, fighting under a sacrilegious Emperour; that, though he be not satisfied in the lawfulness of the commands, he may notwithstanding lawfully obey. *Ita ut fortasse reum faciat Regem iniquitas imperandi, innocentem militem ostendat ordo serviendi.* And, what is most apposite to the matter in hand (because the Edict of a godly Emperour, seriously distasteth by a godly Bishop) *Mauritius* set forth a command, That no Souldier should be admitted into a Monastery, and though Gregory the great was perwaded, the prohibition was in it self injurious and unlawfull, yet he did, *In diversis terrarum partes transmittere legem, quia eras subiectus Eius iussioni.*

Ann. Dom. 1618.
Ann. Regi 1616.

Convinced with these Reasons, some Ministers (not with any delight in the Message, but in Duty to the Authority which sent) intended (if put to the trial) sadly and unwillingly to publish the Declaration.

A third fort took up a resolution to read the Declaration, or suffer it to be read, and presently after to preach against the contents of what they had published; hoping so, wairly to avoid the danger of disobedience, in refusing to promulgate it, and of profaneness in seeming to approve it. But, whether by this middle way, setting God and the King as openly opposite, they would have declined, or contracted more odium, it is hard to determine.

62. But now, after so long, and many diversities of Opinions and Arguments on severall sides, their own fear proved at last their onely foe: The KING's goodness taking away the subject of their jealousy; so that no Minister in the County was enjoined to read the Book in his Parish, wherewith they had so affrighted themselves. However, their Arguments may be kept cold, and laid up provisionally against the time they had use thereof, especially for such, who survived till the seventh of King CHARLES, when the Declaration for Liberty on the Lords-day was enjoined (though not by the KING) the Ministers to publish clean through the Land.

63. However, there wanted not many, both in Lancashire, and elsewhere, who conceived the Declaration came forth seasonably, to suppress the dangerous endeavour of such, who now began in their Pulpits, to broach the dregs of Judaism, and force Christians to drink them. So that those legal Ceremonies, long since dead, buried, and rotten in the grave of our Saviour, had now their ghosts, as it were, walking; frightening such people with their terrible apparitions, who were perwaded by some Preachers to so rigorous observation of the Sabbath, that therein it was unlawful to dresse meat, sweep their houses, kindle the fire, or the like. Yea, and the Papists, in Lancashire especially (a frontier Countrey, as I may term it, of Papists and Protestants, where the Reformed Religion had rather a truce, than a peace, standing on its guard, and posture of defence) I say, in Lancashire the Romanists made advantage of this strictness, to pervert many to Popery, perwading them, That the Protestant Religion was the School of Tyrannus, where no lawfull liberty was allowed. And no wonder, if many common people were hereby fetcht off unto them, starting aside as a broken bow, chiefly because over-bent for lack of lawfull recreation. But enough hereof, and too much (if not pressed thereunto in pursuance of our History) and yet ere long we must have more on the same sad subject.

64. Now of the Broakers of Judaisme, John Thraske was a principall. Whether ever he sucked on the breasts of either University, or onely was brought up by hand in some petty-School, I know not. This I know, that seeking to be made Deacon, or Minister, by James Bishop of Bath and Wells; Doctor Samuel Ward then Poser, and the Bishops Chaplain, refused him as altogether insufficient. However, afterwards he got Orders, and then began to vent his Opinions; That the Lords-day was to be observed with the same strictness by Christians, as it

10. 65

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was by Fewes; and, That all Meats and Drinks forbidden in the Leviticall Law bound Christians to the same observance, thereby opening a doore to let in the rabble of all Ceremonies. Thus he brought in a constant Lent of his own making. And, whereas Divines can forbid no meat as unlawfull (though Politicians may as authority for the State, and Physicians as unhealthfull for the body) because CHARLES hath given us that Licence, To the clean all things are clean, yet he seduced many souls with his Tenets, and his own Wife amongst many others. For the he was censured in the Star-Chamber, but afterwards recanted his Opinions, and lived (as unfetled in judgment, as place) in several parts of the Kingdom. I have heard him preach a Sermon, nothing relating to the aforesaid Doctrine, and when his Auditors have forgotten the matter, they will remember the loudness of his stentorious voice, which indeed had more strength, than any thing else he delivered. He afterwards relapsed, not into the same, but other Opinions, rather humorous, than hurtfull, and died obscurely at Lambeth in the Reign of King CHARLES. Nor must we forget, that his Wife could never be unperversed again, but perished in her Judaism; because, as our Saviour observeth, Presbyters in general are twofold worse than their Leader: and her Sex (as pliable to receive, as tenacious to retain) had weakness enough to embrace an error, and obstinacy too much to forsake it.

62. At this time began the troubles in the Low Countreys, about matters of Religion, heightened between two opposite parties, Remonstrants, and Contra-Remonstrants; their Controversies being chiefly reducible to five points; Of Predestination, and Reprobation; Of the Latitude of Christs death; Of the power of mans Free will, both before, and after his conversion; and, Of the Elects perseverance in grace. To decide these difficulties, the States of the United Provinces, resolved to call a National Synod: at Dort; And, to give the more lustre, and weight to the determinations thereof, desired some foreign Princes to send them the assistance of Their Divines for so pious a work: Especially, they requested our KING of Great Britain, to contribute His aid thereunto (being Himself as forward to doe, as they desire any thing conducing to Gods glory, and the Churches good) Who, out of His own Princely wisdom, and free favour, made choice of

George Carleton, Doctor of Divinity, then Bishop of Landaff, and afterwards Bishop of Chichester.

Joseph Hall, Doctor of Divinity, then Dean of Worcester, and afterwards Bishop of Exeter, and Norwich.

John Davenant, Doctor of Divinity, then Margaret-Professor, and Master of Queens-Colledge in Cambridge, afterwards Bishop of Salisbury.

Samuel Ward, Doctor of Divinity, then Master of Sidney-Colledge in Cambridge, and Arch-Deacon of Taunton.

These, according to their summons, repairing to His MAJESTY at New-Market, received from Him there these following Instructions, concerning their behaviour in the Synod:

1. Our will, and pleasure is, That from this time forward, upon all occasions, you inure your selves to the practice of the Latine Tongue; that, when there is cause, you may deliver your mindes with more readinesse, and facility.
2. You shall in all points to be debated, and disputed, resolve amongst your selves before-hand, what is the true State of the Question, and jointly, and uniformly agree thereupon.
3. If in debating of the cause by the Learned men there, any thing be emergent, whereof you thought not before; you shall meet, and consult

K k k k 3

These Instru-
ctions I saw
transcribed out
of Dr. Daven-
ants his own
Manuscript.

consult thereupon again, and so resolve among your selves joyntly, what is fit to be maintained. And this to be done agreeable to the Scriptures, and the doctrine of the Church of England.

4. Your advice shall be to those Churches, that their Ministers do not deliver in the Pulpit to the people, those things for ordinary Doctrines, which are the highest points of Schools, and not fit for vulgar capacity, but disputable on both sides.
5. That they use no Innovation in Doctrine, but teach the same things which were taught twenty or thirty years past, in their own Churches: and especially, that which contradicted not their own Confessions, so long since published, and known unto the world.
6. That they conforme themselves to the publick Confessions of the neighbour-reformed Churches, with whom to hold good correspondence, shall be no dishonour to them.
7. That, if there be main opposition between any, who are overmuch addicted to their own opinions, your endeavour shall be, that certain Positions be moderately laid down, which may tend to the mitigation of heat on both sides.
8. That, as you principally look to God's glory, and the peace of those distracted Churches: so you have an eye to Our honour, Who send and employ you thither; and consequently, at all times consult with Our Ambassadour there residing, who is best acquainted with the form of those Countreys, understandeth well the Questions, and differences among them, and shall from time to time receive Our Princely directions, as occasion shall require.
9. Finally, in all other things which We cannot foresee, you shall carry your selves with that advise, moderation, and discretion, as to persons of your quality, and gravity shall appertain.

Doctor *Davenant*, and Doctor *Ward*, presented themselves again to His MAJESTY at *Royston*, *October* the 8. Where His MAJESTY vouchsafed His familiar discourse unto them, for two hours together, commanding them to sit down by Him, and at last dismissed them with His solemn prayer, That God would bless their endeavours; which made them cheerfully to depart His presence.

66. Addressing themselves now with all possible speed to the Sea-side, they casually missed that *Man of Warre*, which the *States* had sent to conduct them over (though they saw him on Sea at some distance) and safely went over in a small Vessel, landing *October* 20 at *Middleburgh*. On the 27 of the same Month they came to *Hague*, where they kissed the hand of His Excellency *GRAYE AMIRICE*, to Whom the Bishop made a short Speech, and by Whom they were all courteously entertained. Hence they removed to *Dort*, where *November* the 3, the Synod began, and where we leave them with the rest of their fellow-Divines, when first every one of them had taken this Admission-Oath, at their entrance into the Synod:

I Promise before God¹, whom I believe, and adore, the present searcher of the heart, and reins, that in all this Synodall action, wherein shall be appointed the examination, judgment, and decision, as well of the known five Articles, and difficulties thence arising, as of all other Doctrinals; that I will not make use of any Humane Writings, but onely of God's Word, for the certain, and undoubted Rule of Faith: And that I shall propound nothing to myself in this whole cause, besides the glory of God, the peace of the Church, and especially the preservation of the purity of Doctrine therein. So may my Saviour Jesus Christ be mercifull unto me, whom I earnestly pray, that in this my purpose, He would alwaies be present with me with the grace of his Spirit.

I say, we leave them here with their fellow-Divines. For, should my pen presume to sail over the Sea, it would certainly meet with a storm in the passage, the censure of such, who will justly condemn it for meddling with transmarine matters, especially Doctrinall points, utterly aliene from my present subject. Only a touch of an Historical passage therein, confining our selves to our own Country-men.

67. These four Divines had allowed them by the STATES *Ten pounds sterling* a day, *Threecore and ten pounds* by the week; an entertainement far larger than what was appointed to any other foreign Theologues; and politically proportioned, in grateful consideration of the Greatness of His MAJESTY who employed them. And, these *English Divines*, knowing themselves sent over, not to gain wealth to themselves, but glory to God, and reputation to their Sovereign, freely gave what they had freely received, keeping a *Table general*, where any fashionable Forreigner was courteously and plentifully entertained.

68. They were commanded by the KING to give Him a weekly account 'each one in his severall Week, according to their seniority' of all memorable passages transacted in the Synod. Yet it happened, that, for a month, or more, the KING received from them no particulars of their proceedings, whereat His Majesty was most highly offended. But afterwards, understanding, that this defect was caused by the countermands of an higher King, even of him *whom ga- thereth the winds in his fists*, stopping all passages by contrary weather; no wonder if He, who was so great a peace-maker, was himself so quickly pacified: yea, afterwards highly pleased, when four weekly dispatches (not neglected to be orderly sent, but delayed, to be accordingly brought) came all together to His Majesties hands.

69. On the 10 of December, *Gualter Balcanquall*, Bachelour of Divinity, and Fellow of *Pembroke-Hall*, came into the Synod, where his *Credential Letters* from King JAMES were publicly read; Whole pleasure it was, that he should be added to the four *English Collegues*, in the name of the Church of Scotland. The President of the Synod welcomed him with a short Oration, which by *Mr. Balcanquall* was returned with another, and so was he conducted to his place; A place built for him particularly, as one coming after all the rest, so that his seat discomposed the uniformity of the building, exactly regular before. But it matters not how the seats were ordered, so that the judgments of such as sat therein, were conformed to the truth of the Scriptures.

70. Doctor *Joseph Hall* being at the Synod of *Dort*, and finding much indisposition in himself, the aire not agreeing with his health, on his humble request obtained His Majesties leave to return. Whereupon, composing his countenance with a becoming gravity, he publicly took his solemn farewell of the Synod, with this Speech following:

Non facile verò mecum in gratiam redierit cadaverosa hec moles, quam ægrè usque circumgesto, que mihi huius Conventus celebritatem toties invidit, jamque prorsus invivissimum à vobis importunè advocat, & divellit. Neque enim nullus est profectò sub celo locus æquè calidus, & in quo tentorium mihi figi maluerim, cuiusque adeo gesties mihi animus meminisse. Beatos verò vos, quibus hoc fuit datum! non dignus eram ego (ut fidelissimi Romani querimoniam imitari liceat) qui & Christi, & Ecclesie sue nomine, sanctam hanc provinciam diutius sustinerem. Illud vero oris in gratiam. Nempe audito, quod res erat, non alià me quàm adversissimè his usum valetudine, Serenissimus Rex meus misertus misselli famuli sui, revocavit me domum, quippe quod cineres meos, aut sandapilam vobis nihil quicquam prodesse posse nòrit, succenturiatque mihi virum & suis selectissimum, quantum Theologum! De me profectò (vero iam flicerno) quicquid fiat, viderit ille Deus meus, cuius ego totus sum. Vobis quidem ita feliciter prospectum est, ut sit cur infirmitati meae haud parum gratulemini, quam huiusmodi.

The Synod. local assistance to the English Divines.

Weekly intelligence to the King from his Divines.

in Prov. 30. 4.

Mr. Balcanquall admitted into the Synod.

Dr. Hall's return thence.

modi instructissimo succedano cæterum hunc vestrum beaverit. Neque tamen committam (si Deus mihi vitam, & vires indulerit) ut & corpore simul, & animo abesse videar. Inter cætera huius Synodo, ubicunque terrarum sum, & vobis, consiliis conatibusq; meis quibuscunq;, res vestras me, pro virili, sedulo, ac serio promoturum, sancte roveo. Interim vobis omnibus, ac singulis, Honoratissimi Domini Delegati, Reverendissime Praeses, Gravissimi Assessores, Scriba doctissimi, Symmyta colendissimi, Tibique Venerandissima Synodus universa, agro animo ac corpore aeternum valedico. Rogo vos omnes obnixius, ut precibus vestris imbecilem reducem facere, comitari, prosequi velitis.

Thus returned Dr. Hall into his own Country; Since so recovered (not to say revived) therein, that he hath gone over the graves of all his *English* Collegues there, and (what cannot God, and good aire doe?) surviving in health at this day, three and thirty years after, may well with a *Jesse*, go amongst men for an old man in these daies. And living privately, having passed thorough the Bishopricks of *Exeter*, and *Norwich*, hath now the opportunity in these troublesome times, effectually to practice those his precepts of *patience*, and *contentment*, which his pen hath so eloquently recommended to others.

1 Sam. 17. 12.

Doctor Good
in the room
of Dr. Hall.

71. On the seventh of January, Thomas Good Doctor of Divinity, Chaplain to George Archbishop of Canterbury, came into the Synod, sent thither by His MAJESTY of Great Britain. The President entertained him with a solemn Oration, highly commending King JAMES's care, not recalling one Divine, till he had substituted another. The Doctor requited him with a pithie Oration, promising the utmost of his assistance to the general good. A promise by him well performed, giving afterwards ample testimony of his general learning and solid judgement in Divinity; nothing being wanting in him, but that he came hither so late to this employment.

SECTION X



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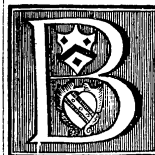
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SECTION V.

TO
Master PETER MOROLOYS,
AND
Master THOMAS ROWSE,
OF
LONDON, Merchants.

THE NETHERLANDS are the Scene whereon the beginning of this Section was transacted. They were also the Native Countreys of your Ancestors, flying hither from persecution. Since as your Fathers then found Safety amongst the ENGLISH; some of the ENGLISH, to my knowledge, have felt Bounty from their Children. God increase your Store, and make you like the good Merchant in the Gospel*, who, to purchase the GREAT PEARL, sold all that he had, that is, undervalued all Worldly wealth, coming in competition with God, or Grace, or Glory.

* Mat. 13. 46.



Before the end of the hundred fourty fifth Session, April the 20th, in the forenoon, the Belgick Confession was brought into the Synod, containing matter both of Doctrine, and Discipline, and the publick consent thereunto was required. Here the Bishop of *Laudasse*, in the name of all the rest, approved all the points of Doctrine. But as for matter of Discipline, that his Mother Church, and his own Order might not suffer therein, and he seem by silence to betray the cause thereof, a Protest was entered by him, as Mouth for the rest, to preserve the same, as by the perusing the following passage will appear.

The Belgick
Confession
presented in
the Synod.

Interca tamen de Disciplina paucis monet. Nunquam in Ecclesia obtinuisse Ministrorum paritatem non tempore Christi ipsius, tunc enim duodecim Apostolos fuisse Discipulis superiores, non Apostolorum ætate, non subsistentis seculis. Nec valere rationem in hac Confessione usurpatam, Nempe quia omnes sunt æque Ministri Christi. Nam & septuaginta Discipuli erant Ministri Christi, æque ac Apostoli, non tamen inde Apostoli æquales: & omnes omnino homines sunt æque homines, non inde tamen homo homini non debet subesse. Hæc, non ad harum Ecclesiarum essentiam, sed ad nostræ Anglicanæ defensionem sese monuisse professus est. — Britannorum interpellationi responsum ne græ quidem.

of England ——— To this interpellation of the *British* Divines nothing at all was answered.

Hereby the equal Reader may judge how candidly Master *Montague* in his *Appeal*, dealeth with our *English* Divines, charging * them, *That the Discipline of the Church of England is in this Synod held unlawfull.* And again, * *The Synod of Dort in some points condemneth upon the by, even the Discipline of the Church of England.* But, let such as desire farther satisfaction herein, peruse the *joynt Attestation*, which those *English* Divines set forth, *Anno 1626.* to justify their proceedings herein.

* Appeal, p. 70.
* Appeal, p. 108.

The *States* being to the *British* Divines.

2. On the 29 of *April* the Synod ended. The *States* to expresse their gratitude, bestowed on the *English* Divines at their departure, *Two hundred pounds*, to bear their charges in their return: besides, a *golden Medall* of good value was given to every one of them, wherein the sitting of the Synod was artificially represented. And now, these Divines, who for many moneths had, in a manner, been fast'ned to their chairs, and desks, thought it a right due to themselves, that when their work was ended, they might begin their recreation. Wherefore they viewed the most eminent Cities in the *Low-Countries*, and at all places were bountifullly received, *Leiden* only excepted. Wonder not, that they, who had most learning, should shew least civility, especially having Professours of Humanity amongst them, seeing generally the great ones of that University at this time, being Remonstrants, were disaffected to the decisions of this Synod. This gave occasion to that passage in the speech of Sir *Dudley Carleton*, the *English* Ambassador, when in the name of his Master he tendred the *States* publick thanks, for their great respects to the *English* Divines, using words to this effect, *That they had been entertained at Amsterdam, welcomed at the Hague, cheerfully received at Rotterdam, kindly embraced at Utrecht, &c. and that they had seen Leiden.*

Their Letter to K. James.

3. But, how high an esteem, the *STATES-GENERAL* had of these our *English*-mens service, will best appear by Their *Letter*, which They sent to King *JAMES*, as followeth:

Serenissime

Notwithstanding, in the mean time, he briefly gave his advice concerning Discipline. That the parity of Ministers never prevailed in the Church, no, not in the time of Christ himself; for, then the twelve Apostles were superior to the Disciples; not in the time of the Apostles, nor in the ages after them. Nor is that reason of any force alledged in their Confession, namely, *Because all are equally the Ministers of Christ.* For, even the seventy Disciples were equally Ministers of Christ with the Apostles, and yet it follows not thence, they were equal with the Apostles: and all men altogether are equally men, yet thence it cannot be inferred, that one man ought not to be subject to another. These things he professed himself to have hinted, not to offend these Churches therewith, but to defend their own Church

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Serenissime REX,

Quemadmodum hoc unice propositum Nobis fuit, ut, quæ in Civitatibus, Provinciisq; nostris, ante annos aliquot, exorta erant, infelices de Religione contentiones, eruditorum, ac piorum hominum judicio, legitime tolli, ac componi possent; ut, & conscientiis eorum, quibus Nos præesse Deus Immortalis voluit, ipsiq; pariter Reipublicæ suæ in Religione, ac pietate simul, ratio constaret, & tranquillitas; ita nos benigne is respexit, cui hætenus curæ fuimus, Qui Conventui nostro Nationali, quem ex omnibus idem sentientibus Ecclesiis convocavimus, ita benedixit, ut, re tantâ ad felicem, atq; optatum exitum perductâ, domum, & ad suos se conferant. Quibus, benedictionem Domini, studium nostrum in promovendo pietatis negotio, consensum planè cum aliis Ecclesiis unanimem, indicabunt. Inter quos, cum præcipui & consilio, & loco, fuerint Magnæ Britannicæ Theologi, quos, pro singulari, & divino, in Nos, & Ecclesiis nostras affectu, ad Nos mittere dignata est Majestas Tua; curæ Nobis fuit, ut, quantopere hujus beneficii magnitudinem æstimemus, ex nobis intelligeret Majestas Tua. Est verò illud, Rex Serenissime, etiamsi cum reliquis, quæ infinita sunt, conferatur, tantò majus, quanto uberiores sunt fructus, quos ex Dei causa expectamus, quantoq; id Majestatis Tuae nomini est convenientius; Qui, cum nullâ re externâ, atq; humanâ, quæ potissimum aliis Principibus conciliant dignitatem, quoquam Rege sit inferior, Fidei Defensionem, tanquam Dei, Ecclesiæq; Patronus in his terris, sibi merito assumit. Neque dubitare possumus, quin, & Majestatis Tuae Regnâ tot, & tanta; reliquæque, quæ in hoc negotio Nobis operam navârunt, Ecclesiæ, magnam utilitatem ex hoc instituto nostro percepturæ sint, quæ exemplo nostro discent, quanto periculo conjunctum sit, quæ bene in Religione constituta sunt temerè movere, quum sint felices, atque fortunatæ, quamdiu simili remedio opus non habebunt: cui hætenus abundè, Majestatis Tuae curâ, atque vigilantia, prospectum fuit. In Theologis porro utriusq; Regni Vestri omnibus, & singulis, quorum agmen ducit verè Reverendissimus

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Dominus

Dominus Georgius, Landavensis Episcopus, imago, atque expressa virtutis effigies; eam eruditionem, pietatem, pacis studium, eumque zelum deprehendimus, ut, cum ipsius beneficii causa Majestati Tue multum debeamus, magna pars ipsius beneficii Nobis videatur, quod ipsi ad Nos missi sint.

Deus immortalis Majestati Tue, Rex Serenissime, ita benedicat, ut illius benedictionis partem, Orbis Christianus, ex diuturnitate Regni Tui, & Ecclesiæ defensionē, diu percipiat.

The British Divines return into England.

q Removing *Carlton* to *Chichester*, preferring *Durham* to *Salisbury*, and bestowing the *Mastership* of the *Savoy* on *Balsanquall*.

This Synod diversely censured.

f M. John Goodwin in his *Redemption Redeemed*, cap. 15. par. 24. pag. 395.

Mat. 14. 9.

The Suggesters furnish most improbable.

4. With these *Testimonial Letters*, over they came into *England*, and first presented themselves to King JAMES. Who, seeing them out of a window, when first entering the Court; *Here comes*, said He, *my good Mourners*, alluding to their black habit, and late death of Queen ANNE. Then, after courteous entertaining of them, He favourably dismissed them, and afterward on three of them bestowed preferment. So returned they all to their severall professions; *Bishop Carlton* to the careful governing of his Diocese; *Doctor Dovenant*, besides his Collegiate Cure, to his constant Lectures in the Schools; *Dr. Ward* to his discreet ordering of his own Colledge; *Dr. Good* to his diligent discharging of Domestical duties in the family of his Lord, and Patron; and *Mr. Balsanquall* to his Fellowship in *Pembroke-Hall*.

5. Since it hath been the successe of this Synod, to have the decisions thereof to be approved, applauded, magnified by some: vilified, contemned, condemned by others. If men were divided in their censures about Christ, some saying, *He is a good man: others, nay, but he deceiveth the people*; no wonder, if ever since, all Conventions of Christians be subject to variety of mens verdicts upon them. Of such as dislike the Synod, none falls heavier upon it than a *London* Divine, charging the Synodians to have taken a previous Oath, to condemn the opposite party on what terms soever. But take him in his own words, *Fare be it from me to subscribe the report, or information of those, who charge the respective Members of this Synod, with suffering themselves to be bound with an Oath, at, or before their admission thereunto, to vote down the Remonstrants, and their Doctrines (howsoever?) Yet, when I read, and consider, 1. How learnedly, solidly, and substantially they quit themselves, and argue, whilst they goe along with the Remonstrants, and declare wherein they agree with them, in the points controverted between them: 2. How feebly, and unlike themselves they reason, when they come to the quick of the difference. 3. and lastly, How neer, at very many turns, even in those things wherein they pretend to differ, they come unto them, as if they had a very good mind, to be no more two, but one with them, when I say I consider all these things, methinks I see the interest and obligation of an oath, working much after the same manner, as sometimes it did in Herod, when for his oath sake, contrary to his mind, and desire otherwise, he caused, John the Baptist's head to be given to Herodias in a platter. See here, how this Suggester, though at the first he takes water, and washeth his hands, with a *Fare be it from me to subscribe the report* &c. yet afterwards he crucifies the credit of a whole Synod, and makes them all guilty of no lesse than damnable perjury.*

6. I could have wished, that he had mentioned in the margin, the Authors of this suggestion; whereas now the omission thereof will give occasion to some, to suspect him for the first raiser of the report; an heavy accusation, charging a whole

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whole Synod of injustice. When *Feilus*, the heathen Magistrate, was so much Christian, as not to condemn an accused man before he hath licence to answer for himself: could any Assembly of Christian Ministers be so heathen, as to binde themselves by an oath, right or wrong, with blinde obedience, to beat down the opposite party: Wherein they were all actually forsworn, having publicly taken so solemn an oath, to proceed impartially, according to Gods Word, and their own conscience. What said *Laban* to *Jacob*? *If thou shalt take other wives besides my daughters, no man is with us, see, God is witness between thee, and me*: So, if these Divines, having betroathed their faith to God, and the world, in so open and publick a manner; besides this Oath, did binde themselves with any other, taken before, or after, in a clandestine way, contrary to their publick promise: would not God the sole judge herein, sensible of this affront offered to him, and his truth, heavily punish so hainous an offence? And, can any charitable-minded man believe, that learned men would, that godly men could be guilty of so deep, and damnable dissimulation?

7. Musing with my self on this matter, and occasionally exchanging Letters with the Sons of *Bishop Hall*, it came into my minde to ask them *Joseph's* question to his brethren, *Is your father well, the old man of whom ye spake, is he yet alive?* And, being informed of his life and health, I addressed my self in a Letter unto him, for satisfaction in this particular, who was pleased to honour me with this return herein inserted:

Whereas you desire from me a just relation of the carriage of the businesse at the Synod of Dort, and the conditions required of our Divines there, at, or before their admission to that grave, and learned Assembly: I, whom God was pleased to employ, as an unworthy agent in that great work, and, to reserve still upon earth, after all my reverence, and worthy Associates, doe, as in the presence of that God, to whom I am now daily expecting to yield up my account, testify to you, and (if you will) to the world, that I cannot, without just indignation, read that slanderous imputation, which Mr. Goodwin, in his Redemption Redeemed, reports to have been raised, and cast upon those Divines, eminent both for learning, and piety, that they suffered themselves to be bound with an Oath, at, or before their admission into that Synod, to vote down the Remonstrants howsoever; so as they came deeply preingaged to the decision of those unhappy differences.

Truly, Sir, as I hope to be saved, all the Oath that was required of us was this: After that the Moderator, Assistants, and Scribes were chosen, and the Synod formed, and the several Members allowed, there was a solemn Oath required to be taken by every one of that Assembly, which was publicly done in a grave manner, by every person in their order, standing up, and laying his hand upon his heart, calling the great God of heaven to witness, that he would impartially proceed in the judgment of these controversies, which should be laid before him, only out of, and according to the written Word of God, and no otherwise, so determining of them, as he should finde in his conscience most agreeable to the Holy Scriptures, which Oath was punctually agreed to be thus taken by the Articles of the States, concerning the indication, and ordering of the Synod, as appears plainly in their tenth Article; and, this was all the Oath that was either taken, or required. And farre was it from those holy souls, which are now glorious in heaven, or mine (who still for some short time survive, to give this just witness of our sincere integrity) to entertain the least thought of any so foul corruption; as by any over-ruling power to be swayed to a prejudgement in the points controverted.

It grieves my soul therefore to see, that any learned Divine should raise imaginary conjectures to himself, of an interest and obligation of a fancied Oath (working upon them, and drawing them contrary to the dictation of their own conscience, as it did Herod's in the case of John Baptist's beheading) merely out of his own comparative construction of the different forms of expressing themselves in managing these Controversies. Wherein if at any time they seemed to speak neerer to the Tenet of the

u Acts 25. 26.

u Gen. 31. 50.

Bishop Hall's Letter to the Author.
x Gen. 43. 27.

Remonstrants, it must be imputed to their holy ingenuity, and gracious disposition to peace, and to no other sinister respect.

Sir, since I have lived to see so foul an aspersion cast upon the memory of those worthy and eminent Divines, I beseech God that I yet live to vindicate them, by this my knowing, clear, and assured attestation; which I am ready to second with the solemnest Oath, if I shall be thereto required.

Higham,
August 30.
1651.

Your much devoted friend, precessor,
and fellow-labourer,
Jof: Hall, B. N.

Let the Reader consider with himself, how the Suggester speaks by hear-say, of things done at distance, whereat himself not present, whose disaffection to the decisions of that Synod, inclines him to credit ill reports against it. And yet, as afraid, though willing to speak out, in his *me-thinks I see*, vents but his own conjecturall surmises. Let him also weigh in the ballance of his judgment, how this purgation of this Synod is positive, and punctual, from one an ear- and eye-witnesse thereof, being such an one as Doctor Hall, and now aged; so that his *testimonium* herein, may seem *testamentum*; his witnesse, his will, and the truth therein delivered, a Legacie by him bequeathed to posterity. I say, the premises seriously considered, let the Reader proceed to sentence, as God and his conscience shall direct him; and, either condemn a private person of slander, and falsity; or a whole Synod of injustice, and perjury.

8. My desire to make this History of the Synod intire, hath made me omit the death of *James Montague*, the worthy Bishop of *Winchester*, who left this life the last year: Son to Sir *Ed. Montague* of *Boughton* in *Northampton-shire*, bred in *Christ's*, afterwards Master of *Sidney-Colledge* in *Cambridge*, highly favoured by King *JAMES*, (whose *Works* he let forth) preferring him to the Bishoprick first of *Bath* and *Wells*, then to *Winchester*: in *Bath* he lies buried under a fair Tomb, though the whole Church be his Monument, which his bounty repaired, or rather raised out of the ruins thereof. One passage at his buriall I must not forget, having received it from the mouth of his younger Brother Sir *Sidney Montague*, present at his Funeral-solemnities.

9. A certain Officer of *Bath Church*, being a very corpulent man, was upon the day of the Bishop's buriall appointed to keep the *dores*: He entred on this his employment in the Morning whereon the Funeral was kept, but was buried himself before night, and before the Bishops body was put into the ground, because being bruised to death by the pressing in of people, his Corps required speedy interment; so needfull it is for those to watch for their own change, who wait on the graves of others.

10. I cannot attain the exact date of the death of *John Overall*, carrying *Superintendency* in his Surname, the Bishop of *Norwich*; first, Fellow of *Trinity-Colle*: then Master of *Katherine-Hall*, and King's Professour of Divinity in *Cambridge*. One of a strong brain to improve his great reading, and accounted one of the most Learned Controversiall Divines of those daies.

11. A grand Grievance was now much complained of, but little redressed: some great Courtiers there were, to whom the KING had passed His Grants to compound with Papists for their Recusancy. Some of these *Grantees* abused the KING's favour, and Compounded with such persons for *lights summes*, even before their legall Conviction, whereby the Offenders in that kind became the more backward to Conform themselves to the King's Lawes, His Majesty not aiming at their punishment, but reformation. And although this indirect course was flatly forbidden by His Royal Declaration, set forth 1610: yet was this corruption connived at, and is conceived a main cause of the great and speedy increase of Popery.

12. About

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12. About this time, a sad mitchance befell *George Abbot* Archbilhop of *Canterbury*, in this manner, He was invited by the Lord *Zouch* to *Bramshill* in *Hampshire* to hunt and kill a Buck; The Keeper ran amongst the Herd of Deer to bring them up to the fairer mark, whilst the Archbilhop sitting on his Horse back, let loose a barbed-Arrow from a Crosbow, and unhappily hit the Keeper: He was shot through the Enmontery of the left Arm, and the Arrow dividing those grand auxiliary vessels, he died of the flux of blood immediately. Nature having provided, that all the large Vessels are defended externally by bones: He never spake after, as the person still alive at *Croydon*, who brought off his body, informed me, and died not of the ill-dressing of the Wound, as some have printed it. This presently put an end to the sport of that day, and almost to the Archbishops mirth to the last of his life.

13. The fame of this mans death, flew faster than the Arrow that killed him: The Archbishops mitchance, in many men met not with so much pity, as so sad a casualty did deserve: He was not much beloved by the inferiour Clergie, as over-rigid and austere: Indeed, he was mounted to command in the Church, before he ever learned to obey therein; Made a Shepherd of Shepherds, before he was a Shepherd of Sheep; Consecrated Bishop, before ever called to a Pastoral Charge; which made, say some, him not to sympathize with the necessities and infirmities of poor Ministers. As for the superiour Clergie, some for his irregularity and removal expected preferment, as the second Boule is made first, and the third, second, when that nearest the mark, is violently removed.

14. It is strange to see, how suddenly many men started up Canonists and Casuists in their discourse, who formerly had small skill in that profession. In their ordinary talk they cited Councils and Synods: some had up *S. Jerome's* speech, *Penitorem nunquam legimus sanctum*: others were bufile with the Decree of the Council of *Orleans*, (*Gratian* 49 B. *distinct.* 34.) *Episcopo* * Prefbytero, aut Diacono comes ad venandum, aut accipites habere non licet. Others distinguished of a three-fold hunting: 1. *Oppressora*. 2. *Arenaria*. 3. *Saluola*. These maintained, that the two former were utterly unlawfull, but the last might lawfully be used. Others distinguished of Homicide: 1. *Ex necessitate*. 2. *Ex voluntate*. 3. *Ex casu*, the case in hand. In a word, this accident divided all great companies into *pro* and *con*, for or against the Archbishops irregularity on this occasion, yet all the force of their skill could not mount the guilt of this fact higher than the fountain thereof. When all was done it was but *Casual Homicide*, who fought not for the man, but God was pleased to bring the Man to his hand.

15. Sir *Henry Savill*, the Archbishops old acquaintance as his contemporary in *Oxon*, repaired on his behalf to the Oracle of the Law, Sir *Edward Coke*, whom he found a bowling for his recreation. My Lord, said he, I come to be satisfied of you in a point of Law. If it be a point of Common Law, (said Sir *Edward Coke*) I am unworthy to be a Judge, if I cannot presently satisfy you; but if it be a point of Statute Law, I am unworthy to be Judge, if I should undertake to satisfy you before I have consulted my Books. It is this, (said Sir *Henry*) Whether may a Bishop Hunt in a Park by the Lawes of the Realm? I can presently resolve you, said the Judge, He may hunt by the Lawes of the Realm by this very token, That there is an old Law, (let the young Students in that profession find it out) that a Bishop, when dying, is to leave his pack of Dogs (called *Muta* * canum) to the Kings free use and disposal.

16. The party, whom the Archbishop suspected his greatest Foe, proved his most firm and effectual Friend, even *Lancelot Andrewes* Bishop of *Winchester*: For when several Bishops inveighed against the irregularity of the Archbishop, laying as much (if not more) guilt, on the act, than it would bear, He mildly checked them: Brethren (said he) be not too bufile to condemn any for Uncanonicalls according to the strictnesse thereof, lest we vnder our selves in the same condition. Besides we all know, Canones, qui dicunt lapsos post actam poenitentiam, ad clericatum non esse restitutos, de rigore loquuntur disciplinæ, non injunctum desperationem indulgentia.

17. King

Archbilhop casually killed a Keeper.

The mitchance rightly censured.

Many Canons made quickly made.

* Note that these Canons were never admitted Lawes in England.

Archbishops may hunt by the Lawes of the Land.

* From the French *muette* Je chiens, *Sp. adu.* I leave the Archbishops great friend.

The death of Bp. Montague.

A strange accident at his buriall.

The death of Bp. Overall.

A great abuse of the King's favour.

Hirellous and mortification.

A project to augment the Clergy to the more.

Declined by the Lord Treasurer.

Who is truly excused.

* Frequent in his House at Copthall.

The L. Bacon noted for Bribery.

Sir Fr.S.

17. King James being Himself delighted in Hunting, was sorry any ill accident should betide the users thereof. But when He was assured, how deeply the Archbishop layed this casualty to his heart, He much pitied him, and said to a Lord, discoursing thereof, *It might have been My chance or thine.* So that not long after the Archbishop (who had lately retired himself to Guildford Almes-house of his own founding) returned to Lambeth, and to the performance of his Office, though some squeamish, and nice-conscienced Eleits scrupled to be consecrated by him. He gave during his own life Twenty pounds a year to the Man's Widow, which was not long a Widow, as quickly re-married. He kept a Monthly Fast on a Tuesday, as the day whereon this casualty befell; in a word, this Keeper's death was the Archbishop's mortification.

18. At this time the KING's Exchequer grew very low, though Lionel Cranfield Lord Treasurer, and Earl of Middlesex, neglected no means for the improving thereof. In order whereunto, (Reader, let this Story passe into thy belief, on my credit, knowing my self sufficiently assured thereof) a Projector, such necessary evils then much countenanced) informed His MAJESTY of a way whereby speedily to advance much Treasure. And how forthwith was it? Even that a new Valuation should be made of all Spiritual preferments, (which now in the King's Books passed at Under-rates) to bring them up to, or near the full value thereof. This would promote both the casual fines (as I may term them) of First-fruits, and the Annual rent of Tenths, to the great advantage of the Crown. The KING sent to the Lord Treasurer demanding his judgment thereof.

19. The Treasurer returned His MAJESTY an Answer to this effect, so near as I can remember from the mouth of a Noble person then present: *Sir, You have ever been belied, as a great Lover and Advancer of Learned men, and You know Clergy-mens education is chargeable to them, or their friends: Long it is before they get any preferment, which at last, generally, is but small in proportion to their pains and expences. Let it not be said, that You gained by grinding them; other wates the lesse obnoxious to just censure, will be found out, to furnish your occasions.* The KING commended Cranfield, (as doing it only for trial) adding moreover, *I should have accounted thee a very knave, if encouraging Me herein: and so the project was blatted, for the present, as it was, when it budded again, propounded by some unworthy instrument in the Reign of King CHARLES.*

20. I know, some will suspect the Treasurer, more likely to start than truth for gainful a design, as who by all waies & means sought to encrease the royal Revenue. I know also, that some accuse him, as if making his Master's wings to molt, thereby the better to feather his own nest. Indeed, he raised a fair estate, and surely he will never be a good Steward for his Master, who is a bad one for himself. Yet on due and true enquiry it will appear, that though an High power did afterwards prosecute him, yet his innocence in the main preserved him to transmit a good estate to his posterity. So that much of truth must be allowed in his * *Motto, PERDIDIT FIDES*, he was lost at Court for his fidelity to K. JAMES, in sparing His Treasure, and not answering the expensiveness of a great Favourite.

21. A Parliament was call'd, wherein Francis Bacon Ld Chancellor, was outed his Office for Bribery, the frequent receiving thereof by him, or his, was plainly proved. Yet for all his taking, just and unjust, he was exceedingly poor and much indebted. Wherefore, when motion was made in the House of Commons, of Fining him some thousand of pounds, a noble Member standing up, desired that for two Reasons his Fine might be mitigated into forty shillings: First, because that would be payed, whereas a greater summe, would onely make a noise, and never be payed. Secondly, the shame would be the greater, when such his prodigality that he, who had been so large a taker in his Office, was reduced to such penury, that forty shillings should be conceived a sufficient Fine for his Estate. But it was fine enough for him to lose his Office, remitted to a mean and private condition.

22. None

Ann. Dom. 1621. Ann. Righ Jacqy

Jan. 20.

Ann. Reg. Jacqy Ann. Dom. 1621.

22. None can character him to the life, save himself. He was in parts, more than a Man, who in any Liberal profession, might be, whatsoever he would himself. A great Honourer of ancient Authors, yet a great Devil and Practicer of new waies in Learning. Privy Counsellor, as to King JAMES, so to Nature it self, diving into many of her abstruse Mysteries. New conclusions he would dig out with mattocks of gold & silver, not caring what his experience cost him, expending 2 on the Trials of Nature, all and more than he got by the Trials at the Barre, Posterity being the better for his, though he the worse for his own, dear experiments. He and his Servants had all in common, the Men never wanting what their Master had, and thus what came flowing in unto him, was sent flying away from him, who, in giving of rewards knew no bounds, but the bottom of his own purse. Wherefore when King JAMES heard that he had given Ten pounds to an under-keeper, by whom He had sent him a Buck, the KING said merrily, *I and He shall both die Beggars*, which was condemnable Prodigality in a Subject. He lived many years after, and in his Books will ever survive, in the reading whereof, modest Men commend him, in what they doe, condemn themselves, in what they doe not understand, as believing the fault in their own eyes, and nor in the object.

23. All stood expecting who should be Bacon's Successour in the Chancery. Sure he must be some man of great and high abilities, (otherwise it would seem a valley next a mountain) to maintain a convenient and comely level in that eminent Place of Judicature. Now whilst in common discourse, some made this Judge, others that Sergeant Lord Chancellor, King JAMES made Dr. Williams, lately (and still) Dean of Westminster, soon after-Bishop of Lincoln. Though the KING was the principal, the Duke of Buckingham was more than the instrumental advancer of him to the title of Lord Keeper, in effect the same in Place and Power with the Lord Chancellor.

24. The KING's choice produced not so much dislike as general wonder. Yet some cavilled at Doctor Williams his Age, as if it were preposterous for one, to be able for that Office before ancient, and as if one old enough for a Bishop, were too young for a Chancellor. Others questioned his abilities, for the Place. Could any expect to reap Law, where it was never sown? who can apply the remedy whilst he is ignorant in the malady? Being never bred to know the true grounds and reasons of the Common Law, how could he mitigate the rigour thereof in difficult cases? He would be prone to mistake the severity of the Common Law for cruelty, and then unequal equity, and unconscionable conscience must be expected from him. Besides the Place was proper not for the plain but guarded Gown, and the Common Lawyers prescribed for six * *Descents* (a strong Title indeed) wherein onely Men of their Robe were advanced thereunto.

25. Yet some of these altered their judgments, when considering his education, who for many years had been House Chaplain (yea, and more than Chaplain, intimate Friend-servant) to the old Lord Edgerton, who understood the Chancellor-Craft as well as any who ever sat in that Place; and who, whilst living, imparted many Mysteries of that Court; when dying, bequeathed many choice Books and directions unto him. His parts were eminent, who could make any thing he read or heard his own, and could improve any thing which was his own to the utmost. Besides, for a Clergy-man to be Lord Chancellor was no usurpation, but a recovery, seeing Ecclesiasticks antiently were preferred to that Place, and Sir Nicholas Bacon, (Father to the last Chancellor) received the Broad Seale from a Church-man, viz: Nicholas Heath, Archbishop of York.

26. Considering all disadvantages, he managed the Office to admiration. I know it is reported by his adversaries to his discredit, That never L. Keeper made so many Orders, which afterwards were reversed, whether true or no, I know not. Sure it is that impartial men of the best & clearest judgments highly commended him, and J. Telvorton himself bearing him in a case of concernment, ingeniously profest, *This is a most admirable Man.* Here he sat in the Office, so long, till disdaining to be a De-

M m m m pendent

An. Righ Jacqy Ann. Dom. 1621.

Bishop Williams made Lord Keeper.

Some causlessly offended.

* Yet Sir Ch. Hutton was never bred a Lawyer.

His eminent abilities.

Will manage the place.

A still-born Convocation.

Young Meric Cafaubon vindicates his Father from railers.

The good effect of his edifications.

His Lord Laud Bp of S. Davids.

*When I wrote this, I intended to close my History at King James's death, since by opportunity urged to continue it farther.

John King Bp of London dies.

* p. 775.

pendent (as a *Pent-house*) on the Duke's favour, and desiring to stand an absolute structure on his own foundation, at Court; he fell, as God willing shall in due time be relared.

27. Should we now look into the *Convocation*, we should finde them on *Wednesday* and *Fridays* devoutly at the *Lectures*, otherwise having little employment, as impowered by no Commission to alter any thing. So that sitting amongst the *Tombs* in *Westminster Church*, they were (as once one of their Prolocutors said) *Viva cadavera inter mortuos*, as having no motion or activity allowed unto them.

28. About this time *Meric Cafaubon* set forth a Book in defence of his deceased Father, against whom many had spit their venom. First, *Herbert Reswed*, a Jesuite; and after him *Andrew Schoppins*, a renowned railer; one that is alwaies incensed against Learning, and Honesty, wherefoever he findes them severally, but implacable against such a man in whom both meet together. It seems it is his policie thus to seek to perpetuate his memory, by railing against eminent persons; hoping, that he shall jointly survive with their worth, whereas their light shall burn bright, when his snuffe shall be trodden under foot. Then *Julius Cesar Bullinger*, and *Andrew Eudemono Joannes*, a vizard-name, composed to fright fools, and make wise men laugh at it. Yea, though he had formerly met with a *quaternion* of learned Confuters, Bishop *Abbot*, Doctor *Prideaux*, Doctor *Collins*, Master *Burhill*, young *Caufaubon*, then Student in *Christ Church*, thought it his duty farther to assert his Fathers memory, and to give a brief account of his life, and conversation.

29. This is the benefit of Learned mens marriage, God oftentimes so blessing it, that they need not go out of themselves, for a champion to defend them, but have one springing from their own bowels. And his Son, though by reason of his age low in himself, is tall when standing on the advantage-ground of his Fathers grave, whose memory he is to maintain. Yea, God seems so well pleased with his piety, that his endeavours took such effect, that no railing Libels to that purpose came forth afterwards, which formerly had been so frequent. Whether because these curtes, weary of their own barking, did even sneak away in silence; or because they had no more minde to challenge, seeing a Defendant provided to undertake them.

30. Upon the removal of *Richard Milborne* to *Carlisle*, *William Laud*, President of *S. John's Colledge* in *Oxford*, was made Bishop of *S. Davids*. Of whom, because every one speaks so much, I will say the lesse. The rather, because at this time, and during the extent of our History, this Bishop lived in a private way, bare no great stream, as being before that the tide of greatness flowed in upon him. Yea, as yet he took more notice of the world, than the world did of him. Indeed, as the matter, whereof *China dishes* are made, must lie some Ages in the earth before it is ripened to perfection: so great persons are not fit for an Historian's use to write freely of them, till some years after their decease, when their memories can neither be marred with envy, nor mended with flattery. However his good deeds to *S. John's Colledge* in *Oxford* must not be forgotten; yea, that whole University (if afraid in English to speak in praise of his bounty) will adventure with safety to commend him in the *Arabick tongue*, whereof he founded them a *Professour*.

31. This year was fatal to many eminent Clergy-men, beside others of inferior note. We begin with *Iohn King*, Bishop of *London*, formerly Dean of *Christ Church*, who died on Good-Friday of the Stone. Of ancient extraction, in *cujus Genere vel Indole nihil reperio mediocre, nihil quod non præcellens*, descended (saith the * *Survey of London*) from the *Saxon Kings* in *Devonshire* by his Father *Philip King*, sometimes Page to King *HENRY* the VIII, Nephew and Heire to *Robert King* last Abbot of *Osney*, and first Bishop of *Oxford*, who left him a great personal Estate, which it seems was quickly consumed, so that this Prelate used to say, *He believed there was a Fate in Abbey-Money no lesse than Abbey-Land*,

Ann. Reg. 1621. Ann. Dom. 1609.

Ann. Reg. 1621. Ann. Dom. 1609.

Land, which seldom proved Fortunate or of Continuance to the Owners.

32. He was Chaplain to Queen *ELIZABETH*, and as he was appointed by Her Council to preach the first *Sermon* at Court when Her Body lay in heard in the Chappel of *White Hall*, so he was designed for the first *Sermon* to Her Successour King *JAMES* at *Charter-House* when He entered *London*, then sworn his first Chaplain; Who commonly called him [the King of Preachers.] And Sir *Edward Coke* would say of him, *He was the best Speaker in Starre-Chamber in his time*. Soon after he was made Dean of *Christ Church, Oxon*, and chosen one of the four Preachers in the Conference at *Hampton-Court*. Then advanced to the Bishoprick of *London*: Where he let the world see his high Place of Government, did not cause him to forget his Office in the Pulpit; shewing by his example, That a Bishop might Govern and Preach too. In which service he was so frequent, that unless hindered by want of health, he omitted no Sunday whereon he did not visit some Pulpit in *London*, or neer it.

33. The Papists raised an aspersion, as false, as foule, upon him; That, at his death he was reconciled to the Church of Rome, sufficiently confuted by those eye- and ear-witnesses, present at his pious departure. These slanders are no news to such as have read, how *Luther* is traduced by Popish pennes, to have died blaspheming. *Carlostadius* to have been carried quick by a Devil. And *Beza* to have apostasied before his death. In all which, truth hath triumphed over their malicious forgeries. Something, Bp. *King* endeavoured in the repairing of *S. Paul's*, but alas! a private mans estate may be invisibly buried under the rubbish of the least Chappel therein. By order in his Will he provided, that nothing should be written on his plain Grave-stone, save only *RESURGAM*: and still he is alive, both in his memory, and happy posterity. *George Montaigne*, Bishop of *Lincoln*, succeeded him in his See; who, when his great House-keeping, and magnificent entertaining of King *JAMES*, shall be forgotten, will longer survive for his bountiful benefaction to *Queens Coll.* in *Cambridge*, whereof he was Fellow and Proctor.

34. Secondly, *William Cotton*, Bishop of *Exeter*, born in *Cheshire*, formerly Archdeacon of *Lewes*: one of a stout spirit, and a great maintainer of Conformity against the opposers thereof in his Diocese: *Valentine Carew*, Dean of *S. Paul's*, and Master of *Christ Colledge* in *Cambridge*, of a courtlike carriage, and stout spirit, succeeded him in *Exeter*, which place can give the best account of his behaviour therein.

35. Thirdly, *Robert Townson*, born in *Cambridge*, Fellow of *Queens Colledge*, Dean of *Westminster*, of a comely carriage, courteous nature, an excellent Preacher: He left his Wife and many Children, neither plentifully provided for, nor destitute of maintenance, which rather hastened than caused the advancement of *John Davenant*, his Brother-in-law, to succeed him in the Bishoprick of *Salisbury*.

36. Therein also expired *Andrew Willet*, Doctor of Divinity, (God son to *Andrew Pearne*, Dean of *Elie*, where he was born) brought up in *Christ Colledge* in *Cambridge*, who ended his pious life, being much bruised with a fall from his horse. A man of no little judgment, and greater industry, not unhappy in Controversies, but more happy in Comments, and one that had a large soul in a narrow estate. For, his charge being great (may his Children remember and practice their Father's precepts) and means small, as more proportioned to his desires, than deserts; he was bountifull above his ability, and doubled what he gave by cheerful giving it. He was buried in his Parish at *Barlie* in *Hertfordshire*. Happy Village! which lost such a Light, and yet was not left in darkness, only exchanging blessings, Reverend Doctor *Brownrigge* succeeding him.

37. Nor must we forget *Richard Parry*, Doctor of Divinity, Bishop of *Asaph*, who this year exchanged this life for a better. He was first bred in *Christ Church* in *Oxford*, where he made plentiful proceeding in Learning, and Religion, and thence was advanced to the Deanerie of *Bangor*, on whom Bishop *Godwin* bestows this (call it complement, or) character: * *Cui eruditione, ceterisq; Episcopatus*

M m m m 2

His eminence.

A loud Lie.

Born at Thame in Oxfordshire.

Will. Cotton Bp. of Exeter dies, whom Valentine Carew succeeds.

Robert Townson Bishop of Salisbury dies, whom John Davenant succeeds.

The death of Dr. Andrew Willet.

And of Dr. Richard Parry.

* Godwin in Episcopatus ceterisq; Episcopatus.

The death of
Mr. Francis Mafon.

virtutibus utinam egomet tam illi essem aequalis, quam ille mihi aetate, studiorumq;
Academicorum tempore, locoque.

38. We conclude this year with the death of Master Francis Mafon, to whose worthy Book, *De Ministerio Anglicano*, we have been so much beholding. Nor will it be amiss to insert his Epitaph:

*Prima Deo cui cura fuit sacrare labores,
Cui studium Sacris invigilare Libris;
Ecce sub hoc tandem requievit marmore M A S O N,
Expectans Dominum spēs, fidēq; suum.*

He was born in the Bishoprick of *Duresme*, brought up in the University of *Oxford*, Bachelour of Divinity, Fellow of *Merton-Colledge*, Chaplain to King JAMES, Rectour of *Orford* in *Suffolke*, where he lies buried, and where he built the Parsonage-House. He had three Children by his loving Wife *Elizabeth*, who erected a fair Monument to his Memory.

SECTION



Ann.
Reg.

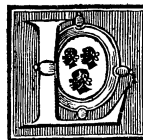
Ann.
Dom.

SECTION VI.

TO
SAMUEL MICO
OF
LONDON, Alderman.

YOU have not spent, but laid out much time in ITALY, to the great improvement of your judgment and estate: How cunning Chapmen those Countrey-men are in buying and selling, is not to you unknown; but this Section presents you with an Italian Cardinal, a most crafty broker in matters of Religion, till at last he deceived himself. Peruse it I pray, and if the reading thereof can add nothing to your knowledge, the writing of it may serve as my acknowledgment of your favours received.

1620 1621.



Ately * we made mention of the coming over of *Marcus Antonius de Dominis* the Archbishop of *Spalato* into *England*, and now shall prosecute that subject at large. For, this year began happily, because with the end of that arrogant *Apostata* in this Land, and his fair riddance out of the limits thereof. He had 14 years been Archbishop of *Spalato* in *Dalmatia*, under the State of *Venice*, and some five years since, to wit, 1616, came over into *England*. Conscience in shew, and Covetousness in deed, caused his coming hither. He pretended to have discovered innumerable * Novelties, and pernicious Errors in the Court of *Rome*, injuriously engrossing the right and honour of the *Universal Church*. He complained, many Points were obtruded on mens Consciences, as *Articles of Faith*, which CHRIST in the Scripture never instituted. He accounted the *Romish Church*, mystical b *Babylon*, and *Sodom*; and the *Pope*, *Nimrod*, a *Tyrant*, *Schismatick*, *Heretick*, yea, even *Antichrist* himself. But that which sharpened his pen

M m m m 3

The causes of
Spalato's coming over.
* *Fide supra*,
pag. 71. *sect.* 45.

a In his Book
called *Constitution*
Professionis,
pag. 15, 16, 17.

b *Ibid.* pag. 34.
c *Ibid.* pag. 76.

against

against the Pope, was a particular grudge against Pope Paul, who had ordered him to pay a yearly Pension of *Five hundred crowns*, out of his Bishoprick, to one *Andronicus*, a *Suffragan Bishop*; which this Archb. refused to do, complaining, it was unjust, and imposed without his knowledge and consent. The matter is brought to the *Rota*, or *Court of Rome*, where the wheel went on the wrong side for our *Spalato*, who, angry that he was cast in his Cause, posts out of *Italy*, through *Germany*, into the *Low-Country*. Here he stayed a while, and tampered for preferment, till finding the roof of their Church too low for his lofty thoughts, and their *Presbyterian Government* uncomplying with his *Archiepiscopal* spirit, he left the *Netherlands*, and came over into *England*.

2. It is almost incredible, what flocking of people there was to behold this old Archbishop, now a new Convert; Prelates and Peers presented him with Gifts of high valuation. Indeed, it is an humour of our *English*, strangely to admire strangers, believing invisible Perfections in them, above those of our Land. A quality commendable in our Country-men, whilst inclining them to Hospitality, but sometimes betraying their Credulity, to be thereby dangerously deluded. He was feasted wheresoever he came, and the *Universities* (when he visited them) addressed themselves to him in their solemn reception, as if he himself alone had been an *University*.

3. But above all, King JAMES (whose hands were seldom shut to any, and always open to men of merit) was most munificent unto him, highly rejoicing, that *Rome* had lost, and *England* got such a Jewell. How many of *English Youth* were told out of our *Universities* into *Italy*, and there taught *treason* and *heresie* together? This aged Prelate, of eminent parts, coming thence of his own accord, would make us plentiful reparation for the departure of many *Novices*. The KING consigned him to the Archbishop of *Canterbury*, for his present entertainment, till he might be accommodated to subsist of himself: and, as an earnest of His bounty, sent him to *Lambeth*, a fair basin, and balle of silver. Which *Spalato* received with this complement, *Misti mihi REX Magna Britannia polubrum argenteum ad abstergendas sordes Romana Ecclesie, & poculum argenteum ad imbibendam Evangelii puritatem*, The KING of Great Britain bath sent me a silver basin, to wash from me the filth of the Roman Church; and a silver cup to minde me to drink the purity of the Gospel. Preferment is quickly found out, and conferred upon him: as, the Deanrie of *Windfor* (though founded, not in a Cathedral, but Collegiate Church) one of the gentlest and entirest Dignities of the Land; the Mastership of the Hospital of the *Savoy*, with a good Parsonage at *West-Isleby* in *Berk-shire*, being a Peculiar belonging to the Episcopal Jurisdiction of the Deane of *Windfor*. And, finding one precedent in his Predecessour, he collated this Parsonage on himself, and there made shift for so much *English* as sufficed him to read the *Nine and thirty Articles* (as an Auditor our present hath informed me) which formerly he had subscribed. Thus had he two Houses furnished above plenty, even unto magnificence, and might alternately exchange society, for privacy, at pleasure.

4. He improved the profit of his Places to the utmost, and had a designe to question all his Predecessours Leases at the *Savoy*; and began to be very vexatious to his Tenants. Some of them repaired to Doctor King, Bishop of *London*; who, at their request, took *Spalato* to task, and, as gravely, as sharply reproved him: that, being a Forreigner, he would fall out with Natives, endeavouring to put others here out of their peaceable Possessions, who himself had fled hither for his own refuge. Especially, having professed in print, That he had deposed all affection to, and cast of earthly things; and, that he himself, being almost naked, did follow a naked Christ. Hereupon, at the reverend Bishop's admonition, he let fall his former design. But, it was not the counsell of this King, but of a greater KING, which deterr'd him from his project, viz: K. JAMES himself, to whom *Spalato* complain'd, That the *Lands of the Savoy* were let out for little Rents to the great loss of his place, and poor therein (not that he cared for the poor, but

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1611.

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Jan 19.

His bountyful
on a saintment.

He is richly
preferred by
K. James.

* Mr. Casar Cal-
derine Minister
of the
Dumb Church.

His great ava-
rice.

1 In prefatib.
De Repub. Ecol.
sum.
eo et p. pag. 19.

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Reg.
Jan 10.

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Dom.
1612.

bare the bag, and what was put into it) acquainting His MAJESTY with his intent, to rectifie those abuses, and call those Leases into question. To whom the KING in some choler, *Extraneus, extraneus es, relinquere res sanctas invenisti, Tu es a stranger, you are a stranger, leave things as you found them.* And yet the same man would very passionately persuade others to bounty to the Poor, though he would give nothing himself, witness his earnest moving the Chapter of *Windfor* in this kind, to whom one of the *Prebendaries* answered, *QUI SUA DET, SUA DET. Let him that persuades others, give something of his own.*

5. I am also credibly informed from an excellent hand, of the truth of this story. *Spalato* had found a small flaw in a Lease of value, which a Gentlewoman of quality held of the Dean and Chapter of *Windfor*. To her house he comes with all his men, where he magnificently entertains him, as overjoyed, that her chief Land-Lord came so courteously to visit her. *Spalato* next morning, after his plentiful Supper, having settled himself in the Parlour, suddenly cries out, *Abcedite omnes, abcedite; Beye all gone, be ye gone*: intending to take possession for himself. The Gentlewoman perceiving him at this posture, with her self and servants well favouredly thrust him out of her house, coming off with sufficient disgrace. Afterwards consulting the Learned in our *Laws* about the Lease, they told him, That though possibly he might get the better of her in the Common-Law, yet the Chancery would relieve her, who so dearly had bought, so truly had paid for, and so peaceably had possessed her estate therein. *Fie for shame!* (saith *Spalato*) are your *English Laws* so contrived, that, what is done by one Court, may be undone by another? This may suffice to evidence his avarice. Nor must it be forgotten, though he pretended at his coming over, that for conscience he freely left his Archbishoprick of *Spalato*, that in very deed he resigned the same to his Nephew, conditionally to pay him an annual Pension out of it, *Sed magnus nebulo nil solvit, But the great knave payes me nothing*, as he himself complained to my reverend friend the Archbishop of *Armagh*.

6. He falls now to perfect his Books. For, his Works were not now composed, but corrected; not compiled, but completed; as being, though of *English* birth, of *Italian* conception. For, formerly the Collections were made by him at *Spalato*, but he durst not make them publick for fear of the *Inquisition*. His Works (being three fair *Folio's*, *De Republica Ecclesiastica*) give ample testimony of his sufficiency. Indeed, he had a controversial head, with a strong and clear stile, nor doth an hair hang at the neb of his pen to blur his writings with obscurity: but, first understanding himself, he could make others understand him. His writings are of great use for the Protestant cause. *Many* (saith the Prophet) shall run to and fro, and knowledge shall be increased. And surely the transcurion of *Italians* hither, added much to the discovery of the *Papal* abominations. Yet, allowing *Spalato* diligent in writing, his expression was a notorious hyperbole, when saying, *In reading, meditation, and writing I am almost pined away*; otherwise, his fat cheeks did confute his false tongue in that expression.

7. Amongst other of his ill qualities, he delighted in jeering, and would spare none who came in his way. One of his *surcuses* he unhappily bestowed on Count *Gondomar*, the Spanish Ambassador, telling him, That *three turns at Tiburne was the only way to cure his Fistula*. The Don, highly offended hereat (pained for the present more with this flout, than his fistula) meditates revenge, and repairs to King JAMES. He told His MAJESTY, that His charity (an error common in good Princes) abused His judgment, in conceiving *Spalato* a true convert, who still in heart remained a Roman Catholic. Indeed, His Majesty had a rare felicity in discovering the falsity of *Witches*, and forgery of such who pretended themselves possessed: but, under favour, was deluded with this mans false spirit, and, by His Majesties leave, he would detect unto Him this his hypocrisy. The KING cheerfully embraced his motion, and left him to the liberty of his own undertakings.

Another in-
stance of his
ungrateful
coveitousness.

His learned
Writings a-
gainst Romish
error.

FDan. 12. 4.
g in scilicet me-
ditatione, &
scriptura p. 2.
m. 1. 1. 1. 1. 1.
Archiep. Spal.
Feb. 11. ad Ar-
tic. 3. 1622. . .

The jeerer je-
red.

Spalato his hypocritical discovery.

8. The Ambassadors writeth to His Catholick Majesty; He to his Holiness, Gregory the fifteenth, that *Spalato* might be pardoned, and preferred in the *Church of Rome*, which was easily obtained. Letters are sent from *Rome* to Count *Gondamar*, written by the Cardinal *Attilio*, to impart them to *Spalato*, informing him, that the *POPE* had forgiven, and forgotten all which he had done or written against the Catholick Religion; and, upon his return, would preferre him to the Bishopricks of *Salerno* in *Naples*, worth twelve thousand crowns by the year. A Cardinals Hat also should be bestowed upon him. And, if *Spalato*, with his hand subscribed to this Letter, would renounce and disclaim what formerly he had printed, an Apostolical Breve, with pardon, should solemnly be sent him to *Brussels*. *Spalato* embraceth the motion, likes the pardon well, the preferment better, accepts both, recants his opinions largely, subscribes solemnly, and thanks his Holiness affectionately for his favour. *Gondamar* carries his subscription to King *JAMES*, who is glad to behold the Hypocrite unmasked, appearing in his own colours; yet the discovery was concealed, and lay dormant some daies in the deck, which was in due time to be awakened.

He is incensed at a repulse.

9. Now it happened a false rumour was spread, that *Tobie Matthew*, Archbishop of *York*, (who died yearly in report) was certainly deceased. Presently posts *Spalato* to *Theobalds*, becomes an importunate Petitioner to the KING for the vacant Archbishoprick, and is as flatly denied; the KING conceiving, He had given enough already to him, if grateful; too much, if ungrateful. Besides, the KING would never bestow an Episcopal charge in *England*, on a foreigner, nor not on His own Country-men; some Scottish-men being preferred to Deanries, none to Bishopricks. *Spalato*, offended at this repulse (for he had rather had *York*, than *Salerno*, as equal in wealth, higher in dignity, neerer in place) requests His MAJESTY by his Letter, to grant His good leave to depart the Kingdome, and to return into *Italy*; *Pope Paul*, his fierce foe, being now dead, and *Gregory* the fifteenth, his fast friend now seated in the Chair. The Copie of whose Letter we have here inserted:

To the high and mighty Prince, *JAMES* by the Grace
of God King of *Great Britaine*, &c.
Defender of the Faith, &c.

M. Antonie de Dominis, Archbishop of *Spalato*, witheth all happineffe.

These two Popes which were most displeased at my leaving of *Italy*, and coming into *England*, *Paulus Quintus*, and he which now liveth *Gregory the Fifteenth*, have both laboured to call me back from hence, and used divers Messages for that purpose; to which notwithstanding I gave no heed. But now of late, when this same Pope (being certified of my zeal in advancing, and furthering the union of all Christian Churches) did hereupon take new care, and endeavour to invite me again unto him, and signified withall, that he did seek nothing therein but Gods glory, and to use my poor help also to work the inward peace and tranquillity of this Your Majesties Kingdome. Mine own conscience told me, that it behoved me to give ready care unto his Holiness. Besides all this, the diseases and inconveniences of old age growing upon me, and the sharpness of the cold aire of this Countrey, and the great want (I feel here amongst strangers) of some friends and kinsfolke, which might take more diligent and exact care of me, make my longer stay in this Climate very offensive to my body. Having therefore made an end of my Works, and enjoyed Your Majesties goodness, in bestowing on me all things needfull and fit for me, and in heaping so many, and so Royal benefits upon me; I can doe no lesse than promise perpetual memory and thankfulness, and tender to You my continuance in Your Majesties service; wheresoever I goe, and will become in all places a reporter and extoller of Your Majesties

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jesties praises. Now if my business proceed, and be brought to a good end, I well hope that I shall obtain Your Majesties good leave to depart, without the least diminution of Your Majesties wonted favour towards me. I hear of Your Majesties late great danger, and congratulate with Your Majesty for Your singular deliverance from it by Gods great goodness, who hath preserved You safe from it, as one most dear unto him, for the great good of his Church, I hope.

Jan. 16.

From the Savoy,
Jan. the 16.
1621.

Farewell, the glory and ornament of Princes.

Your Majesties ever most devoted Servant,

Ant. de Dominis, Archbishop of *Spalato*.

21. To this Letter no present Answer was returned, but five daies after, the Bishops of *London*, and *Durham*, with the Dean of *Westminster*, by His MAJESTIES direction, repaired to this Archbishop, propounding unto him Sixteen *Quæres*, all arising out of his former Letter, and requiring him to give the explanation of five most material under his hand, for His MAJESTIES greater satisfaction, which he did accordingly; yet not so clearly, but that it occasioned a second meeting, wherein more interrogatories were by command propounded unto him; which, with his Answers thereunto, because publicly printed, are purposely omitted: and notwithstanding all obstructions, *Spalato* still continued his importunity to depart.

10. He pretended many Reasons for his return: First, Longing after his own Countrey. Who so iron-hearted as not to be drawn home, with the load-stone of his native Land? Secondly, To see his Friends, Kinred, Nephews, but especially his beloved Niece; a story hangs thereon, and it is strange, what was but whispered in *Italy*, was heard over to plain into *England*. In the Hebrew Tongue Nephews, and Nieces, are called Sons, and Daughters; but the Italian Clergie, on the contrary often term their Sons, and Daughters, Nephews, and Nieces. Thirdly, The late pretended-discovery of many errors in our English Church (how quick-sighted did the promised Bishopricks make him?) whereof formerly he took no notice, and all which are learnedly answered in the posthume book of Doctor *Crakenhorpe*, carefully set forth by Dr. *Barkham*, after the Authors death, and may all orphan-works have the happineffe of so faithfull a Guardian. Lastly, and chiefly (as he confesseth himself) *allectus pretio octuplicis stipendii*, allured with the reward of a salarie eight times as great, as his revenues in *England*. In which computation, as he ungratefully deprefeth the value of what he had in hand: so he undirectly advanced the worth of what in hope he promised himself: not to speak of the difference of Italian Ducates, when told out, and when told off at so great a distance.

Reasons pleaded for his return.

11. In pursuance of which his desire, he wrote a second Letter to K. *JAMES*: the tenour whereof we thought fit here to insert for the better clearing of the matter:

Spalato's second Letter to King *James*.

Most excellent Prince, and most gracious Lord,

As I signified lately unto Your Majesty in my former Letter, I neither ought, nor could neglect the Popes fair and gracious invitation of me; especially, when I saw that he dealt with me concerning the service of Christ, and his Church. And, being now at length better certified, that all things are in a readiness for me, I am tied to my former promises. Yet I make it my humble request, that I may take my journey with Your Majesties good will. And for that purpose, I doe now most humbly, and earnestly crave your leave by these Letters, which I would much more willingly have begged by word of mouth in Your presence (that I might have parted with

N n n n

Your

*viz. That the King had employed Spalato to the Pope, to make a reconciliation between us and Rome.

Tour Majesty with all due thanks and submission) but that my access to Tour Majesty might have confirmed the vain, and foolish *rumours of the people. I beseech Tour Majesty therefore to vouchsafe to give me some Letters, whereby my departure may be made both safe, and creditable. As for the Ecclesiastical Titles and Revenues, which I hold by Tour Majesties gift, I shall resigne them by publick Indemnities. So from the bottom of my heart, I doe commit my self to Tour Royall favour, and vow my self your servant for ever,

Your MAJESTIES, &c.

London :
From the Savoy,
Feb. 3.

M. Ant. de Dom.
Archbishop of Spalato.

This Letter produced new Interrogatories, and severall fruitful Controversies (one alwaies begetting another) but the last was a sharp one at Lambeth, March the 30, which cut off all future discourse. For, a Commission was issued out to the Archbishop of Canterbury, the Bishops of Lincoln (Lord Keeper of the Great Seale of England) London, Duresme, Winchester, and severall other Privie Councillors, before whom Spalato personally appeared. When the Archbishop of Canterbury in the name of the rest, by His MAJESTIES speciall command, in a long Latine Speech, recapitulated the many misdemeanors of Spalato, principally inslitting on his changing of Religion, as appeared by his purpose of returning to Rome: and that, contrary to the Laws of the Realm, he had held correspondence by Letters with the Pope, without the privy of the King's Majesty. To which Charge when Spalato had made, rather a shuffling Excuse, than a just Defence, the Archbishop in His Majesty's name commanded him to depart the Kingdome, at his own peril, within twenty daies, and never to return again. To this he promised obedience, protesting he would ever justifie the Church of England for orthodox in fundamentals, even in the presence of the Pope, or whomsoever, though with the losse of his life.

Desires in vain
still to stay:

12. However, loth to depart was his last tune. And no wonder, if well considering, whence, and whither he went. He left a Land where he lacked nothing, but a thankfull heart to God, and a contented soul in himself. He went to a place of promise, (suspicious whether ever it should be performed. He feared (not without cause) he might lose his gray Head to fetch a red Hat. And an ominous instance was lately set before his eyes: One Fulgentius, a Minorite, had inveighed at Venice against the Pope, and was by his Nuncio trained to Rome, on promise of safe conduct: where, being favoured, and feasted at first, soon after in the field of Flora he was burnt to ashes. This made Spalato effectually, but secretly, to deal with his friends in the English Court, that His Majesty would permit him to stay. But in vain, and therefore within the time appointed, he went over in the same ship with Count Swartzenburgh, the Emperours Ambassadour, returning hence into Flanders.

Departeth to
Rome.

Dr. Barlow
in his Dedicatory
Epistle to
King James.
1 Mar. 12. 44.

13. And now Spalato is shipped. A good winde, and faire weather goe after him. His sails shall not be stuffed with a blast of my curses, conceiving, that his faults was sufficient punishment. But others have compared him to the house swept, and garnished, to which the Devil returned with seven spirits more wicked than himself. Which they thus reckon up, Avarice, Ambition, and Hypocrisie, whilst he stayed here; Apostasie, and Perjury, when going hence; Ingratitude, and Calumnie, when returned to Rome. Yea, they finde as many punishments lighting on him; God angry with him, the Devil tormenting him, his conscience corroding him, the world cursing him, the true Church disdain him, Protestant pens confusing him, and the Pope, at last, in revenge executing him. And, now the Matter hath had the just shame for his Apostasie, let the Man receive the due praise of his perseverance, one Gio Pietro Paravicino, a Griçon, who waited on Spalato in his chamber, whom neither frights nor flatteries could remove, but he died in Holland a firm professour of the Protestant Religion.

14. Being

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14. Being come to Brussels, he recants his Religion, and rails bitterly on the English Church: calling his coming hither an unhappy, irrational, pestiferous, devilish voyage, to which he was moved with sickness of soule, impasience, and a kinde of phrensie of anger. Here he stayed six months for the Pope's Breve, which was long a coming, and at last was utterly denied him. Insomuch that Spalato was faine to run the hazard, and desperately adventure to Rome, having nothing in Scripture for his security, but barely presuming on promises, and the friendship of Gregory the fiftenth, now Pope; formerly his Colleague, and chamber-fellow.

15. I finde not his promised Bishoprick conferred upon him; who as well might have been made Primate, and Metropolitan of Terra incognita. Yea, returning to Sodome (though not turned into a pillar of salt) he became unfavourable, cared for of no side. Such a crooked stick, which had bowed all waies, was adjudged unfit to make a beam, or rafter, either in Popish, or Protestant Church. And now, what would not make timber to build, must make fuel to burn, to which end he came at last. But for some years he lived at Rome, on a pension which Pope Gregory assigned him out of his own revenues; untill there arose a new Pope, who never knew Spalato (with the least knowledge of approbation: viz. Urban the eighth, brought in by the antipathion of the French. He finding his revenue charged with a pension paid to his adversary, (thrift is a floure even in the Triple Crown) prohibits the future issuing out of the same. His pension being stopped, Spalato's mouth is open, and passionately discourseth reputed heretic in several companies.

16. There was residing at Rome, one Cardinal Clesel, an High Germane, betwixt whom, and Spalato, formerly great familiarity, whilst Clesel was the Pope's Legate de Latere, with the Emperour at Vienna, where Spalato negotiated business for the State of Venice. This Cardinal expected Spalato's applications unto him, after he was returned to Rome, which he refused, being (belike) too high in the instep, or rather too stiff in the knees to bow to beg a kindness. Clesel, perceiving his amity made contemptible, resolved to make his enmity considerable: yet, dissembling friendship for the better opportunity of revenge, he invites Spalato to supper; and, a train of discourse being laid at a liberal meal, Spalato is as free in talking, as in eating; and lets fall this expression, that (though divers had endeavoured it) no Catholic had as yet answered his Books, De Republica Ecclesiastica; but adding moreover, That he himself was able to answer them. Presently his person is clapt into prison, his study seized on, wherein many papers were found speaking heresie enough, his Adversaries being admitted sole Interpreters thereof.

17. As for his death, some months after, some say he was stifled, others strangled, others stabbed, others starved, others poisoned, others smothered to death; but my intelligence from his own Kinred at Venice informs me, that he died a natural death: adding moreover, non sine praeveniente gratia, not without God's preventing grace; for, had his life been longer, his death had been more miserable. Yea, they say, the Pope sent four of his sworn Physicians, to recognize his corps, who on their oath deposed, that no impression of violence was visible thereon. However after his death, his excommunicated corps were put to publick shame, and solemnly proceeded against in the Inquisition, for relapsing into heresie since his return to Rome. His Kinred were summoned to appear for him, if they pleased, but durst not plead for a dead man, for fear of infection of the like punishment on themselves. Several Articles of heresie are charged upon him, and he found convicted thereof, is condemned to have his body burnt by the publick Executioner in the field of Flora, which was performed accordingly. Such honour have all Apostates.

18. We must not forget, that Spalato (I am confident I am not mistaken therein) was the first, who, professing himself a Protestant, used the word PURITANE, to signifie the defenders of matters doctrinall in the English Church. Formerly the

N n n n

word

Retra es to his
calling mount.
k To his Book,
call'd, Genesum
Religion, pag. 5.
1161. pag. 5.

Lives at Rome
not loved, and
dies unlamented.

Cardinal Clesel's neglected
friendship de-
structive to
Spalato.

Spalato's body
burnt after his
death.

The word
Puritan how first
abused by
Spalato.

His impartial
character.

m. Tim. 1. 19.

Three other
Italian juglers;

n Hof. 7. 8.

p Revel. 3. 4.

The Spanish
March the dis-
course general.Gondomar pro-
cures the in-
largement of all
Jesuits.A malicious
Comment on
a merciful
Text.

word was only taken to denote such, as *disfented* from the *Hierarchy* in *Disci-pline*, and *Church-Government*, which now was extended to brand such as were *Anti-Arminians* in their judgments. As *Spalato* first abused the word in this sense: so we could with he had carried it away with him in his return to *Rome*. Whereas now leaving the word behind him in this extensive signification there- of, it hath since by others been improved to asperse the most *orthodox* in *doctrine*, and *religious* in *conversation*.

19. He was of a comely personage, tall stature, gray beard, grave coun-tenance, fair language, fluent expression, somewhat abdominous, and corpulent in his body. Of fo imperious, and domineering spirit, that (as if the *Tenans* were the *Land Lord*) though a stranger, he offered to controll the Archbishop of *Canterbury* in his own house. An excellent Preacher (every first Sunday in the month to the *Italian Nation* at *Mercers-Chappel*) as his Sermon called *Scaples*, or the *Rock*, doth plentifully witness, wherein he demonstrates, That all the Errors of the *Roman Church* proceed from their pride and covetousness. And under the *Rofe* be it spoken) if the great ship of *Rome* split it self on these *Rock*s, *Spalato* his own pinnacle made m *shipwrack* of the faith on the fame, which were his bofome-fins. In a word, he had too much Wit, and Learning, to be a cordial *Papist*; and too little Honesty, and Religion, to be a sincere *Protestant*.

20. About the same time three other *Italians* made their escape into *England*. One, *Antonio* (as I take it, a *Capuchian*) who here married a Wife, and was be-nedicted in *Essex*. The other two, *Benedictines*, living, the one with the Arch-bishop of *Canterbury*; the other, with the Archbishop of *York*. All these three were neither good dough, nor good bread, but like *Ephraim*, a cake not turned, though they pretended to true conversion. The first of these, being kinne to *Spino-la* the *Low-Country-General*, was by him (on what terms I know not) trained over, and reconciled to *Rome*. The other two (onely racking, no thorough-paced *Protestants*) watched their opportunity to run away. Yet let not this breed in us a jealousy of all *Italian-Converts*, seeing *Vergerius*, *Peter Martyr*, *Emanuel Tremellius*, &c. may reconcile us to a good opinion of them, and to believe, That God hath a few names even in *Sardinia*, where the Throne of the Beast is erected. And indeed *Italian-Converts*, like *Origen*, where they doe well, none better; where ill, none worse.

21. All mens mouths were now fill'd with discourse of Prince CHARLES his match with *Donna MARIA* the *Infanta* of *Spain*. The *Protestants* grieved thereat, fearing that this marriage would be the *funerals* of their Religion: and their jealousies so defcanted thereon, that they suspected, if taking effect, more water of *Tiber*, than *Thames*, would run under *London-bridge*. The *Church Catholics* grew insolent thereat, and such, who formerly had a Pope in their belly, shewed him now in their tongues, and faces, avouching their Re-ligion, which they concealed before. Yet at last this Match (so probable) brake off, Heaven forbidding the *Banes*, even at the third, and last asking thereof.

22. Count Gondomar was the active Instrument to advance this Match, who fo carried himself in the twilight of *jeff-earnest*, that with his *jeffs* he pleased His MAJESTY of *England*, and with his earnest he pleased his Master of *Spain*. Having found out the length of King JAMES's foot, he fitted Him with fo casie a shoe, which pained Him not (no, not when He was troubled with the gout) this cunning Don being able to please Him in His greatest passion. And although the Match was never effected, yet Gondomar, whilst negotiating the same, in favour to the Catholic cause, procured of His MAJESTY, the enlargement of all *Priests* and *Jesuits* through the *English* Dominions.

23. The actions of Princes are subject to be censured, even of such people who reap the greatest benefit thereby, as here it came to pass. These *Jesuits*, when at liberty, did not gratefully ascribe their freedom to His MAJESTY's mercy, but onely to His willingness, to rid and clear His gaoles over-pestered with pri-soners.

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soners: As if His Majesty (if so minded) could not have made the gallows, the before to sweep the gaole; and as easily have sent these prisoners from *New-gate* up *westward* by land, as over *Southward* by Sea. What moved King JAMES to this lenity at this time, I neither doe know, nor will enquire. Surely, such as sit at the stern, and hold the helm, can render a reason why they steer to this or that point of the compass, though they give not to every mariner (much lesse passenger in the ship) an account thereof. I, being onely by my place *scowterer*, a rower, or minister in the vessel, content my self in silence with the will of the Master thereof. But let us exemplifie the Lord Keeper's Letter to this purpose:

To the Judges.

After my hearty commendations to you: His Majesty having resolved (out of deep Reasons of State, and in expectation of the like correspondence from for-aign Princes, to the profession of our Religion) to grant some grace, and con-nivency to the imprisoned *Papists* of this Kingdome, hath commanded me to passe some Writs under the Broad Seal to this purpose: Requiring the Judges of every Circuit to enlarge the said Prisoners according to the tenour, and effect of the same. I am to give you to understand (from His Majesty) how His Majesties Royal pleasure is, that upon receipt of these Writs, you shall make no niceness or difficulty to extend that His Princely favour to all such *Papists*, as you shall finde Prisoners in the Gaols of your Circuits, for any Church Recusancy whatsoever, or refusing the Oath of Supremacy, or dispersing *Papish Books*, or hearing, saying of Masse, or any other point of Recusancy, which doth touch, or concern Religion only, and not matters of State. And so I bid you farewell.

Westminster-Colledge,
August 2. 1622.

Your loving friend,

John Lincoln.

Now although one will easily believe many *Priests* and *Jesuits* were set at liberty, Yet surely that Gentleman is no true accomptant, if affirming no fewer than four thousand to be let free at this time: Especially considering that one, who undertakes to give in a perfect list of all the *Jesuits* in *England* (and is since conceived rather to asperse some *Protestants* than conceal any *Papists*) cannot mount their number higher than two hundred twenty and five. To which, if such whom he detects for *Papish Physicians*, with all those whom he accuses for *Papish Books*, be cast in, they will not make up the tithe of four thousand.

24. However, most distastful was Gondomar's greatness to the *English* ancient Nobility, who manifested the same, as occasion was offered, as by this one instance may appear: Henry Vere Earle of *Oxford*, chanced to meet with Count Gondomar at a great entertainment. The Don accosted him with high Com-plements, vowing, That amongst all the Nobility of *England* there was none he had rendered his service with more sincerity than to his Lordship, though hitherto such his unhappiness, that his affections were not accepted according to his integrity who tendered them. It seems (replied the Earle of *Oxford*) that your Lordship had good lei-sure, when sleeping in your thoughts to one so inconsiderable as my self, whose whole life hath afforded but two things memorable therein. It is your Lordships modesty (returned Gondomar) to undervalue your self, whilst we, the spectators of your Honours defects, make a true and impartial estimate thereof. Hundreds of Memorables have met in your Lordships life: But, good my Lord, what are these Two signall things more conspicuous than all the rest? They are these two (said the Earle) I was Born in the Eighty Eighth, and Christened on the Fifth of November.

25. Henry Copinger, formerly Fellow of S. Johns Coll: in Cambridge, Pre-bendary of *York*, once Chaplain to Ambrose Earle of *Warwick*, (whose funeral Sermon he preached) made Master of *Magdalene Colledge* in Cambridge by Her MAJESTIES Mandate (though afterwards Relinquish his Right at the

N n n n 3

Queens

p Mr. Pr. in loc.
q Jo. Gee in his
Foot out of the
finest.Bitter Compli-
ments betwixt
Gondomar and
the Earle of
Oxford.The death of
Master Henry
Copinger.

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<p>† Pantalon de Illustribus Germanie in Vita Lutheri. p.83.</p> <p>A free Patron, and faithful Incumbent well met.</p>	<p><i>Queens</i> (shall I call it?) request to prevent trouble; ended his religious life. He was the sixth Son of <i>Henry Copinger of Bucks-Hall in Suffolke</i> Esquire, by <i>Agnes</i>, Daughter of <i>Sir Thomas Jermyn</i>. His Father on his death-bed, asking him what course of life he would embrace? He answered, <i>he intended to be a Divine. I like it well</i>, (said the old Gentleman) <i>otherwise what shall I say to Martin Luther when I shall see him in heaven, and he knows that God gave me eleven Sons, and I made not one of them a Minister?</i> An expression proportionable enough to <i>Luther's</i> judgement, who maintained some hours before his death, That the <i>Saints</i> in heaven shall knowingly converse one with another.</p> <p>26. <i>Laneham</i> Living fell void, which both deserved a good Minister, being a rich Parsonage, and needed one, it being more than suspicious that <i>Dr. Reynolds</i>, late Incumbent, (who ran away to <i>Rome</i>) had left some superstitious leaven behind him. The Earl of <i>Oxford</i>, being Patron, presents <i>Mr. Copinger</i> to it, but adding withall, That he would pay no Tithes of his Park, being almost half the land of the Parish. <i>Copinger</i> desired to resigne it again to his Lordship, rather than by such sinful gratitude to betray the Rights of the Church. Well! if you be of that minde, then take the Tithes, (saith the Earl) I scorn that my Estate should swell with Church goods. However, it afterwards cost <i>Master Copinger</i> Sixteen hundred pounds, in keeping his questioned, and recovering his detained rights, in suit with the Agent for the next [minor] E. of <i>Oxford</i>, and others: all which he left to his Churches quiet possession, being zealous in Gods cause, but remisse in his own.</p> <p>27. He lived forty and five years the painfull Parson of <i>Laneham</i>, in which Market-Town there were about nine hundred Communicants, amongst whom, all his time, no difference did arise which he did not compound. He had a bountifull hand & plentiful purse (his paternal inheritance by death of elder Brothers, and others transactions descending upon him) bequeathing Twenty pounds in money, and Ten pounds per annum to the Poor of the Parish, in the Chancell whereof he lyeth buried under a fair Monument, dying on <i>S. Thomas</i> his day, in the Threescore and twelfth year of his age.</p> <p>28. Papists now appearing very daring; a Conference, or Dispute (if you please) was entertained betwixt Doctor <i>White</i>, and Doctor <i>Fenley</i>, Protestants; Father <i>Fisher</i>, and Father <i>Sweete</i>, Jesuits; on this occasion: <i>Edward Buggs</i> Esq. living in <i>London</i>, aged seventy, and a professed Protestant, was in his sickness seduced to the Romish Religion. But recovering, this Dispute was held at his request, in the house of <i>Sir Humphrey Linde</i>, and the Tenents now maintained by the Protestants to have been before <i>Luther</i>. The printed Book hereof may satisfie the Reader, as this Conference did so satisfie <i>Master Buggs</i>, that renouncing his former wavering, he was confirmed in the Protestant-Truth.</p> <p>29. Now hapned the sad Vespers, or dofull Evening-song at <i>Black Fryers</i> in <i>London</i>: Father <i>Drury</i> a Jesuite of excellent Morals, and ingratiating Converse, wanting nothing, saving the embracing of the truth, to make him valuable in himself, and acceptable to others.) Preached in a great upper-Room in <i>Black-Fryers</i>, next to the house of the <i>French-Ambassadour</i>, where some Three hundred persons were assembled. His Text the 18 Chap. of <i>S. Matthew</i>, ver. 32. O thou ungracious servant! I forgave thee all the debts because thou desiredst me, shouldst not thou also have had compassion on thy fellow servants? &c. In application whereof, he fell upon a bitter invective against the Protestants.</p> <p>30. His Sermon began to incline to the middle, the Day to the end thereof, when on the foddain the Flore fell down whereon they were assembled. It gave no charitable warning-groan before hand, but cracks, brake, and fell, all in an instant. Many were killed, more bruised, all frighted; sad sight to behold the flesh and blood of different persons mingled together, and the brains of one on the head of another. One lackt a leg, another an arm; a third whole and intire wanted nothing but breath stifled in the ruines. Some Protestants coming merrily to see, were made to suffer, and bare the heavy burden of their own curiosity.</p>	<p>Ann. Dom. 1633.</p> <p>Ann. Reg. 1633.</p>
<p>His long and good life.</p>	<p>Deu. 21.</p>	<p>Obit. 16.</p>
<p>A Conference with Jesuits.</p>	<p>1633.</p>	
<p>The last Vespers at Black-Fryers.</p>		
<p>Death without giving any warning.</p>		

X. Book.	The Church-History of Britain.	103			
Ann. Reg. 1633.	<p>About Ninety five persons were slain our-right, amongst whom <i>Mr. Drury</i>, and <i>Mr. Rodias</i>, Priests; with the Lady <i>Webbe</i>, were of the greatest quality. Nor must we forget, how when one comforted a Maid-child about 10 years of age, Exhorting her to patience for her Mother and Sister. The Child replied, <i>That however it fared with them, this would be a great scandall to their Religion.</i> A speech commendable in any, admirable in one of her age.</p> <p>31. Yet marvellous was God's mercy in the preservation of some there present. One corner of the first Flore rather hung still than stood, (without any beams) by the relative strength from the side walls, and about Twenty persons upon it. These beheld that Tragedy wherein instantly they expected to all, and, which was the worst, their fall would not only kill them, but by their weight they should be the unwilling slayers of others, which as yet laboured for life beneath them. It was put into their mindes with their knives (fright adding force unto them) to cut their passage out of a lome-wall into the next chamber, whereby their lives were preserved. Of those that fell, one was kept alive (though imbraced by death on either side) a chair falling hollow upon her. Thus any arms are of proof, if Divine Providence be but pleased to put them on.</p> <p>32. Next day was Impannelled a Coroner's Inquest of substantial Citizens to inquire into the cause and manner of their death. These found it done neither by miracle nor malice, no plot or indirect practice appearing (as some no lesse falsely, than maliciously gave it out) the Roof standing, Side-wall sound, Foundation firm, onely the Flore broken by God's wisdom permitting it; and their own folly occasioning it. Nor could the Carpenter be justly accused for slight and unfaithfull building, making it substantiall enough for any private purpose, and none could foresee that they would bring a Church into a Chamber. Twenty of the poorer sort were buried hard by in one Grave, and the rest bestowed by their friends in severall places of Sepulture.</p> <p>33. The sad death of these persons, the Object of Pity to all good and wise men, was the Subject of Envy to some, so silly superstitious, as to repine at it, That they had not a share in this slaughter. On this accompt, because the Priest or Clerk after every Masse in the City of <i>London</i>, solemnly invited the people present with a loud voice to say, Three Pater noster's, and three Ave Maria's for the souls of such as died in <i>Black-Fryers</i>. Particularly one <i>Parker</i> * who narrowly escaped the danger there, professed, That nothing grieved him more but that he had not been one of those that died by the aforesaid mischance. But see what hapned, this man going over to Downay to take Priestly Orders the week following, was drowned in his passage: Thus wild-wishes for death, prove sometimes such Guests as come home to the Invited before they be welcome unto them.</p> <p>34. This accident fell on Sunday, the 26 of October, which according to the new style observed beyond-sea (having the speed of ours by ten daies) fell upon their fifth of November: a day notoriously known in the Popish Calendar. Whereupon, <i>Master Edward Benlowes</i>, a Religious and Learned Gentleman, no small Promoter of my former and present Labours, thus expressed himself:</p> <p>Quinta Novembris eat, Graias orsura Calendas; <i>Sit quocumq; Stilo, quinta Novembris eat.</i> <i>Illā Dies Letho BRITONUM devoverat Aulam;</i> <i>Letho Devotam sospitat illa dies.</i> <i>Ista dies duxit Sacra ad Miseranda Misellos;</i> <i>Adductos Sacris sustulit ista dies.</i> <i>Lapsa repente domus vos irā atroce peremit,</i> <i>Quis fuit irā atrox lapsa repente Domus.</i></p>	* will ling of m. cy and justice.	A fair and true verdict.	Beware wilde-willies.	* See in his Book called the Fox out of the snare.
		Drurie,			

Drurie, cum Cerebro conspergis Pulpita vano,
 Dum spargis Cerebri Phasmata vana tui,
 Trabe peremptus obis, qui Lignea virus adoras,
 Lignea virus ades, Trabe peremptus obis;
 Ligna, Lapisq; manus in foedera dantia, mactant
 Hos, quibus in sacra sunt foedera Ligna, Lapis
 Quævis Crux cæca Deus (tenebrosa Magistra) colentes
 In tenebras Cæcos cæca Magistra rapit.
 Ah! erit Exemplum cui non hoc triste timori,
 Tristis hic Exemplum triste timoris erit.

Hæc (Romista cave) Domus unâ ut corrui horâ,
 Unâ sic horâ Roma, caveto, Ruet.

A Caveat to
 Rome.

I have nothing else to adde of this sad disaster, save that the news thereof next Monday-morning, October the 27, was fresh in every mans mouth in His MAJESTIE's Chappell in White-Hall; at what time the 13 Chap. of S. Luke's Gospel was read for the Lesson appointed for the day by the Rubrick of the Church of England: Wherein neer the beginning, Or those eighteen upon whom the Tower of Shilo fell and slew them, think ye that they were sinners above all men that dwelt in Hierusalem? I tell you nay: but except you repent, ye shall likewise perish.

SECTION



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SECTION VII.

TO
 THOMAS SHUGBOROUGH
 OF
 BYRDENBURY in WARWICK-Shire,
 Esquire.

* Themistocles was wont to say, That it was the best
 Musick for a Man to hear his own Commendation.

* Plat. in his
 List.

Should I play a Lesson thereof unto your eares, (insisting
 on your Bounty to publick Books) sure I am, the Tune
 would be more chearfull to me, than gratefull to you, better
 pleased in deserving than hearing your own Encomium.
 I therefore will turn my praising of you, into praying for
 you, as more proportionable to my publick Profession, and
 acceptable to your modest Disposition.



Any Papists not truly humbled with this late sad accident, so demeaned themselves, that indeed most offensive was their insolence to all true Englishmen, the rather because it was generally reported, that His Majestie intended a Toleration of Religion, which made the Archbishop of Canterbury (though under a cloud for his disaster) to adventure humbly to present the King with his apprehensions, losing with some the reputation of a politic States-man, but preserving with others the character of an honest down right Protestant. Which Letter, though sent and delivered with all privacy, came by some (whether his friends or foes, uncertain) to be generally known, and afterwards publicly printed, as followeth.

The Arch-
 bishops Letter
 against a To-
 leration.

O o o o

May

May it please your Majestie,

I Have been too long silent, and am afraid, by my silence, I have neglected the duty of the place it hath pleased God to call me unto, and your Majestie to place me in. And now I humbly crave leave, I may discharge my conscience towards God, and my duty to your Majestie. And therefore I beseech your Majestie, give me leave freely to deliver my self, and then let your Majestie doe with me what You please. Your Majestie hath propounded a Toleration of Religion: I beseech you Sir, take into Your consideration, what the *Ait* is, next what the Consequence may be. By your *Ait* you labour to set up that most damnable, and heretical Doctrine of the Church of Rome, the Whore of Babylon. How hatefull will it be to God, and grievous unto Your good Subjects, the true Professours of the Gospel; that your Majestie, who hath often disputed, and learnedly written against those wicked Heresies, should now shew Your self a Patron of those Doctrines, which your Pen hath told the world, and Your conscience tells Your self, are superstitious, idolatrous, and detestable. Adde herunto what You have done in sending the Prince into Spain, without the consent of your Councill, the privy and approbation of Your people. And though, Sir, you have a large interest in the Prince, as the Son of Your self, yet hath the People a greater, as the Son of the Kingdome, upon whom (next after your Majestie) their eyes are fixed, and welfare depends. And so tenderly is His going apprehended, as, believe it Sir, however His return may be safe, yet the Drawers of Him to that action, so dangerous to Himself, so desperate to the Kingdome, will not passe away unquestioned, and unpunished. Besides, this Toleration which You endeavour to set up by Proclamation, cannot be done without a Parliament, unless your Majestie will let your Subjects see, that you will take unto Your self a liberty to throw down the Laws of the Land at Your pleasure. What dreadful consequence these things may draw after them, I beseech your Majestie to consider. And above all, lest by this Toleration, and discontinuance of the true profession of the Gospel, whereby God hath blessed us, and under which this Kingdome hath for many years flourished, your Majestie doe not draw upon the Kingdome in generall, and your self in particular, Gods heavy wrath and indignation. Thus in discharge of my duty towards God, to your Majestie, and the place of my calling, I have taken humble boldnesse to deliver my conscience. And now, Sir, doe with me what you please.

2. What effect this Letter took, is unknown; sure it is, all mens mouths were filled with a discourse of a Toleration for, or against it. Some no *professed* Papists, but who lived at the *signe* of the Protestant, engage in their Arguments very earnestly in the defence thereof: whilst others were as zealous to prove a Toleration intolerable by Reasons drawn both from *piety* and *policy*. We will only instance in few out of many as they were bandied on both sides, and chiefly such as concern Religion.

P R O.

1. *Argument.* The Papists of late were grown very peaceable, justly recovering the reputation of *Loyal Subjects*: in the Reign of Queen Elizabeth, scarce escaped a year without a Treason from them; now they vied obedience with Protestants themselves. Pity it was but they should be encouraged, and their *Loyalty* fixed for ever, by granting them a Toleration.

2. We see the same liberty allowed the

C O N.

1. *Answer.* Papists were not more peaceable, but more *politick* than formerly for private ends. Though their *practise* more *plausible*, their *Positions* and *Principles* were as pernicious as ever before, *viz.* That *Princes* excommunicated may be *deposed*. No faith to be kept with *Hereticks*. That the Pope &c.

2. The case is different. This liberty was

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Regis.
Jan.

Toleration the
general table-
talk argued.

P R O.

the Hugonites in France, to whom the King permits their Churches, Ministers, Service, Sermons, Sacraments, according to the direction of their own Conscience.

3. The King of Spain would be highly affected with this favour allowed to the English Catholics, and this would fasten him in firme friendship to the English Crown, to which his amity for the present was not only useful, but necessary.

4. Truth will ever triumph over falsehood, and verity gain the victory of error, the Protestantism notwithstanding the Toleration, would get ground on Popery by the demonstration of the Spirit in the Scriptures.

5. The Apish and Mimicall Popish Pageant, with the toys and trifles in their service, would render their Religion ridiculous. No danger that any wife man should ever be seduced thereby.

6. Protestant Ministers would be more painfull in preaching, and careful in residing on their Cures, to keep them from infection.

7. The thing in effect was already allowed to Papists, who now (though privately) safely celebrated Mass in many places, which favourable countenance fell but little short of a Toleration.

C O N.

was not so much given to, as gotten by the Hugonites so numerous and puissant, it was conceived dangerous to deny them such Priviledges. Thanks be to God not such as yet the condition of Catholics in England, whose Party was not so powerfull, but certainly such a Toleration to be improved.

3. The necessity of his friendship at this time was only fancied by such as desired it. Besides, the King of heaven must not be offended, that the King of Spain may be pleased.

4. Though Truth it self be stronger than falsehood, yet generally the Promoters of falsehood are more active and sedulous than the Advocates of Truth. Besides, it is just with God upon the granting of such an unlawfull Toleration to weaken the converting power of Truth, and strengthen the perverting power of Falsehood, giving the English over to be deluded thereby.

5. The world hath ever consisted of more fools than wise people, such who carry their judgment more in their eyes than in their brains; Popery being made luscious to peoples senses, too probably would court many to the embracing thereof.

6. It is no policie to let in the Wolves meercly on designe to make the Shepherds more watchfull: Rather on the contrary, Protestant Ministers would be utterly disheartned in the performance of their place when the Parishioners were countenanced to desert them without any punishment.

7. If the Papists already have what they would have, let them be contented therewith. Why desire they any more? but indeed there is a grand difference betwix a States winking at their wickedness for a time, and a formal and small tolerating thereof. During the former, Catholics sin on their own account, and at their own peril, the Laws though not executed standing in full force against them, but a publick Toleration of their Superstition adopts the same to become the Act of the English Nation.

Here it would be tedious to recite the Texts of Scripture (some more, some lesse proper

The Pulpit is
loud against
the Toleration,
proper

4 Dicit. 1. 10.

6 Neh. 13. 24.

c. Rom. 8. 8.

His Majesty's
care to regulate
Preaching.d. Cabala pars. 2.
pag. 191.His Directi-
ons.

proper to the purpose: alledged by severall persons against the Toleracion: (Which
Typicall, Thou shalt not plow with an Oxe and an Ass. Some Historically, Gods
Children must not speak two tongues, Ashdod, and Hebrew. Some Doctrinally,
We must not doe evil that good may come thereof. The best was, the Toleracion
bare date with the Spanish Match, with which it was propounded, and agitated,
advanced, expected, desired by some; opposed, suspected, detested by others;
and at last both together finally frustrated, and defeated.

3. Now was His Majestie informed, that it was high time, to apply some
cure to the Pulpits, as sick of a *Sermon-surfeit*, and other exorbitancies. Some
meddled with State-matters, and generally (by an *improper Transposition*) the
Peoples duty was preached to the King at Court, the Kings to the People in the
Countrey. Many shallow Preachers handled the profound points of *Predestina-
tion*; wherein (pretending to guide their flocks) they lost themselves. *Sermons*
were turned into *Satyr*s against *Papists*, or *Non Conformists*.

4. To repress the present, and prevent future mischiefs in this kinde, His Ma-
jesty issued out His Directions to be written fair in every Registers Office, whence
any Preacher (if it pleased) might with his own hand, take out Copies gratis,
paying nothing for expedition. Herin, the King revived the primitive and
profitable order of *Catechizing* in the afternoon (better observed in all other Re-
formed Churches than of late in England) according to the tenour ensuing:

Most Reverend Father in God, right trusty and entirely
beloved Counsellour We greet you well.

Forasmuch as the abuses and extravagancies of Preachers in the Pulpit
have been in all times repressed in this Realm, by some Act of Council,
or State, with the advice and resolution of grave and learned Prelates:
Inasmuch, that the very licensing of Preachers, had beginning by an Order of
Star Chamber, the eighth day of July. in the 19th year of the Reign of King
Henry the eighth, our Noble Predecessour: And whereas as this present,
divers young Students, by reading of late Writers, and ungrounded Divines,
doe broach many times unprofitable, unsound seditions, and dangerous Do-
ctrines, to the scandall of the Church, and disquiet of the State, and present
Government: We, upon humble representations unto Us of these inconvenient
encies by your selfe, and sundry other grave and reverend Prelates of this
Church, as also, of our Princely care and Zeal for the extirpation of Schisme,
and dissension growing from these seeds, and for the setting of a religious
and peaceable Government, both in Church, and Common wealth; doe by
these Our special Letters, straitly charge and command you, to use all pos-
sible care, and diligence, that these Limitations and Cautions herewith sent
unto you concerning Preachers, be duly and strictly from henceforth put
into practice and observed by the severall Bishops within your Jurisdiction. And to
this end Our pleasure is, that you send them forthwith Copies of these Direc-
tions to be by them speedily sent and communicated unto every Parson, Vicar,
Curate, Lecturer, and Minister, in every Cathedral, or Parish Church,
within their severall Diocesse, and that you earnestly require them to employ
their utmost endeavours, in the performance of this so important a businesse,
and letting them know that We have a special eye unto their proceedings, and
expect a strict account thereof, both of you, and every one of them: and these
Our Letters shall be your sufficient Warrant and discharge in that behalf.

Given under our Signet at Our Castle of Windsor the 4th of August,
in the twentieth year of Our Reign.

Directions

Ann.
Regis.
Ja. 11.Ann.
Dum.
1623.

Directions concerning Preachers sent with the Letter.

1. **T**hat no Preacher under the degree and calling of a Bishop, or Dean of
a Cathedral, or Collegiate Church, and they upon the Kings days,
and set Festivals) do take occasion by the expounding of any Text of Scrip-
ture whatsoever to fall into any set Discourse or Common place, otherwise
than by the opening the Coherence and Division of the Text, which shall not
be comprehended and warranted in essence, substance, effect, or natural in-
ference, within some one of the Articles of Religion, set forth 1562. or in
some of the Homilies set forth by authority of the Church of England, nor
only for the help of the Non-Preaching, but wishall for a Pattern and Bound-
ary as it were, for the Preaching Ministers. And for the further in-
structions for the performance hereof, be it they forthwith read over and per-
use diligently the said Book of Articles, and the two Books of Homilies.

2. That no Parson, Vicar, Curate, or Lecturer, shall preach any serious
or Collation hereafter upon Sundays and Holidaves in the afternoon in any
Cathedral or Parish Church throughout the Kingdome, but upon some part of
the Catechisme, or some Text taken out of the Creed, ten Commandments, or
the Lords Prayer, Funeral Sermons only excepted) and that those Preachers
be most encouraged and approved of who spend the Afternoons exercise in the
examination of Children in their Catechisme, which is the most antient and
laudable custome of teaching in the Church of England.

3. That no Preacher of what title soever under the degree of a Bishop or
Dean, at the least, doe from henceforth presume to preach in any popular Au-
ditory deep points of Predestination, Election, Reprobation, or of the Univer-
sality, Efficacy, Resistibility, or Irresistibility of GODS grace, but leave those
themes rather to be handled by the Learned men, and that moderately and
modestly by way of Use and Application, rather than by way of Positive
Doctrines, being fitter for the Schools than for simple Auditories.

4. That no Preacher of what title or denomination soever, from henceforth
shall presume in any Auditory within this Kingdome, to declare, limit, or
bound out, by way of Positive Doctrine in any Lecture, or Sermon, the Power,
Prerogative, and Jurisdiction, Authority or Duty of Sovereign Princes, or
otherwise meddle with matters of State, and the differences between Princes
and the People, than as they are instructed, and preceeded in the Homilies
of Obedience, and the rest of the Homilies, and Articles of Religion, set forth
(as before is mentioned) by publique Authority: but rather confine themselves
wholly to those two heads, of faith and good life, which are all the subjects of
the antient Sermons, and Homilies.

5. That no Preacher of what title or denomination soever, shall presume
caustically, or without invitation from the Text, to fall into bitter invectives
and undecent railing speeches against the person of either *Papists*, or *Puri-
tans*; but modestly and gravely, when they are occasioned the unto by the
Text of Scripture, free both the Doctrine, and the Discipline of the Church
of England, from the aspersions of either Adversaries, especially where the
Auditory is suspected to be tainted with the one or the other infection.

6. Lastly, that the Archbishops and Bishops of the Kingdome, whom His
Majesty hath good cause to blame for their former remissness, be more wary
and choise in their licensing of Preachers, and revoke all Grants made to any
Chancellour, Official, or Commissary, to passe Licences in this kinde, and that
all the Lecturers throughout the Kingdome of England (a new body severed
from the antient Clergy, as being neither Parsons, Vicars, nor Curates) be
licensed henceforward in the Court of Faculties, but only, from a Recom-
mendation of the party, from the Bishop of the Diocesse under his hand and
seale, with a Fiat from the L. Archbishop of Canterbury, a Confirmation un-
der

der the Great Seal of England. And that such as doe transgresse any one of these Directions, be suspended by the Bishop of the Diocese, or in his default by the Archbishop of the Province, ab Officio, & Beneficio, for a year and a day, untill his Majestie by the advice of the next Convocation, shall prescribe some farther punishment.

5. No sooner were these the Kings Declarations dispersed into every Diocese, but various were mens opinions thereof. Some counted it a cruel act, which cut off half the preaching in England all afternoon-^{sermons}; at one blow. Others thought the King did but *ut iure suo*, doing not only what in justice He might, but what in prudence He ought in this juncture of time. But hear what I have heard and read in this case.

Objections.

1. Christ grants Ministers their Commission, *Go teach all Nations.* S. Paul corroborates the same, *Preach the word, be instant in season, out of season.* Man therefore ought not to forbid, what God enjoys.

2. This is the way to starve soules by confining them to *one meale a day*: or, at the best by giving them only a *messe of milk* for their supper, and so to bed.

3. Such as are licensed to make *Sermons*, may be intrusted to choofe their own Texts, and not in the Afternoons to be refrained to the *Lords Prayer, Creed, and ten Commandments.*

4. In prohibiting the preaching of Predestination, man makes that the *forbidden fruit*, which God appointed for the tree of life: so cordial the comforts contained therein to a distressed conscience.

5. Bishops and Deans (forsooth) and none under their dignity, may preach of Predestination. What is this but to have the *word of God in respect of persons*? As if all discretion were confined to Cathedral men, and they best able to preach who use it the least.

6. Papists and Puritans in the Kings Letters are put into the same ballance, and Papists in the *prime scale* first named, as preferred in the Kings care, chiefly to secure them from Invektives in Sermons.

7. Lecturers are made such riddles in

Answers.

1. Ministers, if commanded *not at all to speak, or teach in the name of Jesus*, are with the Apostles, to *obey God rather than man.* But vast the difference betwixt a total prohibition, and (as in this case) a prudential regulation of preaching.

2. *Milk* (catechetical Doctrine) is best for babes, which generally make up more than a moiety of every Congregation.

3. Such restraint hath liberty enough, seeing all things are clearly contained in, or justly reducible to these three, which are to be desired, believed, and performed.

4. Indeed Predestination, solidly and soberly handled, is an antidote against despair. But, as many ignorant Preachers ordered it, the cordial was turned into a poyson; and therefore such mysteries might well be forborn by mean Ministers in popular Congregations.

5. It must be presumed that such of necessity must be of age and experience, and may in civility be believed of more than ordinary learning, before they attained such preferment. Besides, Cathedral Auditories being of a middle nature for understanding, (as beneath the University, so above common City and Country Congregations) are fitter for such high points to be preached therein.

6. The Kings Letter looks on both under the notion of guilty persons. Had Puritans been placed first, such as now take exception at their post-posing, would have collected, that the King esteemed them the greatest offenders.

7. Lectures are no *creatures* of the Church

Objections.

in the Kings Letters, reducable to no Ministerial function in England. Whereas indeed the flower of piety, and power of godlinesse flourished most in those places where such Preachers are most countenanced.

Answers.

Church of England, by their original (like those *mixed kinds*), little better than monsters in nature, to which God, as here the State, never said, *multiply and encrease*) and therefore the King had just cause to behold them with jealous eyes, who generally supplanted the Incumbents of Livings in the affections of their Parishioners, and gave the

greatest growth to Non-conformity.

These Instructions from His Majestie were not pressed with equall rigour in all places, seeing some over-active Officials, more busie than their Bishops, tied up Preachers in the Afternoon to the very letter of the Catechisme, questioning them if exceeding the *questions and answers* therein, as allowing them no liberty to dilate, and enlarge themselves thereupon.

6. Expect not of me a particular account of the politick intricacies touching the *Spanish Match*, or *no Match* rather. First, because *Spanish*, and so *alien* from my subject. Secondly, because the passages thereof are so largely and publicly in print. Thirdly, because in fine it proved nothing, though kept on foot so long, till K. James, by endeavouring to gain a *Daughter-in Law*, had in effect, lost His own Daughter, Her Husband, and Children, being reduced to great extremities.

7. Truly K. James never affected his *Son in Law*s acceptance of the *Bohemian Crown*, nor promised Himself any good successe thence, though great the hope of the *German Protestants* therein. Indeed, some of them were too credulous of a blinde Prophecie commonly current amongst them,

POST TER VIGINTI, CESSABIT GLORIA QUINTI.

Expecting the ending of the *Austrian Family*, sixty years being now expired since the death of *Charles the first*: but discreet persons slighted such vanities, and the *Quinti* had like to have proved the extirpation of *Frederick, first* of that name, *Palatine of Rhine*, had not God almost miraculously lately countermanded it.

8. Yea, K. James privately foretold to some principal persons, that this matter would prove the ruine of his Daughter. There want not some who say, That he went about to vitrefie his own *Prediction*, by not sending seasonable succours for their assistance, who, had He turned His *Embassies* into *Armies*, might probably have prevented much *Protestant misery*.

9. Others excuse K. James, partly from the just hopes He had to accommodate all interests in a peaceable way; partly from the difficulty of conveying effectual forces into so farre distant a Country.

10. Mean time both the *Palatinates* were lost, the *Upper* seized on by the *Emperour*, the *Neather* (but higher in value) by the *King of Spaine*, the *City of Heidelberg* taken and plunder'd, and the inestimable *Library of Books* therein carried over the *Alpes* on Mules backs to *Rome*. Each Mule laded with that learned burthen, had a *silver plate* on his forehead, wherein was engraven, FER O BIBLIOTHECAM PRINCIPIS PALATINI. Now those Books are placed in the *Popes Vatican*, entitling *Protestants* to visit the place, who one day may have as good successe, as now they have just right to recover them.

11. As for the *Palatinate*, *Satyrical tongues* commonly called it the *Land of Promise*, so frequently and so solemnly was the restitution thereof promised to King James, fed only with delays, which amounted to mannerly denials. Since it hath pleased God to turn this *Land of Promise* into a *Land of Performance*, the present *Palatine* being peaceably possessed thereof.

12. Prince Charles, with the *Duke of Buckingham*, lately went privately through France, where He saw the *Lady*, (whom afterwards He married) into Spain. It is questionable, whether then inore blamed K. James for sending him, or afterwards blessed God for his safe return. Sumptuous his entertainment in the *Spanish Court*, where

A needle (if subject) waved.

A Crown not joyed in.

K. James accused by some.

Defended by others.

Both the Palatinates lost.

Land of Promise, Now Land of Performance.

*The neather Palatinate.

Prince Charles goes to Spain.

His death.

Of a peaceable nature.
*Stowes Chro.
p. 819.Made Nobility
little respected
by the common
people thereof.

His eloquence,

And piercing
wit.King James his
return to Gondomer.Judicious,
bountifull, and
mercifull.

26. Then after abolution read and pronounced, He received the *Sacrament*, and some hours after. He professed to the standers by, that *they could not imagine what ease and comfort he found in himself since the receiving thereof*; And so quietly resigned His soul to God, having reigned twenty two years and three daies.

27. He was of a peaceable disposition. Indeed, when he first entred England, at Barwick He himself gave fire to, and shot off a * piece of Ordnance, and that with good judgment. This was the onely military act personally performed by Him. So that He may have seemed in that Cannon to have discharged warre out of England.

28. Coming to Yorke, He was somewhat amazed with the equipage of the Northern Lords repairing unto Him, (especially with the Earl of Cumberland's) admiring there should be in England so many Kings; for lest He could not conjecture them, such the multitude and gallantry of their attendance. But (following the counsel of His English Secretary there present) He soon found a way to abate the formidable greatness of the English Nobility, by conferring Honour upon many persons, whereby Nobility was spread so broad, that it became very thin, which much lessened the ancient esteem thereof.

29. He was very eloquent in speech, whose Latine had no faults, but that it was too good for a King, whom carelesse (not curiosity) becomes in that kinde. His Scotch tone he rather affected than declined: and though His speaking spoiled His speech in some English ears; yet the masculine worth of his set Orations, commanded reverence, if not admiration in all judicious hearers. But in common speaking, (as in His hunting he stood not on the cleanest but nearest way) He would never go about to make any expressions.

30. His wit was passing sharp and piercing, equally pleased in making and taking a smart jest, His Majesty so much stooping to His mirth, that He never refused that coine which he paid to other folk. This made Him please Himself so much in the company of Count Gondomer: and some will say, the King was contented (for reasons best known to Himself) to be deceived by him, and humoured into a peace to His own disadvantage.

31. Once, King James in an Afternoon was praising the plentiful provision of England, especially for flesh, and fowle; adding, the like not to be had in all Spaine, what one County here did afford. Yea, but my Master (quoth Gondomer, there present) hath the gold and silver in the East and West Indies: And I, by my Saule, (saith the King) have much ado to keep my men from taking it away from Him. To which the Don's Spanish gravity returned silence.

32. His judgment was most solid in matters of Divinity, not fathering Books of others, (as some of His Predecessours) but His Works are allowed His own by His very adversaries. Most bountifull to all, especially to Scholars, no King of England ever doing (though His Successour suffered) more, to preserve the revenues of the English Hierarchy. Most mercifull to Offenders, no one person of Honour (without parallel since the Conquest) being put to death in His Reign. In a word, He left His own Coffers empty, but His Subjects Chests full, the Land being never more wealthy; it being easier then to get, than since to save an estate.

Ann. Aug.
Dom. Reg.
1614. Jan.

THE CHURCH-HISTORY OF BRITAIN.

THE ELEVENTH BOOK.

Containing the Reign of
KING CHARLES.



P p p p

The end of the Reign of King JAMES.

The Epistle Dedicatory.

excepted, who in due time may be) *happy* in their *Marriage*, *hopefull* in their *Issue*.

These *five* have all been of the *same Christian Name*. Yet is there no *fear of Confusion*, to the *prejudice* of your *Pedigree*, (which *Heralds* commonly in the like cases complain of) seeing each of them being, as *eminent* in their *kinde*, so *different* in their *eminency*, are sufficiently distinguished by their own *character* to *Posterity*.

Of these, the *first Judge*; for his *gravity* and *learning* famous in his *Generation*.

The *second*, a worthy *Patriot*, and *bountifull House-keeper*; blessed in a numerous *Issue*. his *four younger Sonnes*, affording a *Bishop* to the *Church*; a *Judge*, and *Peer* to the *State*; a *Commander* to the *Camp*, and an *Officer* to the *Court*.

The *third*, was the *first Baron* of the *House*, of whose *worth* I will *say nothing*, because I can never *say enough*.

The *fourth*, your *Honourable Father*, who because he doth *still*, and may he *long*, survive; I cannot doe the *right* which *I would* to his *merit*, without doing *wrong*, which *I dare not* to his *modesty*.

You are the *sift* in a *direct Line*; and let me acquaint

The Epistle Dedicatory.

quaint you with what the *world* expected, (not to say requireth of you) to dignifie your self with some *select* and *peculiar* desert, so to be *differenced* from your *Ancestours*, that your *memory* may not be mistaken, in the *Homonymie* of your *Christian Names*; which, to me seemeth as improbable, as that a *burning-Beacon*, (at a reasonable distance) should not be *beheld*; such the *brightnesse* of your *parts*, and *advantage* of your *education*.

You was *bred* in that *Schoole* which hath no *superiour* in *England*; and successively in those *two Universities*, which have no *equall* in *Europe*. Such the *stock* of your *native perfection*, before *grafted* with the *forraigne accomplishments* of your *travells*. So that *men* confidently promise themselves to read the *best*, *last*, and *largest Edition* of *MERCATOR'S ATLAS*, in your *experience* and *discourse*.

That good *God* who went *with you* out of your *Native Countrey*, and since *watched over you* in *forraign parts*, return *with you* in *safety* in due time, to his *Glory*, and your *own Good*, which is the daily desire of

Your Honour's most devoted Servant,

THOMAS FULLER.

THE CHURCH-HISTORY OF BRITAIN.

XVII. CENTURIE.

Anno
Regis
Caroli
primi
1
March
27
Sunday
May 14

Anno
Dom.
1625

i.



He sad newes of King *James* his death was soon brought to *White-hall*, at that very instant, when *D^r Laud* Bishop of *S^t Davids*, was preaching therein. This cauled him to break off his Sermon in the middest thereof, out of civil compliance with the sadnes of the congregation : and the same day was King *Charles* proclaimed at *White-Hall*.

2. On the fourteenth of *May* following King *James* his funeralls were performed very solemnly, in the Collegiate-Church at *Westminster*, his lively statue being presented on a magnificent Herse. King *Charles* was present thereat. For, though modern state used of late to lock up the chief Mourner in his Chamber, where his grief must be presumed too great for publique appearance; yet the King caused this ceremonie of sorrow soto yeeld to the substance thereof, and pomp herein to stoop to pietie, that in his person he sorrowfully attended the funeralls of his Father.

3. *D^r. Williams*, Lord Keeper and Bishop of *Lincolne*, preached the Sermon, taking for his Text 2 *Chron.* 9. 29, 30. and part of the 31. verse. containing the happy reign, quiet death, and stately buriall of King *Solomon*. The effect of his Sermon was to advance a parallel betwixt two peaceable Princes, King *Solomon* and King *James*. A parallel which willingly went, (not to sayran of its own accord) and when it chanced to stay, was fairly led on by the art, and ingenuitie of the Bishop, not enforcing, but improving the conformitie betwixt these two Kings in ten particulars, all expressed in the Text, as we read in the *vulgar Latin* somewhat different from the new Translation.

King *Solomon*,

1. His eloquence, the rest of the words of *Solomon*.
2. His actions, and all that he did.
3. A well within to supply the same, and his wisdom.

King *James*,

1. Had *profluentem, & qua Principem deceret, eloquentiam*.
2. Was eminent in his actions of Religion, Justice, War, and Peace.
3. So wife that there was nothing that any would learn, which he was not able to teach.

4. The

Q999

4. As

News of the Kings death brought to *White Hall*.

a See his own Diarie on that day.

His solemn funeralls.

Dr. Williams his text, Sermon, and parallel betwixt *K. Solomon* and *K. James*.

b Tacitus of *Augustus*.

c pag 59.

4. The preservation thereof to eternitie, *Are they not written in the book of the acts of Solomon, made by Nathan the Prophet, Abijah the Shilonite, and Iddo the Seer?*

5. He reigned in *Jerusalem*, a great City, by him enlarged, and repaired.

6. Over all *Israel*, the whole Empire.

7. A great space of time, full *fourty years*.

8. *Then he slept*, importing no sudden and violent dying, but a premeditated and affected kinde of sleeping.

9. *With his fathers, David* especially, his Soul being disposed of in happiness.

10. And was buried in the City of *David*.

Be it here remembered, that in this Parallel the Bishop premised to set forth *Solomon*, not in his full proportion, faults and all, but *half-faced* (imagine *lupa*, as *Apelles* painted *Amigonus* to conceal the want of his eye) adding, that *Solomon's* vices could be no blemish to King *JAMES*, who resembled him only in his choicest vertues. He concluded all with that verse *Ecclesiasticus* 30. 4. *Though his father die, yet he is as though he were not dead; for he hath left one behinde him that is like himself*: in application to his present Majesty.

4. Some Auditors, who came thither rather to observe than edifie, cavill than observe, found, or made faults in the Sermon, censuring him for touching too often, and staying too long on an *harsh string*, three times straining the same, making eloquence too essentiall, and so absolutely necessary in a King, *that the want thereof made Moses in a manner refuse all Government though offered by God: that no man ever got great power without eloquence; Nero* being the first of the *Caesars* *qui aliena facundia eguit, who usurp'd another mans language to speake for him*. Expressions which might be forbore in the presence of his Sonne, and Successor, whose impediment forborne was known to be great, and mistook to be greater. Some conceived him too long in praising the passed, too short in promising for the present King (though saying much of him in a little) and the Bishops Adversaries (whereof then no want at Court) some took distaste, others made advantage thereof. Thus it is easier, and better for us to please one made advantage thereof. Thus it is easier, and better for us to please one made advantage thereof. Thus it is easier, and better for us to please one made advantage thereof. Thus it is easier, and better for us to please one made advantage thereof.

5. Now began animosities to discover themselves in the Court, whose sad influences operated many years after, many being discontented that on this change they received not proportionable advancement to their expectations.

4. As *Trajan* was nicknamed *herba parietaria, a Wal-flower*, because his name was engraven on every wall: so King *JAMES* shall be called *herba chartacea, the paper-flower*, and his glory be read in all writers.

5. He reigned in the capital City of *London*, by him much augmented.

6. Over great *Britain*, by him happily united, and other Dominions.

7. In all fiftie eight (though over all *Britain* but two and twenty years) reigning as better, so also longer than King *Solomon*.

8. Left the world most rejoyced, most prepared, embracing his Grave for his Bed.

9. Reigning gloriously with God in Heaven.

10. Whilest his body was interred with all possible solemnitie to King *Henry* the seventh his Chappell.

Anno Dom. 1625
Anno Regis Caroli primi 1

d pag. 61.

e pag. 62.

Exceptions taken at his Sermon.

f pag. 16.

g pag. 5.

Discontented began in the Court.

Anno Regis Caroli 1
Anno Dom. 1625

expectations. It is the prerogative of the King of Heaven alone, that he maketh all his Sonnes Heires, all his Subjects Favourites, the gain of one being no losse to the other. Whereas the happiest Kings on Earth are unhappy herein, that unable to gratifie all their Servants (having many Suitors for the same place) by conferring a favour on one, they disoblige all other competitors, conceiving themselves, as they maketh the estimate of their own deserts, as much (if not more) meriting the same preferment.

6. As for *Doctor Preston* he still continued, and increased in the favor of the King, and Duke; it being much observed, that on the day of King *JAMES* his death, he rode with Prince, and Duke, in a Coach shut down from *Theobalds* to *London*, applying comfort now to one now to the other, on so sad an occasion. His partie would persuade us, that he might have chose his own mixre, much commending the moderation of his mortified miude, denying all preferment which courted his acceptance; verifying the Anagram which a friend of his made on his name *Johannes Prestonius, Enthus pium in honore*. Indeed he was conceived to hold the Helme of his own partie, able to steere it to what point he pleased, which made the Duke [as yet] much to desire his favor.

7. A booke came forth called *Appello Cæsarem* made by *M. Mountague*. He formerly had been Fellow of *Kings Colledge* in *Cambridge*, at the present a Parson of *Essex* and Fellow of *Eaton*. One much skilled in the Fathers, and Ecclesiasticall Antiquity, and in the Latin and Greek Tongues. Our great Antiquarie confelleth as much (*Græcè simul & Latine doctus*) though pens were brandished betwixt them: and vertues allowed by ones adversarie may passe for undeniable truths. These his great parts were attended with tennesse of writing, very sharp the neb of his pen, and much gall in his inke, against such as opposed him. However, such the equality of the sharpnesse of his style he was unpartiall therein, be he antient or modern writer, Papist or Protestant, that stood in his way, they should all equally taste thereof.

8. Passe we from the Author to his Book, whereof this was the occasion. He had lately written satyrically enough against the Papists in confutation of *The Gagger of Protestants*: Now two Divines of *Normich Dioces*, *Mr. Yates*, and *Mr. Ward* informed against him for dangerous errors of *Arminianisme* and *Poperie*, deserting our cause, in stead of defending it. *M. Mountague*, in his own vindication, writes a second Book licensed by *Francis White*, Dean of *Carlisle*, finished, and partly printed in the reign of *JAMES*, to whom the Author intended the dedication. But on King *JAMES* his death, it seems it descended by succession on King *Charles* his Sonne, to whom *M. Mountague* applied the words which *Okam* once used to *Lewes* of *Bavaria*, Emperour of *Germanie*, *Domine Imperator defende me gladius, & ego te defendam calamo*, Lord Emperour defend me with thy Sword, and I will defend thee with my pen. Many bitter passages in this his Book gave great exception, whereof largely, hereafter.

9. On Sunday being the twelfth of *June*, about seven of the clock at night, Queen *Marie* landed at *Dover*: at what time a piece of Ordinance being discharged from the Castle, flew in fitters, yet did no bodie any harm. Moe were fearfull at the preface, than thankful for the providence. Next day, the King coming from *Canterburie*, met her at *Dover*, whence with all solemnitie he was conducted to *Sammerjet-House* in *London*, where a Chappell was new prepared for her devotion, with a Covenant adjoining of Capuchin-Friers, according to the Articles of her Marriage.

10. A Parliament began at *London*, wherein the first Statute agreed upon, was for the more strict observation of the *Lords-day*. Which day, as it first honoured the King (His Reign beginning thereon) so the King first honoured

Q q q q 2

Dr. Preston a great favourer of S. e. his Lie 1625. 503.

1 Mr. Ayre of Lincolns Inn.

Mr. Mountague his character.

4 Mr. Selden in his book De Divi Syris pag. 364.

See it forth by Appello Cæsarem.

Queen Marie landed at Dover.

The King received Mr. Mountague from the House of Commons.

June 12.

The Parliament removed to Oxford, and broke up in different.

Dr. James his motion in the Convocation.

The influence of Papists favourably restrained.

Severall Writers against Mr. Mountague.

honoured it by passing an A^d for the greater solemnity thereof. The House of Commons tell very heavy on Mr. Mountague, for many bitter passages in his Book: who in all probability, had now been severely censured, but that the King himself was pleased to interpose in his behalf; signifying to the House, *That those things which were then spoken, and determined concerning Mountague, without his Privie, did not please him*; who by his Court-friends being employed in the Kings Service, his Majesty signified to the Parliament that he thought his Chaplains (whereof Mr. Mountague was one) might have as much protection as the Servant of an ordinary Burgeſſ: nevertheless his bond of two thousand pounds wherewith he was tailed, continued uncanceled, and was called on the next Parliament.

11. The Plague increasing in London, the Parliament was removed to Oxford. But alas! no avoiding Gods hand. The infection followed, or rather met the Houses there, (whereof worthy Dr. Challenor died, much lamented) yet were the Members of Parliament, not so careful to save their own persons from the Plague, as to secure the Land from a worse, and more spreading contagion, the daily growth of Popery. In prevention whereof they presented a Petition to his Majesty, containing sixteen particulars, all which were most graciously answered by his Majesty, to their full satisfaction. Thus this meeting began hopefully, and cheerfully; proceeded turbulently, and suspiciously; brake off suddenly, and sorrowfully; the reason whereof is to be fetch'd from our Civil Historians.

12. The Convocation kept here, is scarce worth the mentioning, seeing little the appearance thereof, nothing the performance therein. Dean Bowles, the Prolocutor, absented himself for fear of infection, Dr. Thomas Good officiating in his place, and their meeting was kept in the Chappell of Merton Colledge. Here Dr. James that great Book-man, made a motion, that all Manuscript-Pathers in the Libraries of the Universities, and elsewhere in England, might be perused, and that such places in them as had been corrupted in Popish editions (much superstition being generated from such corruptions) might faithfully be printed, according to those ancient Copies. Indeed, though England at the dissolving of Abbies lost more Manuscripts than any Countrey of Christendome (of her dimensions) ever had, yet still enough were left her, if well improved, to evidence the truth herein to all posterity. This designe might have been much beneficiall to the Protestant cause, if prosecuted with as great endeavour, as it was propounded with good intention; but, alas! this motion was ended, when it was ended, expiring in the place with the words of the mover thereof.

13. The King according to his late answer in the Parliament at Oxford issued out a Commission to the Judges to see the Law against Recusants put in execution. This was read in all the Courts of Judicature at Reading (where Michaelmas Terme was kept) and a letter directed to the Arch-bishop of Cant. to take special care for the discovery of Jesuits, Seminary Priests &c. within his Province. A necessary severity, seeing Papists (presuming on Protection by reason of the late Match) were grown very insolent. And a Popish Lord when the King was at Chappell was heard to prate on purpose louder in a Gallery adjoining then the Chaplain prayed, whereat the King was so moved that he sent him this message; *Either come and doe as we doe, or I will make you prate further off.*

14. In this, and the next year, many Books from persons of severall abilities, and professions, were written against Mr. Mountague, By

1. Dr. Sutcliffe, Dean of Exeter. One who was miles emeritus, age giving him a Superſedeas, save that his zeale would employ it self, and some conceived, that his choler became his old age.

2. Mr. Henry Burton, who then began to be well (as afterwards

Anno Dom. 1635

Anno Regi. Caroli 1

July 7
Thurs-
day 9.
Satu-
day.

Nov.
11.

Anno Regi. Caroli 1

Anno Dom. 1635

Jan. 19. 1636

Feb. 2.

wards too well) known to the World.

3. Mr. Francis Rowle, a Lay man by profession.

4. Mr. Tates, a Minister of Norfolk, formerly a Fellow of Emmanuel in Cambridge: he intitles his Book *Ius ad Caesarem.*

5. Dr. Carleton, Bishop of Chichester.

6. Anthony Wootton, Divinitic-Professor in Gresham-Colledge.

In this Armie of Writers the strength is conceived to consist in the *vere*, and that the last wrote the solidest confutations. Of these six, Dean Sutcliffe is said to have chode heartily, Mr. Rowle meant honestly, Mr. Burton wrote plainly, Bishop Carleton very piously, Mr. Tates learnedly, and Mr. Wootton most solidly.

15. I remember not at this time any of Master Mountague's partie engaged in print in his behalf. Whether, because they conceived this their Champion, sufficient of himself to encounter all opposers; or, because they apprehended it unsafe (though of the same judgment) to justify a Book which was grown so generally offensive. Inasmuch as his Majesty himself, sensible of his Subjects great distaste thereat (sounded by the Duke of Buckingham to that purpose) was resolved to leave Mr. Mountague to stand or fall, according to the justice of his cause. The Duke imparted as much to Dr. Laud, Bishop of Saint Davids, who conceived it of such ominous concernment, that he entered the same in his Diarie, viz. *I seem to see a cloud arising, and threatening the Church of England, God for his mercie dissipate it.*

16. The day of the Kings Coronation drawing neer, his Majesty sent to survey, and peruse the Regalia, or Royal Ornaments, which then were to be used. It happened that the left wing of the Dove on the Scepter was quite broken off, by what casualty God himself knows. The King sent for Mr. Alton then his Goldsmith, commanding him that the very same should be set on again. The Goldsmith replied, that it was impossible to be done so fairly, but that some mark would remain thereof. To whom the King in some passion returned, *If you will not doe it, another shall.* Hereupon Mr. Alton carried it home, and got another Dove of Gold to be artificially set on; whereat, when brought back, his Majesty was well contented, as making no discovery thereof.

17. The Bishop of Lincolne, Lord-Keeper, was now dayly defendant in the Kings favour; who so highly distasted him, that he would not have him, as Dean of Westminster, to perform any part of His Coronation; yet so (was it a favour, or a trial) that it was left to his free choice, to prefer any Prebendary of the Church to officiate in his place. The Bishop met with a Dilemma herein. To recommend Dr. Laud, Bishop of Saint Davids (and Prebendary of Westminster) for that performance, was to grace one of his greatest enemies: to passe him by, and prefer a private Prebendary for that purpose before a Bishop, would seem unhandsome, and be interpreted a neglect of his own Order. To avoid all exceptions, he presented a list of all the Prebendaries of that Church, referring the election to his Majesty himself, who made choice of Dr. Laud, Bishop of Saint Davids, for that attendance.

18. Dr. Senhouse, Bishop of Carlisle (Chaplain to the King when Prince) preached at the Coronation; his text, — *And I will give unto thee a Crown of life.* In some sort it may be said, that he preached his own funeral, dying shortly after; and even then the black Jaundice had so possessed him (a disease which hangs the face with mourning as against its burial) that all despaired of his recovery. Now, seeing this Coronation cometh within (if not the pales and Park) the purlies of Ecclesiastical Historie, we will peruse so much thereof, as was acted in the Church of Westminster. Let Herald's marshal the solemnity of their advance from Westminster-

O o o o 3

Hall

Mr. Mountague left to defend himself.

A main on the emblem of Peace.

His Son succeeding his Father in that place and then presenting, suggested to me the truth hereof.

A Dilemma well waded.

The Coronation Sermon.

122	The Church History	Cent.XVIII.	XI. Book.	of Britain.	123
The solemn advance to the Church.	Hall to this Church, where our pentakes the first possession of this subject. 19. But first we will premise the equipage, according to which they advanced from Westminster-Hall, to the Abbey-Church, in order as followeth.	Anno Dom. 1641	Anno Dom. 1641	self bare-headed: the consent being given four times with great acclamation, the King took his Chaire of repose.	Swoon and an- nointed.
	1. The Aldermen of London two by two, ushered by an Herald. 2. Eightie Knights of the Bath in their Robes, each having an Effigie to support, and Page to attend him. 3. The Kings Serjeants at Law, Solicitor, Attorney, Masters of Request, and Judges. 4. Privie-Counsellors that were Knights, and chief Officers of the Kings Household.	5. Barons of the Kingdome, all bare-headed, in their Parliament-Robes, with swords by their sides. 6. The Bishops with Scarlet-gowns, and Lawn-sleeves, bare-headed. 7. The Vice-Counts, and Earles (not in their Parliament, but) in their Coronation-Robes, with Coronetted-Caps on their Heads. 8. The Officers of State for the day; whereof these are the principall.	Anno Regis. Carl. 1.	23. After the Sermon (whereof before) the L. Archbishop, invested in a rich Coape, tendered to the King (kneeling down on cushions at the Communion-Table) a large Oath, then were his Majesties Robes taken off him, and were offered on the Altar. He stood for a while stripped to his Doublet and Hose, which were of white Satten (with Ribbons on the Armes and Shoulders, to open them) and he appeared a proper Person to all that beheld him. Then was he led by the L. Archbishop and the Bishop of St. Davids, and placed in the Chaire of Coronation (a close Canopie being spread over him) the L. Archbishop anointing his head, shoulders, armes, and hands with a costly ointment, the Quire singing an Anthemie of these words, Zadok the Priest anointed King Solomon. 24. Hence the King was led up in his Doublet and Hose with a white Cotte on his head to the Communion Table, where Bishop Laud (Deputy for the Dean of Westminster) brought forth the ancient Habilitumens of King Edward the Confessor, and put them upon him. Then was his Majesty brought back to the Chaire of Coronation, and received the Crown of King Edward (presented by Bishop Laud, and) put on his head by the Archbishop of Canterburie. The Quire singing an Anthemie, Thou shalt put a Crown of pure Gold upon his head. Whereupon the Earles and Viscounts put on their Crimson Velvet Caps with Coronets about them (the Barons and Bishops alwayes standing bare headed) Then every Bishop came severally to his Majesty to bring his benediction upon him, and he in King Edwards Robes with the Crown upon his head, rose from his Chaire, and did bow severally to every Bishop apart. 25. Then was King Edwards Sword girt about him, which he took off again, and offered up at the Communion Table with two Swords more (surely not in relation to Scotland and Ireland, but to some ancient Principalities his Predecessors enjoyed in France.) Then the Duke of Buckingham (as Master of the Horse) put on his Spurres, and thus completely crowned, his Majesty offered first Gold, then Silver at the altar, and afterwards Bread and Wine which were to be used at the holy Communion. 26. Then was his Majesty conducted by the Nobility to the Throne upon that square Basis of five ascents, the Quire singing Te deum. Here his Majesty took an Oath of homage from the Duke of Buckingham (as Lord high Constable for that day) and the Duke did sweare all the Nobilitie besides to be Homagers to his Majesty at his Majesties knees. 27. Then as many Earles and Barons as could conveniently stand about the Throne, did lay their hands on the Crowne on his Majesties head, protesting to spend their bloods, to maintain it to him and his lawfull Heirs. The Bishops severally kneeled down, but took no oath as the Barons did, the King kissing every one of them. 28. Then the King took a Scrollie of parchment out of his bosom and gave it to the Lord Keeper Williams, who read it to the Commons four severall times, East, West, North and South. The effect whereof was, that his Majesty did offer a pardon to all his Subjects who would take it under his Broad-Seale. 29. From the Throne, his Majesty was conducted to the Communion Table, where the Lord Archbishop kneeling on the North side, read prayers in the Quire, and sung the Nicene Creed. The Bishop of Landaff and Norwich, read the Epistle and Gospell, with whom the Bishops of Durham and St. Davids in rich Copes kneeled with his Majesty and received the Communion; the bread, from the Archbishop, the wine, from the Bishop of St. Davids, his Majesty receiving last of all, whilst Gloria in excelsis	
	Sr. Richard Winn. Sr. George Goring. The Lord Privie-Seal. The Archbishop of Canterbury.				
	The Earl of Dorset The Earl of Essex The Earl of Kent The Earl of Montgomery The Earl of Suffex The Bishop of London The Bishop of Winchester The Earl of Rutland The Marquess Hamilton The Earl of Pembroke	The first The second The third The Spurs. The Globe, and Crosse upon it. The Golden Cup The Golden Plate The Scepter. The Sword of State naked. The Crown.	Sword naked. for the Com- munition.		
	The Lord Maior in a crimson Velvet gown, carried a short Scepter before the King, amongst the Serjeants. But I am not satisfied in the criticalness of his place.				
	The Earl of Arundel, as Earl-Marshal of England, and the Duke of Buckingham, as Lord High-Constable of England for that day, went before his Majesty in this great solemnity.				
	20. The King entered at the West-gate of the Church, under a rich Canopy carried by the Barons of the Cinque-Ports, his own person being supported by Dr. Neyle Bishop of Durham on the one hand; and Dr. Lake, Bishop of Bath and Wells, on the other. His train being six yards long of purple Velvet, was held up by the Lord Compton (as belonging to the Robes) and the Lord Viscount Dorchester. Here he was met by the Prebends of Westminster (Bishop Laud supplying the Dean his place) in their rich Copes, who delivered into his Majesties hand the Staff of King Edward the Confessor, with which he walked up to the Scaffold.				
	21. This was made of wood at the upper end of the Church, from the Quire to the Altar. His Majesty mounted it, none under the degree of a Baron standing thereon, save only the Prebends of Westminster who attended on the Altar, three Chaires were appointed for him in severall places; one of Repose, the second the ancient Chair of Coronation, and the third (placed on an high square of five Staires ascent) being the Chair of State.				
	22. All being settled and reposed, the Lord Archbishop did present his Majesty to the Lords and Commons, East, West, North, South, asking their minds four severall times, if they did consent to the Coronation of King Charles their lawfull Sovereign. The King mean time presented him- self				
	</				

The return to
White-HallOur prolixity
herein excused.A foul mouth
railer.Why the King
rode not
through the
City.A memorable
alteration in a
Pageant.A Conference
at York House.

excellit was sung by the Quire, and some prayers read by the Archbishop concluded the Solemnity.

30. The King after he had disrobed himself in King Edwards Chappell, came forth in a short Robe of red Velvet girt unto him, lined with Ermins, and a Crown of his own on his head set with very precious stones, and thus the Train going to the Barges on the water side returned to White Hall in the same order wherein they came, about three a clocke in the afternoon.

31. I have insisted the longer on this Subject moved thereunto by this consideration, that it be the last Solemnitie performed on an English King in this kinde, Posteritie will conceive my paines well bestowed, because on the last. But if hereafter Divine providence shall assign England another King, though the transactions herein be not wholly precedentall, something of State may be chosen out gratefull for imitation.

32. And hereif a Blister was not, it deserved to be on the fingers of that scandalous Pamphleteer, who hath written that King Charles was not Crowned like other Kings. Whereas all essentials of his Coronation were performed with as much ceremonie as ever before, and all Robes of State used according to ancient prescription. But if he indulged his own fancie for the colour of his clothes, a White Suit &c. Persons meaner than Princes, have in greater matters assumed as much liberty to themselves.

33. Indeed one Solemnitie (no part of, but preface to the Coronation) was declined on good consideration. For whereas the Kings of England used to ride from the Tower, through the City to Westminster; King Charles went thither by water, out of double providence, to save health and wealth thereby. For though the infectious Aire in the City of London had lately been corrected with a sharp Winter, yet was it not so amended, but that a just suspicion of danger did remain. Besides such a procession would have cost him three score thousand Pounds, to be disbursed on Scarler for his Train. A summe which if then demanded of his Exchequer, would scarce receive a satisfactory answer thereunto; and surely some who since condemned him for want of state, in omitting this Royall Pageant, would have condemned him more for prodigality, had he made use thereof.

34. As for any other alterations in Prayers or Ceremonies, though heavily charged on Bishop Laud, are since conceived by impartial people, done by a Committee, wherein (though the Bishop accused as most active) others did equally consent. Indeed a passage not in fashion, since the Reign of King Henry the sixth, was used in a prayer at this time. *Obrineat gratiam huic populo sicut Aaron in Tabernaculo, Elizeus in Fluvio, Zacharias in Templo, sit Petrus in Clave, Paulus in Dogmate. Let him obtain favor for this people like Aaron in the Tabernacle, Eliza in the Waters, Zacharias in the Temple, give him Peters Key of discipline, Pauls Doctrine.* This I may call a Protestant passage, though anciently used in Popish times, as fixing more spirituall power in the King, than the Pope will willingly allow, jealous that any should finger Peters Keyes save himself.

35. A few dayes after a Parliament began, wherein Mr. Mountague was much troubled about his Book, but made a shift by his powerfull Friends to save himself. During the sitting whereof, at the instance and procurement of Robert Rich Earle of Warwick, a conference was kept in York house, before the Duke of Buckingham and other Lords, betwixt Dr. Buckridge, Bishop of Rochester, and Dr. White, Dean of Carlisle, on the one side, and Dr. Morton Bishop of Coventry, and Dr. Preston on the other, about Arminian points, and chiefly the possibility of one elected to fall from grace. The passages of which conference are variously reported. For it is not in tongue

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combats, as in other battails, where the victory cannot be disguised, as discovering it self in keeping the field, number of the slain, Captives, and Colours taken. Whilst here no such visible effects appearing, the persons present were left to their libertie, to judge of the Conquest, as each one stood affected. However William Earle of Pembroke was heard to say, that none returned Arminians thence, save such who repaired thither with the same opinions.

36. Soon after a second conference was entertained, in the same place, on the same points, before the same Persons; betwixt Dr. White Dean of Carlisle, and Mr. Mountague, on the one side; and Dr. Morton, Bishop of Ely, and Dr. Preston on the other. Dr. Preston carried it clear at the first, by dividing his adversaries, who quickly perceiving their error, pieced themselves together in a joynit opposition against him. The passages also of this conference, are as differently related as the former. Some making it a clear conquest on one, some on the other side, and a third sort a drawn battail betwixt both. Thus the success of these meetings, answered neither the commendable intention, nor hopefull expectations, of such who procured them. Now whilst other dayes say, Universally of such conferences, what David saith of mankind, that of them there is none that doth good, no one, we dare onely intimate, that (what Statesmen observe of Interlovers betwixt Princes; so) these conferences betwixt Divines rather increase the differences than abate them.

37. The Bishop of Lincoln fell now through the Dukes, into the Kings displeasure; and such who will read the late letters in the Cabala, may conjecture the cause thereof, but the certainty we leave to be reported by the Historians of the State; belonging in his Episcopall capacity to my pen, but as Lord Keeper properly to theirs.

38. The Bishop finding his own tottering condition, addressed himself to all who had intamicie with the Duke to reingratiate himself. But such After-games at Court seldom succeed. All would not doe; for as Amicus omnium optimus was part of the Dukes Epitaph *, so no fiercer foe when displeased, and nothing under the Bishops removal from his office would give him satisfaction.

39. Sir John Suckling was sent unto him from the King, to demand the broad Seale of him, which the cautious Bishop refused to surrender into his hands, to prevent such uses as might be made thereof (by him or others) in the intervall betwixt this resigning it, and the Kings conferring it on another; but he charily locked it up in a Box, and sent the Box by the Knight, and Key thereof inclosed in a letter to his Majesty.

40. However his bruise was the less, because he fell but from the first Loft, and saved himself on the second Floor. Outted his Lord Keepership; but keeping his Bishoprick of Lincoln and Deanarie of Westminster, though forced to part with the Kings Purse, he held his owne and that well replenished; And now he is retired to Bugden great, where, whither greater his anger at his enemies for what he had lost, or gratitude to God, for what he had left; though others may conjecture, his owne Conscience onely could decide. Here we leave him at his hospitable Table, where sometimes he talked so loud, that his discourse at the second hand was heard to London, by those who bare no good will unto him.

41. An old Hall turned into a new Colledge, was this yeare finished at Oxford. This formerly was called Broadgates Hall and had many Students therein, amongst whom Edmund Bonner afterwards Bishop of London (Scholar enough and Tyrant too much) had his education. But this place was not endowed with any Revenues till about this time, for Thomas Tisdale of Glimpton in the County of Oxford Esquire, bequeathed five thousand Pounds, wherewith Lands were purchased to the value of two

Rrrr

hundred

A second on the
same Subject.* Thus the
writer of Dr.
Prestons Life
concludes the
conquest on his
side.
b Psalm 14. 3.The Bishop of
Lincoln lodeth
his Keepers
place.The Duke in-
censed against
him.* On his Tomb
in Westminster
Chappell.The Bishops
waived in re-
signing the
Seale.But kept his
Bishoprick.A new Col-
ledge of an old
Hall in Ox:ford

Called Pembroke College

hundred and fiftie pounds *per annum*, for the maintenance of eleven Fellows and six Scholars. Afterwards *Richard Wightwick* Bachelor of Divinity, Rector of *East-Isle in Berkshire*, gave Lands to the yearly value of one hundred pounds, for the maintenance of three Fellowes and four Scholars; whereupon petition being made to *King James*, this new Colledge was erected, and a Charter of Mortmain of seven hundred pounds *per annum*, granted thereunto.

42. It was called *Pembroke Colledge*, partly in respect to *William Earle of Pembroke*, then Chancellor of the University, partly in expectation to receive some favour from him. And probably had not that noble Lord died suddenly soon after, this Colledge might have received more than a bare Name from him. The best, where a Child hath rich parents it needeth the less any gifts from the Godfather.

	Masters	Benefactors	Bishops	Learned Writers.
1 Dr.	<i>Clayton</i>	<i>King Charles</i> , who gave the Patronage of <i>St. Aldates</i> the Church adjoining.		
2 Dr.	<i>Langley</i>			

So that this Colledge consisteth of a Master, ten Fellowes, and ten Scholars with other Students and Officers to the number of one hundred sixty nine.

43. The Doctor and the Duke were both of them unwilling to an open breach, loved for to temporise and wait upon events. Surely *Temporise* here is taken in the Apostolic sense, according to some * copies, *forbear the Times*. And henceforward the Duke resolved to shake off the Doctors, who would not stick close unto him, betaking himself to the opposite Interest. Nor was the other surprized herein, as expecting the alteration long before.

44. By the late conferences at *Tork-haus* it appeared, that by the Dukes cold carriage towards him (and smiling on his Opponents) *Dr. Preston* was now entering into the Autumn of the Dukes favour. Indeed they were well met, each observing, neither trusting other (as I read in the Doctors Life, written by his judicious Pupil.)

45. This year concluded the life of *Arthur Lakes*, Warden of *New-Colledge in Oxford*, Master of *St. Crosses*, Dean of *Worcester*, and at last promoted Bishop of *Bath and Wells*, not so much by the power of his Brother *Sir Thomas* (Secretary to *King James*) as his own desert; as one whose piety may be justly exemplary to all of his Order. He seldom (if at all) is said to have dreams, justly imputed, not to the dulness of his fancy, in which faculty he had no defect, but to the slowness of his judgment, wherein he did much excell, as by his learned Sermons doth appear.)

46. About the sametime *Lancelot Andrews* ended his religious life, born at *Abholms-Barking in London*, Scholar, Fellow, and Master of *Pembroke-Hall in Cambridge*. Then Deane of *Westminster*, Bishop of *Chichester*, *Ely*, and at last of *Winchester*. The world wanted learning to know how learned this *Man* was, so skil'd in all (especially oriental) Languages, that some conceive he might (if then living) almost have served as an INTERPRETER GENERAL at the confusion of Tongues. Nor are the Fathers more faithfully cited RALL at the confusion of Tongues. Nor are the Fathers more faithfully cited in his books, than lively copied out in his countenance and carriage, his gravity in a manner awing *King James*, who refrained from that mirth and liberty, in the presence of this Prelate, which otherwise he assumed to himself. He lyeth buried in the Chappell of *St. Mary Overes*, having on his Monument a large, elegant, and TRUE Epitaph.

47. Since his death some have unjustly feared at his memory, accusing him for

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for covetousness, who was neither rapax, to get by unjust courties (as a perfect enemy to usury, simony, and bribery;) nor tenax, to hold money when just occasion called for it: for in his life time he repaired all places he lived in, and at his death left the main of his Estate to pious uses. Indeed he was wont to say, that Good Husbandry was good Divinity, the truth whereof no wife man will deny.

48. Another falls foully upon him for the ornaments of his Chappel as Popish and superstitious, in the superabundant ceremonies thereof. To which I can say little; but this I dare affirm, that whereforever he was a Parson, a Dean, or a Bishop, he never troubled Parish, Colledge, or Diocess with pressing other ceremonies upon them, then such which he found used there before his coming thither. And it had not been amiss, if such who would be accounted his friends and admirers, had followed him in the footsteps of his moderation, content with the enjoying, without the injoyning their private practices, and opinions, on others.

49. As for such who causlessly have charged his Sermons as affected, and surcharged with verbal allusions, when they themselves have set forth the like, it will then be time enough to make this Bishops first defence, against their calumniation. Nor is it a wonder that the Masters Pen, was so in his writings, whose very Servant (a Lay man) was so successful in the fame: I mean Mr. *Henry Jackson* (late longy to God) the industrious Author of the useful *Chronologie*.

50. It is pitie to part this Parson from his Chaplain, *Nicholas Fuller*, born, as I take it, in *Hampshire*, bred in *Oxford*, where he was Tutor to *Sir Henry Wallop*, who afterwards preferred him to the small Parsonage of *Aldington in Wiltshire*: And *Robert Abbot*, Bishop of *Salisbury*, made him Canon of that Church. Afterwards a Living of great value was sent by *Bishop Andrews* (the Parson thereof) on the welcom errand to find out Mr. Fuller to accept the same, who was hardly contented to be surpris'd with a presentsign threunto; such his love to his former small Living and retired life. He was the Prince of all our English Critics; And whereas men of that tribe are generally morose, so that they cannot dissent from another without disdain, nor oppose without inveighing against him, it is hard to say whether more candor, learning, or judgement, was blended in his Miscellanies. By discovering how much Hebrew there is in the New-Testament-Greek, he cleareth many real difficulties from his verbal observations.

51. A Commission was granted unto five Bishops (whereof *Bishop Laud* of the *Quorum*) to suspend Archbishop *Abbot* from exercising his Authority any longer, because uncanonicall for casual Homicide; the proceeding against him being generally condemned as over-rigid and severe.

1. The Act was committed seven years since, in the reign of *King James*.

2. On a Commission then appointed for that purpose, he was cleared from all irregularity, by *Bishop Andrews*, in *Divinity*; *Sir Ed. Coke*, in *Common*; and *Sir Henr. Martin*, in *Canon Law*.

3. It would be of dangerous consequence to condemn him by the Canons of forain Councils, which never were allowed any Legislative Power in this Land.

4. The Archbishop had manifested much remorse and self-affliction, for this (rather sad than sinful) act.

5. God may be presumed to have forgotten so much as there was of faults in the fact, and why then should man remember it?

6. Ever since he had executed his Jurisdiction without any interruption.

Rrrr 2

7. The

Unjustly accused for Covetousness,

And Superstition.
biv. Pryme, in Cantu. p. 121
Doom, p. 121
Sequitur.Causlessly charged with oblation in his Sermons
c Mr. Bayley in his Lade-fam Antecaton.

Nicholas Fuller his Chaplain, that possible Critick.

d See B. Shop And his funeral Sermon

Severe proceeding against Archbishop Abbot suspended from his Jurisdiction.

* Dr. Preston's Life, p. 505.
* Rom. 12. 11.
and xviii. De-
Admon. Am-
brosian.

Dr. Preston declines in the Dukes favour.

The death of godly Bishop Lakes.

The death and character of Bishop Andrews.

a Stow's Survey of London, pag.

7. The Archbishop had *both feet in the Grave*, and all his whole Body likely soon after to follow them.

8. Such heighning of *Casual-Homicide*, did favour of *Intentional malice*.

The truth is, the *Archbishops* own stiffness and avernness to comply with the *Court-Designs*, advantaged his Adversaries against him, and made him the more obnoxious to the Kings displeasure. But the blame did most light on *Bishop Laud*, men accounting this a kinde of *Filium ante diem*; &c. As if not content to *succeed*, he endeavored to *supplant* him, who might well have suffered his decayed old age to have died in honor: What needs the *selling* of the tree a *falling*?

52. However a double good accrued hereby to the *Archbishop*. First, he became the more beloved of Men: (the *Country* hath constantly a *blefing* for those, for whom the *Court* hath a *curse*.) And secondly, he may charitably be presumed to love God the more, whose service he did the better attend, being freed from the dildgery of the World, as that soul which hath the *least of Martha*, hath the *most of Mary* therein.

53. And although this *Archbishop* survived some years after, yet it will be reasonable here for us to take a fair farewell of his memorie, seeing henceforward he was buried to the World. He was bred in *Oxford*, Master of University Colledge; an excellent Preacher, as appears by his Lectures on *Jonah*; Chaplain to the *Earl of Dunbar* (with whom he was once solemnly sent by King *James* into *Scotland* to preach there) and afterwards by his means promoted to the *Arch-bishoprick of Canterbury*, haply according to his own; but sure I am above, if not against, the expectations of others; A grave man in his conversation, and unblameable in his life.

54. In deed it is charged on him that *non amavit Gentem nostram*, he loved not our Nation, forsaking the Birds of his own feather to fly with others, and generally favoring the *Lazty* above the *Clergie*, in all cases brought before him. But this he endeavored to excuse to a private friend, by protesting he was himself to severe to the *Clergie* on purpose to rescue them from the severity of others, and to prevent the punishment of them from *Lay Judges* to their greater shame.

55. I also readen in a nameless Author, that towards his death he was not onely discontented himself, but his house was the rendezvous of all male-contents in Church and State: making *mid-night of noon-day*, by constant keeping of candles light in his Chamber and Study; as also such visitants as repaired unto him, called themselves *Nicodemites*, because of their secret addresses. But a credible person, and one of his nearest relations knew nothing thereof, which with me much shaketh the probability of the report. And thus we leave this *Archbishop*, and the rest of his praises to be reported by the poor people of *Gliford* in *Surrey*, where he founded and endowed a fair *Almes-house* in the Town of his Nativity.

56. The Kings Treasury now began to grow low, and his expenses to mount high. No wonder then if the Statesmen were much troubled to make up the distance betwixt his *Exchequer* and his *Occasions*. Amongst other designs, the Papists in *Ireland* (taking advantage of the Kings wants) proffered to pay constantly 5000 Men, if they might but enjoy a Toleration. But that motion was cruist by the Bishops opposing it, and chiefly by Bishop *Dowham*: sermon in *Dublin*, on this Text, *Luke 1. 74. That we being delivered from the hands of our Enemies might serve him without fear*.

57. Many a man, sunk in his Estate in *England*, hath happily recovered it by removing into *Ireland*; whereas, by a contrary motion, this project, bankrupt in *Ireland*, presumed to make: it self up in *England*: Where the Papists promised to maintain a proportion of Ships, on the aforesaid condition,

Two good effects of a bad cause.

The character of Archbishop Abbot.

Accounted no great friend to the Clergy.

Accused for the fautor of male-contents. In answer to the Pamphlet Intituled, The Court and Character of King James, page 134. Dr. Barnard his Household Chaplain.

A Toleration blafied in *Ireland*.

Hopes of spring in *England*:

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tion, offree exercise of their Religion. Some were desirous the King should accept their tender, who might lawfully take what they were so forward to give, seeing no injury is done to them who are willing.

58. It was urged on the other side, that where such willingness to be injured proceeds from the Principle of an erroneous conscience, there their simplicity ought to be informed, not abused. Grant Papists so weak as to buy, Protestants should be more honest than to sell such base wares unto them. Such Ships must needs spring many leaks, rig'd, victualled, and manned with ill-gotten money, gained by the sale of Souls. And here all the objections were revived, which in the reign of King *James* were improved against such a Toleration.

59. Here Sir *John Savil* interposed, that if the King were pleased but to call on the Recusants to pay thirds (legally due to the Crown) it would prove a way more effectual and less offensive to raise a mass of Money: it being but just, who were so rich and free to purchase new Privileges, should first pay their old Penalties. This motion was lifted unto, and Sir *John* (with some others) appointed for that purpose in the Counties beyond *Trent*, scarce a third of *England* in ground, but almost the half thereof for the growth of Recusants therein. But whether the Returns seasonably furnished the Kings occasions is to me unknown.

60. It is suspicious that all such Projects to quench the thirst of the Kings necessities proved no better then sucking-bottles, soon emptied, & but cold the liquor they afforded. Nothing so natural as the milk of the breast: I mean Subsidies granted by Parliament, which the King at this time assembled. But alas, to follow the Metaphor, both the breasts, the two Houses, were so sore with several grievances, that all money came from them with much pain and difficulty; the rather, because they complained of Doctrines destructive to their propriety, lately preached at Court.

61. For towards the end of this Session of Parliament Dr. *Manwaring* was severely censured for two Sermons he had preached and printed about the power of the Kings Prerogative. Such is the precipice of this matter (wherein each casual slip of my Pen may prove a deadly fall) that I had rather the Reader should take all from Mr. *Pimms* mouth, than from my hand, who thus uttered himself:

Master Speaker, I am to deliver from the Sub-Committee, a Charge against Mr. *Manwaring*, a Preacher and Doctor of Divinity, but a man so criminous that he hath turned his titles into accusations; for the better they are, the worse is he that hath dishonoured them. Here is a great Charge that lies upon him; it is great in it self, and great because it hath many great Charges in it: Serpens, qui Serpentem devorat, sic Draco; his Charge, having digested many Charges into it, is become a Monster of Charges. The main and great one is this; A plot and policie, to alter and subvert the frame and fabrick of this State and Commonwealth. This is the great one, and it hath others in it, that gains it more greatness. For, to this end, he labours to infuse into the conscience of his Majesty, the persuasion of a power not bounding it self with Laws, which King *James* of famous memorie calls, in his Speech in Parliament 1619, Tyrannie, yea Tyrannie accompanied with Perjurie.

2. Secondly, He endeavours to persuade the consciences of the Subjects, that they are bound to obey illegal commands; yea, he damns them for not obeying them.

3. Thirdly, He robs the Subjects of the propriety of their goods.

4. Fourthly, He brands them that will not lose this propriety, with most scandalous and odious titles, to make them hatefull both to Prince and People.

R v r r 3

But is rejected.

Sir John Savil his motion.

A Parliament call'd, which proves full of troubles.

Mr. Pimms Speech against Dr. Manwaring.

A Transcribed out of his Manuscript Speech.

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so to set a division between the Head and Members, and between the Members themselves.

5. Fifthly, To the same end (not much unlike to Faux and his fellows) he seeks to blow up Parliaments and Parliamentary Power. These five being duly viewed, will appear to be so many Charges, and withall they make up the main and great Charge, A mischievous Plot to alter and subvert the frame and Government of this State and Commonwealth. And now that you may be sure that Mr. Manwaring, though he leave us no propriety in our Goods, yet he hath an absolute propriety in his Charge; Audite ipsam bellum, heare Mr. Manwaring by his own words making up his own Charge.

Here he produced the Book, particularly insifting on pag. 19. 29. and 30. in the first Sermon, pag. 35. 46. and 48 in the second Sermon. All which passages he heightened with much eloquence and acrimony; thus concluding his Speech, *I have shewed you an evil Tree that bringeth forth evil Fruit; and now it rests with you to determine, whether the following sentence shall follow, Cut it down and cast it into the fire.*

62. Four daies after the Parliament proceeded to his censure, consisting of eight particulars, it being ordered by the House of Lords against him, as followeth:

1. To be imprisoned during the pleasure of the House.
2. To be fined a thousand pounds.
3. To make his submission at the Bar in this House, and in the House of Commons, at the Bar there, in verbiis conceptis, by a Committee of this House.
4. To be suspended from his Ministerial function three years, and in the mean time a sufficient preaching man to be provided out of the profits of his living, and this to be left to be performed by the Ecclesiastical Court.
5. To be disabled for ever hereafter from preaching at Courts.
6. To be for ever disabled of having any Ecclesiastical Dignity in the Church of England.
7. To be incapable of any secular Office or preferment.
8. That his Books are worthy to be burned, and his Majesty to be moved that it may be join London, and both the Universities.

But much of this censure was remitted, in consideration of the performance of his humble submission at both the Bars in Parliament:

63. Where he appeared on the three and twentieth of June following, and on his knees, before both Houses, submitted himself, as followeth, with outward expression of sorrow:

I doe here in all sorrow of heart, and true repentance, acknowledge those many errors and indiscretions which I have committed in preaching and publishing the two Sermons of mine, which I called Religion and Allegiance, and my great fault in falling upon this team again, and handling the same rashly, scandalously, and unadvisedly in my own Parish-Church in St. Giles in the fields, the fourth of May last past. I humbly acknowledge these three Sermons to have been full of dangerous passages and inferences, and scandalous assertions, in most part of the same. And I doe humbly acknowledge the just proceedings of this Honourable House against me, and the just sentence and judgement pass'd upon me for my great offence. And I doe from the bottom of my heart crave pardon of God, the King, and this Honourable House, and the Commonweal in general, and those worthy persons adjudged to be reflected upon by me in particular, for those great offences and errors.

How

The severe censure on the Doctor.

His humble submission.

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June 13

How this Doctor, Roger Manwaring (notwithstanding the foresaid censure) was afterwards preferred, first to the Deanerie of Worcester, next to the Bishoprick of St. Davids, God willing in due place thereof.

64. On Thursday the 26th of this month, ended the Session of Parliament, wherein little, relating to Religion, was concluded: I save only that diverse abuses on the Lords-day were restrained: *All Carriers, Carters, Waggoners, Wain-men, Drivers of Cattle forbidden to travell therein; on the forfeit of twenty shillings for every offence. Likewise, Butchers to lose six shillings and eight pence for killing or selling any vituals on that day. A Law was also made, That whosoever gauch himself, or sendeth others beyond the Seas, to be trained up in Popery, &c. shall be disabled to sue, &c. and shall lose all his Goods, and shall forfeit all his Lands, &c. for life. Five entire Subsidies were granted to the King by the Spirituality, and the said Grant confirm'd by the Act of this Parliament, which now was first prorogued to the twentieth of October following, and then (on some intervening obstructions) put off to the twentieth of January when it began again.*

65. As for the Convocation, concurrent [in time] with this Parliament, nothing considerable was acted therein. Dr. Thomas Winniff, Dean of Gloucester, preach'd the Latin Sermon; his text *Adi 20. 28. attendite ad vos ipsos, et tunc gregem, &c.* Dr. Curle was chosen Prolocutor: and a low voice would serve the turn where nothing was to be spoken.

66. On the twentieth of July following Dr. Preston dyed in his native Country of Northamptonshire, near the place of his birth, of a consumption, and was buried at Fawsley, Mr. Dod preaching his funeral Sermon: An excellent Preacher, of whom Mr. Noy was wont to say, that he preached as if *he knew Gods Will*: a subtile Disputant and great Politician; so that his Foes must confess, that (if not having too little of the Dove) he had enough of the Serpent. Some will not stick to say he had large parts of sufficient receipt to manage the Broad Scale it self, which if the condition had pleased him, was proffered unto him: For he might have been the Dukes right hand, though at last less than his little finger unto him: Who despairing that this Patriarch of the Presbyterian Party would bring off his side unto him, used him no longer who would not or could not be useful unto him. Most of this Doctor's posthume-books have been happie in their education, I mean in being well brought forth into the World, though all of them have not lighted on so good guardians: But his life is so largely and learnedly written by one of his own Pupils, that nothing can be added unto it.

67. About this time George Carleton, that grave and godly Bishop of Chichester ended his pious life. He was born at *Norham* in Northumberland, where his Father was the Keeper of that important Castle in the Marches; an employment speaking him wife and valiant, in those dangerous and warlike daies. He was bred and brought up under Mr. Bernard Gilpin, that Apostolical man (whose Life he wrote in gratitude to his memorie) and retained his youthful and Poetical studies fresh in his old age. He was selected by King James, one of the five Divines sent over to the Synod of Dort. He wrote many small Tracts (one against *Sir John Heydon*, about judicial Astrology) which conjoynd would amount to a great volume. Mr. Richard Mountague, one of a different judgement, succeeded in his See, who at first met with some small opposition on the following occasion.

68. There is a solemnity performed before the consecration of every Bishop, in this manner. The Royall assent being passed on his election, the Archbishop Vicar-general proceeds to his Confirmation, commonly kept in *Ban Church*. A Proclamation is issued forth to call all persons to appear, to the cause why the Elect there present should not be confirmed. For, seeing a Bishop is in a manner married to his See (save that hereafter he taketh his surname

The Act of this Parliament.

Nothing done in the Convocation.

The death of Dr. Preston.

* Mr. Tho. Balle of Northampton.

The death of Bishop Carleton.

b Camden Brit in Northumberland.

Mr. Mountagues Confirmation opposed.

July 20

Aug. 22.

surname from his Wife, and not from him) this ceremony is a kinde of asking the Banes, to see if any can alledge any lawfull cause to forbid them. Now at the confirmation of Mr. Mountague, when liberty was given to any objectors against him, one Mr. Humphreys (since a Parliament Colonel, lately deceased) and William Jones, a Stationer of London (who alone is mentioned in the Record) excepted against Mr. Mountague, as unfitting for the Episcopal office, chiefly on this account, because lately censured by Parliament for his book, and rendered incapable of all preferment in the Church.

But the opposition ineffectual.

c Registrum Cantuar. fol. 140. in anno 1618.

Caution scarcely used.

The Parliament dissolved.

Proclamation against the Bishop of Chalcedon.

69. But exception was taken at Jones his exceptions (which the Record calls *protenso articulos*) as defective in some legal formalities. I have been informed, it was alledged against him for bringing in his objections *vivâ voce*, and not by a Proctor, that Court adjudging all private persons effectually *dumbe*, who speak not by one admitted to plead therein. Jones returned, that he could not get any Proctor, though pressing them importunately, and proffering them their fee, to prevent his exceptions, and therefore was necessitated *ore tenus* there to alledge them against Mr. Mountague. The Register mentioneth no particular defects in his exceptions, but Dr. Rives (Substitute at that time for the Vicar-general) declined to take any notice of them, and concludeth Jones amongst the contumacious; *quod nullo modo legitime comparuit, nec aliquid in hac parte iuxta juris exegentiam dixerit, exciperet, vel opponeret*. Yet this good Jones did Bishop Mountague, that he caused his addresses to the King to procure a pardon, which was granted unto him, in forme like those given at the Coronation, save that some particulars were inserted therein, for the pardoning of all errors heretofore committed, either in speaking, writing, or printing, whereby he might herafter be questioned. The like at the same time was granted to Dr. Manwaring, on whom the rich Parsonage of Stamford Rivers in Essex was conferred, as voyd by Bishop Mountagues preferment.

70. An intention there was for the Bishop and all the companie employed at his Confirmation, to dine at a Tavern, but Dr. Thomas Rives utterly refused it, rendring this reason, that he had heard, that the dining at a Tavern gave all the colour to that far-spreading and long-lasting lie, of Matthew Parker his being consecrated at the Nags-head in Cheapside; and, for ought he knew, capitious people would be ready to raise the like report on the same occasion. It being therefore Christian caution, not onely to quench the fire of sin, but also (if possible) to put out the smoak of scandal, they removed their dining to another place.

71. On the twentieth of January the Parliament was reassembled, which dyed *useless* (as I may say) the March following, leaving no Acts *(aboriens)* are no Children completed behind it. Let the Reader who desireth farther instructions of the passages herein consult the Historians of the State. Indeed if the way were good, and weather fair, a traveller; to please his curiosity in seeing the Countrey, might adventure to ride a little out of the rode; but he is none of the wisest, who in a tempest and mirie way will lose time and leave his own journey. If pleasant and generally acceptable were the transactions in this Parliament, it might have tempted me to touch a little thereon, out of the track of my Church-Storie; but finding nothing but stirs and storms therein, I will onely goe on fair and softly in my beaten path of Ecclesiastical affairs. Bishop Lund had no great cause to be a Mourner at the Funerals of this Parliament, having entred it in his Diarie, that it endeavored his destruction.

72. At this time Richard Smith (distinct from Henrie Smith, alias Lloyd, a Jesuite, whom some confound as the same person) being in title Bishop of Chalcedon in Greece, in truth a dangerous English Priest, acted and exercised Episcopal

Anno Dom. 1618.
Anno Regis Carol. 4.

January 30

Anno Dom. 1618.
Anno Regis Carol. 4.
March 24

Episcopal Jurisdiction over the Catholiques here, by Commission from the Pope, appearing in his *Pontificalibus* in Lancashire, with his Miser and Crozier to the wonder of poor People, and contering Orders, and the like. This was much offensive to the Regulars, as intrenching on their Priviledges, who countermined him as much as they might. His Majestie, having notice of this Romish Agent, renewed his Proclamation (one of a former date taking no effect) for his apprehension, promising an hundred pounds to be presently paid to him that did it, besides all the profits which accrued to the Crown, as legally due from the person who entertained him.

72. However such as hid and harbored him, were neither frighted with the penalty, nor flattered with the profit, to discover him. But Smith, conceiving his longer stay here to be dangerous, conveyed himself over into France, where he became a *Confident* of Cardinal Richelieu's. The convenience and validity of his Episcopal power was made the subject of several Books which were written thereon,

In favor of him.

In opposition to him.

1. N. de Maistre, a Sorbon-Priest, in his book entituled *De persecutione Episcoporum, & De illustissimo Antistite Chalcedonensi*.
2. The Faculty of Paris, which censured all such as opposed him.

1. Daniel, a Jesuite.
2. Horuan.
3. Lumley.
4. Nicolas Smith.

This Chalcedon Smith wrote a book called *The Prudential Balance*, much commended by men of his own persuasion; and, for ought I know, is still alive.

74. Within the compass of this year dyed the Reverend Tobie Matthew, Archbishop of York. He was born in the Somersetshire-side of Bristol, and in his childhood had a marvellous preservation, when with a fall he brake his foot, ancle, and small of his leg, which were so soon recovered to eye, use, sight, service, that not the least mark remained thereof. Coming to Oxford, he fixed at last in Christ Church, and became Dean thereof. He was one of a proper person (such People, *ceteris paribus*, and sometimes *ceteris imparibus*, were preferred by the Queen) and an excellent Preacher, *Campion* himself confessing, that he did *dominari in Concionibus*. He was of a cheerful spirit, yet without any trespass on Episcopal gravity, there lying a real distinction between *facetiousness* and *nugacity*. None could condemn him for his pleasant wit, though often he would condemn himself, as so habited therein, he could as well not be, as not be merrie, and not take up an innocent jest as it lay in the way of his discourse.

75. One passage must not be forgotten. After he had arrived at his greatness, he made one journey into the West, to visit his two Mothers; her that bare him at Bristol, and her that bred him in learning, the University of Oxford. Coming neer to the latter, attended with a train suitable to his present condition, he was met almost with an equall number, who came out of Oxford to give him entertainment. Thus augmented with another troop, and remembering he had passed over a small water a poor Scholar, when first coming to the University, he kneeled down and took up the expression of Jacob, *With my Staff came I over this Jordan, and now I am become two Bands*. I am credibly informed, that, *mutatis mutandis*, the same was performed by his Predecessor, Archbishop Hutton at *Sophisters Hills* nigh Cambridge, and am so far from distrusting either, that I believe both.

76. He dyed *jeerily* in report, and I doubt not, but that in the Apostles sense he dyed *daily* in his mortifying meditations. He went over the graves of many who looked for his Archbishoprick; I will not say they caught a cold in waiting barefoot for a living mans shoes. His wife, the Daughter of Bishop Barlow (a Confessor in Queen Maries dayes) was a prudent, and a

Siff

provident

He flyeth into France.

The death and Character of Tobie Matthew.
d. Sr. John Harington, in his continuation of Bishop Godwin's Catalogue of Bishops.

His gratitude unto God.

Died jeerily.

provident matrone. Of this extraction came *Sir Tobie Matthew*, having all his Fathers name, many of his natural parts, few of his moral virtues, fewer of his spiritual graces, as being an inveterate enemy to the Protestant Religion. *George Mountaine* succeeded him, scarce warm in his Church before cold in his Coffin, as not continuing many moneths therein.

77. I humbly crave the Readers Pardon for omitting due time of the death of reverend Dr. *Nicholas Felton* Bishop of *Ely*, as buried before (though dying some dayes after) *Bishop Andrews*: and indeed great was the conformity betwixt them: Both being Sons of *seafaring* Men, (who by Gods blessing on their industry, attained comfortable estates) both Scholars, Fellows, and Masters of *Pembroke Hall*, both great Sc^olars, painfull Preachers in *London* for many years, with no less profit to others than credit to themselves, both successively *Bishops of Ely*. This *Bishop Felton* had a *sound Head* and a *sanctified Heart*, beloved of God, and all good men, very Hospitable to all, and charitable to the poor. He died the 5. of *October 1626*, and lieth buried under the Communion Table in *St. Ambolins* in *London*, whereof he had been Minister for *twenty* eight years. One (whilst a private man) happy in his Curates (whereof two *Dr. Bowler*, and *Dr. Westfield* afterwards became Bishops) and (when a Bishop) no lesse happy in his learned and religious Chaplains.

The death of
Bishop Felton.

* Bishop Andrews in London, and Felton in York, month.

* Asserted unto me by John Wingate his Son in Law.

Anno Dom. 1528
Anno Regis Caroli 4

T O

T O
JOHN CARY,
OF

STANSTED IN HARTFORD-SHIRE, Esq;

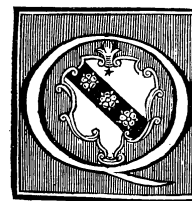
RAre is your hapines in leaving the Court, before it left you. Not in deserting your attendance on your Master, (of whom none more constantly observant) but in quitting such vanities, which the Court then in Power did tender, and You, then in Prime, might have accepted. Whilst you seasonably retrenched your Self, and reduced your Soul to an Holy Seriousnes, declining such expensive Recreations, (on Principles of Piety, as wel as Providence) wherewith your Youth was so much affected.

And now Sir, seeing you are so judicious in RACING, give me leave to prosecute the Apostles Metaphore, in applying my best wishes to you and to your worthy Lady, which hath repaired the Losses caused by Loyalty, so that you have found in a virtuous Mate, what you have lost for a gracious Master.

Heaven is your Mark, Christ your way thither, the Word the way to Christ, Gods Spirit the Guide to both. When in this Race Impatience shall make you to tire, or Ignorance to stray, or Idleness, or Weaknes to stumble, or Wilsulnes to fall; may Repentance raise you, Faith quicken you, Patience strengthen you, til Perseverance bring you both to the Mark.

Anno Dom. 1629
Anno Regis Caroli 5

Wednesday May 13.



1. Queen Mary surprised with some fright, (as is generally beleaved) antedated the time of her travel by some weeks, and was delivered of a Son. But a greater acceleration was endeavoured in his Baptisme, than what happened at his Birth, such the forwardnes of the Popish Priests, to snatch him from the hands of those as dressed him, had not the care of K. Charles prevented it, assigning Dr. Web (then waiting his Moneth) to Christen him. He died about an houre after; the King very patiently bearing the loss, as receiving the

The birth and death of Dr. Charles.

Oxford Mus.

Dr. Lighten
his railing
Book.

Recovered (after his escape) and severely punished.

Offices to buy
 in impropri-
 ations.

first fruits of some of his Subjects estates, and as willingly paying those of his own Body, to the King of Heaven.

2. The Un-verfury of Oxford, (Cambridge being then heavily infected with the Plague) at once in their verses congratulated the safe Birth, and con-dol'd the short life of this Prince, and a Tetraſtich, made by one of Chriſt-Church, (thus in making his addreſſe to the Queen) I muſt not omit.

Quod Lucina tuos semel est frustrata Labores,
Nec fortunantes praeiuit illa manus,
Ignoscas Regina: uno molimine Veneris,
Quod non potui dare, hoc eris Regina dari.

Non potuit Princeps ad tria Regna dari.

This Prince the next day after was buried by Bishop Laud in the Chappel at Westminster.

3. During the fitting of the last Parliament, one *Leighton* a *Scottish-man* presented a Book unto them: had he been an *Englishman*, we durst call him a *furious*, and now will terme him a *fiery* (whence *kindled* let other ghesls) *Writer*. His Book consisted of a continued railing, from the beginning to the end, exciting the Parliament and People to kill all the Bishops; and to smite them under the fifth Rib. He bitterly envoyed against the *Queen*, calling her a *Daughter of Heth*, a *Canaanite* and *Idolatress*, and *ZIONS PLEA* was the specious Title of his *Pamphlet*; for which he was sentenced in the *Star-chamber*, to be whipt and stigmatized, to have his eares cropt and nose flit. But betwixt the pronouncing and inflicting this *Censure*, he makes his escape into *Bedford-shire*.

4. The Warden of the Fleet was in a Babel of Troubles about his escape, though alleging that some helped him over the wall, and that he himself knew nothing thereof til the *moon* after. But no plea seemed available for one in his place but either the *keeping*, or *recovering* of his *Prisoners*; *unfortunate* in the *former*, he was *wappy* in the *latter*, & brought him back into his custody; so that the aforesaid censure was inflicted on him. It is remarkable, that amongst the many accusations charged on Archbishop Laud at his trial, the *severity* on *Leighton* is not at all mentioned, chiefly because (though he might be suspected active therein) his faults were of too high a nature *now* or *since* dare appear in his defence. The Papists boast that they have beyond the Seas, with them, his *Son* of an *other* persuasion.

5. Some three yeeres since, certain *feoffees* were (though not incorporated by the Kings Letters Patent, or any *Act of Parliament*) legally seiled in trust to purchase in *impropriations* with their own and other well disposed Persons money, and with their profit to *set up and maintain* a constant preaching Ministry in places of greatest need, where the word was most wanting. These consisted of a number neither too few, as the *work* should burden them, nor too many, as might be a *burden* to the work, twelve in all, diversly qualified.

- | | | | |
|----|-----------------|---|-------------------|
| 1 | William Gouge | } | Drs. in Divinity. |
| 2 | Richard Sibbs | | |
| 3 | C. Offspring | } | of Lincoln's Inn. |
| 4 | F. Davenport | | |
| 5 | Ralph Eyre | } | of |
| 6 | S. Brown | | |
| 7 | C. Shurland | } | { |
| 8 | John White | | |
| 9 | John Geering | } | Citizens. |
| 10 | Richard Davis | | |
| 11 | George Harwood | | |
| 12 | Francis Bridges | | |

Here

Anno Dom. 1629	Anno Regis Caroli 5
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May
14

Anno Regis Caroli 6	Anno Domini 1930
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Here were four *Druides*, to periwade mens consciences, four *Lawyers* to draw all *convocations*, and four *Citizens* who commanded rich *Coffers*, wanting nothing, save (what since doth all *things*) some *Swordmen*, to defend all the rest. Besides these the *CapemERCHANTS* (as I may term them) there were other inferior *Factors*, Mr. *Foxley*, &c. who were employed by *appointment*, or of *officiouſness* employed themselves in this designe.

166. It is incredible, what large sums were advanced in a short time towards so laudable an employment. There are indeed in *England* of *Parish Churches*, nine thousand two hundred eighty four, endowed with Glebe and Tithes. But of these, (when these *Peasfrees* entered on their work) three thousand eight hundred forty five were either Appropriated to *Bishops, Cathedrals and Colledges*, or } Impropriated (as *Lay-fees*) to private persons, as formerly belonging to *Abbies*.

The *redeeming* and *restoring* of the latter, was these *Feesees* designe, and it was verily believed (it not obstructed in their *endth* *labours*) within *fifty* years, rather *Purchases* then *Money* would have been wanting unto them, buying them generally (as *Candle-rents*) at or under *twelve* years valuation. My Pen passing by them at the present, may lately salute them with a God speed, as neither seeing nor suspecting any danger in the *Defense*.

7. Richard Smith titular Bishop of Calcedon taking his honor from Greece, his profit from England (where the Bishoped if over all the Romish Catholiques) was now very bufile in his employment. But when, where and how of he acted here, is past our discovery, it being never known when Men of his profession come hither, till they be caught here. Now if any demand why the Pope did not intitle him to some English rather than this Grecian Bishoprick (the grant of both being but of the same price of his Holynes his breath, and the confirmation equally cheap in wax and parchment) especially seeing that in Ireland he had made Anti-Bishops to all Sees, it is easie for one (though none of his Conclave) to conjecture. For in Ireland he had in every Diocesse and Parish a Countre-Part of People for number and quality, which he had not in England, and therefore to intitle Bishops here, had but rendered it the more ridiculous in the grant, and dangerous in the acceptor thereof.

8. *Nicholas Smith* a *Regular*, (and perchance a *Fetful*) much stomacked the *advancements* and *atrocities* of *Richard Smith Bishop* of *Caledon* and wrote bitterly against him, the *hammer* of one *Smith* clashing against another. He fell foul also on *Dr. Kellison* *President* of the *College* of *Dowag*, who lately set forth a *Treatise* of the *Dignity* and *necessity* of *Bishop* and *Secular Clergy*, who lately set forth a *Treatise* of the *Dignity* and *necessity* of *Bishop* and *Secular Clergy*, generally opposing his *Doctrine*, and particularly in relation to the *English Bishop*, intancing in the following exceptions.

9. First a *Bishop* over the *English* was useless, and might well be spared in times of persecution, there being but two peculiar performances of a *Bishop*. viz. Ordination and Confirmation. For the former it might be supplied by *Forreigne Bishops*; the *Priests* of our *English* nation being generally bred beyond the Seas. As for confirmation of the Children of *English* Catholics, he much decryed the necessity thereof (though not so far as to un-*se*ven the Sacraments of the Church of Rome) affirming it out of St. Thomas of Aquin, and other Divines, that, by commission from the Pope, a *Priest*, though no *Bishop*, might confirm. To this Dr. Kellison his Scholar (or himselfe under the *vizard*) replied, that in the definition of St. *Cyprian*. A Church was a people united to its *Bishop*, and therefore an absolute necessity of that function.

10. Secondly he was burthened to the Church, considering the present pressures of poor English Catholics, needing now no unnecessary expences for the maintenance of the Bishop and his Agents. To this it was answered, that Mr. Nicholas Smith, and his Bretheren, Regulars, dayly put the Catholics

Sfff 3

Begin and
proceed hope-
fully.

The Bishop of
Calcedon his
episcopizing
in England

Opposed by
*Nicholas
Smith.*

Alleadging a
Bishop over
English Ca-
tholiques use
lesse in per-
secution.

* 3. p. 79.
art. 21. ad 1.

And butthen-
some.

* Reply to Mr. N. Smith pag. 194.
* Gen. 19.

And this Bishop no Ordination.

Regulars made &c. proposition condemned.

Quere whether now reconciled

* Reply to Mr. N. Smith preface p. 20.

Bishop Davenant his Sermon at Court.

For which he is convented before the Council.

to farre greater charges, as * appeareth by the *stately Houses, Purchases &c.* Indeed generally the *little finger* of a *Jesuit* was conceived, in his entertainment, heavier than the *Loines* of a *Secular*. Mean time in what care were our *English Lay Catholiques*, with *Iffachar couching down between two bursens*, bearing the weight of both *Regulars and Seculars*? But who need pity them who will not pity themselves?

11. Thirdly, he took exceptions at the person of this *Bishop of Chaldeon*, as not lawfully called in *Canonical Criticisme*. First, because not estated in his *Episcopall inspection* over *England*, during his life (as a Bishop ought to be) but onely constituted *ad beneficium Pape*, at the pleasure of the *Pope*, which but onely constituted him being a *Lawfull Ordinary*. Secondly, he carpeth at him as made by *Delegation* and *Commission*, and therefore a *Delegate* not an *Ordinarie*. To which the other replied, that even *Legates* have that clause in their *Commission*, limited to the *Popes pleasure*, and yet no *Catholique* will question them to be *Lawfull Ordinaries*. As to the second exception, the same question them to be *Lawfull Ordinaries*, but onely sheweth he was made an *Ordinary*, in an extraordinary manner: which distinction how farre it will hold good in the *Canon Law*, let those enquire who are concerned therein.

12. Notwithstanding *Dr. Kellison* his confutation, the insolency of the *Regulars* daily increased in *England*, so that they themselves may seem the most *seculars*; so fixed were they to the *measles* and *vanity* of this world. The *Irish Regulars* exceeded the *English* in *pride*, maintaining (amongst other printed propositions) that the *Superiours of Regulars* are more worthy than *Bishops* themselves, because the honor of the *Pastor* is to be measured from the condition of the *Flock*: *quemadmodum opilio dignior est fubulo*, as a *Shepherd* is of more esteem than a *Hoggar*. In application of the first to themselves, the last to the *Seculars*, it is hard to say whether their pride was more in their owne praise, or charity lesse in condemning of others. It was therefore high time for the *Doctors of Sorbone* in *Paris* (who for many ages have maintained in their *Colledge*, the hereditarie reputation of learning) to take these *Regulars* to taske. Sixty of the *Sorbone Doctors* censured the aforesaid proposition, and the *Archbishop of Paris* condemned the *Booke* of *Nicholas Smith*, as also another tending to the same subject, made by one *Daniel a Jesuit*.

13. On what terms the *Regulars and Seculars* stand in *England* at this day, I neither know nor list to enquire. Probably they have learned wit from our wocs, and our late sad differences have occasioned their reconciliation. Only I learn this distinction from them, the *Catholiques* as *Catholiques* agree always in matters of faith, but the best *Catholiques* as men may varie in their opinions. I hope they will allow to us, what liberty they assume to themselves.

14. *Dr. John Davenant Bishop of Salisbury* preached his course on a *Sunday* in *Lent* at *White-Hall* before the *King and Court*, finishing a *Text Rom. 6. 23.* the former part whereof he had handled the year before. In prosecution whereof it seems he was conceived to fall on some *forbidden points*, in so whereof that his Majesty (whether at first by his own inclination, or others instigation, is uncertain) manifested much displeasure therat. Sermon ending his *Adversaries* at Court hoped hereby to make him fall totally and finally from the *Kings favour*, though missing their mark herein, as in fine it did appear.

15. Two daies after he was called before the *Privie Council*, where he presented himself on his knees, and so had still continued for any favour he found from any of his own function there present. But the *Temporall Lords* not bad him arise and stand to his own defence, being as yet only accused, not convicted. *Dr. Harinet Archbishop of York* managed all the businesse against him (*Bishop Laud* walking by all the while in silence spake not one word) making a long oration uttered with much vehemency to this effect.

First,

1637 January 15 30.

March

Anno Dom. 1630
Anno Regi Caroli 6

March 14

First, He magnified *King James* his bounty unto him, who from a private *Master* of a *Colledge* in *Cambridge* (without any other immediate preferment) advanced him by an unuall rise to the great and rich *Bishoprick of Salisbury*.

Secondly, He extolled the piety and prudence of *King Charles* in setting forth lately an usefull *Declaration*, wherein he had commanded that many intricate questions tending more to distraction then edification of people, should utterly be forborn in preaching, and which had already produced much peace in the Church.

Thirdly, He aggravated the hainousnesse of the *Bishops* offence, who so ill requited his Majesties favour unto him, as to offer in his own presence, in so great an *Auditorie* to break his *Declaration*, inviting others by his example to doe the like.

Fourthly, that *high contempt* was the lowest tearm could be given to such an offence, seeing ignorance could in no probability be pretended in a person of his reputed learning and eminent Profession.

What the other answered herunto will best appear by his own letter written to his worthy friend *Doctor Ward*, giving him an exact account of all proceedings herein in manner as followeth.

"16. As for my Court businesse, though it grieved me that the established Doctrine of our Church should be distastd, yet it grieved me the lesse, because the truth of what I delivered was acknowledged even by those which thought fit to have me questioned, for the deliverie of it. Presently after my Sermon was ended, it was signified unto me by my L. of *Tork*, and my L. of *Winchester*, and my L. *Chamberlain*, that his Majesty was much displeased, that I had stirred this question which he had forbidden to be medled withall, one way or other: My answer was that I had delivered nothing, but the received Doctrine of our Church established in the 17 Article, and that I was ready to justify the truth of what I had then taught. Their answer was, the Doctrine was not gainesaid, but his Highnesse had given command, these questions should not be debated, and therefore he took it more offensively that any should be so bold, as in his own hearing, to break his royall commands. And here my L. of *Tork* aggravated the offence, from many other circumstances. My reply was only this. That I never understood that his Majesty had forbid a handling of any Doctrine comprised in the Articles of our Church, but only raising of new questions, or adding of new sense thereunto, which I had not done, nor ever should doe. It was all that passed betwixt us on Sunday night after my Sermon. The matter thus rested, and I heard no more of it, till coming unto the Tuesday Sermon, one of the Clerks of the Council told me, that I was to attend at the Council-Table, the next day at two of the clock. I told him I would wait upon their Lordships at the hour appointed. When I came thither, my L. of *Tork* made a speech weligh of half an hour long, aggravating the boldnesse of mine offence, and shewing many inconveniences that it was likely to draw after it. And he much insisted upon this, what good effect his Majesties Declaration had wrought; how these controversies had ever since been buried in silence, no man meddling with them one way or other. When his Grace had finished his speech, I desired the Lords, that since I was called thither as an offender, I might not be put to answer a long speech upon the suddain, but that my Lords grace would be pleased to charge me point by point, and so to receive my answer, for I did not yet understand wherein I had broken any commandement of his Majesties, which my Lord in his whole discourse took for granted. Having made this motion,

Bishop Davenant his relation of the whole matter in his letter to Doctor Ward.

"I gave no further answer, and all the Lords were silent for a while. At length my Lords Grace said I knew well enough the point which was urged against me, namely the breach of the Kings Declaration. Then I stood upon this Defence, that the Doctrine of Predestination which I taught, was not forbidden by the Declaration: First, because in the Declaration all the Articles are established, amongst which, the Article of Predestination is one. Secondly, because all Ministers are urged to subscribe unto the truth of the Article, and all Subjects to continue in the profession of that as well as of the rest. Upon these and such like grounds, I gathered, it could not be esteemed amongst forbidden, curious, or needless Doctrines; and here I desired that out of any Clause in the Declaration it might be shewed me, that keeping my selfe within the bounds of the Article, I had transgressed his Majesties command; but the Declaration was not produced, nor any particular words in it, onely this was urged that the Kings will was, that for the peace of the Church these high questions should be forborne. My answer then was, that I was sorry I understood not his Majesties intention, which if I had done before, I should have made choice of some other matter to intreat of, which might have given none offence; and that for the time to come, I should conform my self as readily as any other to his Majesties command. The Earle of Arundell seemed to approve of this my answer, and withall advised me to proceed no further in my defence. This in substance all which was done or said in this matter, and so I was dismissed. The Lords said nothing either in approbation of what I had alledged, to shew that I had not wittingly broken the Kings known command, or in confirmation of the contrary, urged against me by my Lords Grace. At my departure I intreated their Lordships to let his Majesty understand, that I had not boldly, or wilfully and wittingly, against his Declaration, medled with the forenamed point; and that now understanding fully his Majesties minde, and intention, I should humbly yeeld obedience thereunto. This business thus ended, I went the next day to my L. Chamberlain, and intreated him to doe me the favor, that I might be brought to kisse the Kings hand, before I went out of Town, which his Lordship most readily promised and performed. When I came in, his Majesty declared his resolution, that he would not have this high point medled withall or debated, either the one way or the other, because it was too high for the peoples understanding; and other points which concern Reformation and newness of life, were more needfull and profitable. I promised obedience herein, and so kissing his Majesties hand departed. I thought fit to acquaint you with the whole carriage of this business, because I am afraid many false reports will be made of it, and contrary one to another, as men stand contrarily affected. I shewed no letter or instructions, neither have any but these general instructions, which King James gave us at our going to Dorn, which make little or nothing to this business. I sought amongst my papers, but could not finde them on the suddain, and I suppose you have them already. As for my Sermon the brief heads were these: *Eternall life is the gift of God, through Jesus Christ our Lord.* As in the former part, I had spoken of the threefold miserie of the wicked; so here I expounded the threefold happiness of the godly to be considered.

1. Happy in the Lord whom they serve: God or Christ Jesus.
2. Happy in the reward of their service: Eternall life.
3. Happy in the manner of their reward: *deservum, or gratitum donum in Christo.*

"The two former points were not excepted against. In the third and last I considered eternall life in three divers instances; in the eternall destination thereunto

Anno
Dom.
1637.
Anno
Regis
Caroli
6

Text,
Rom. 6. 23.

Anno
Regis
Caroli
6

Anno
Dom.
1637.

"thereunto which we call election, in our Conversion, Regeneration, or Justification, which I termed the *Embryo* of Eternall life, John 4. 14. And last of all in our Coronation, when full possession of eternall life is given us. In all these I shewed it to be *deservum* or the free gift of God through Christ, & not procured, or premeditated, by any speciall Acts depending upon the free will of Men. The last point, wherein I opposed the Popish Doctrine of Merit was not disliked. The second, wherein I shewed the effectual Vocation or Regeneration (whereby we have Eternall life inchoated and begun in us) is a free gift, was not expressly taxed. Only the first was it which bred the offence, not in regard of the Doctrine itself, but because (as my Lords grace said) the King had prohibited the debating thereof. And thus having let you understand the carriage of this business I commit you to the protection of the Almighty.

17. This year Thomas Dove Bishop of Peterborough ended his life. He was bred in Pembroke-Hall in Cambridge, hosen *Tanquam* therein, which it seems is a Fellow in all things save the name thereof. Afterwards Chaplain to *Edw. Elizabeth* who made him Dean of Norwich, being much affected with his Preaching, as wont to say that, *The Holy Ghost was againe come down in the Dove.* He was a constant Housekeeper and Reliever of the Poor, so that it is who in his life time condemned him for Covetousness, have since justly praised his Hospitality. Now though Doves are generally said to want gall, yet the Non-conformists in his Diocese will complain of his levity in asserting Ecclesiastical Discipline, when he silenced five of them in one morning, on the same token that King James is said to say it might have served for five years. He was an aged man, being the only Queen Elizabeths Bishop of that Province which died in the Reign of King Charles, living in a poor Bishoprick, and leaving a plentiful estate: to shew that it is not the moisture of the Place, but the long lying of the stone, which gathereth the great masse therein. In a word, had he been more careful in conferring of Orders (too commonly bestowed by him) few of his Order had exceeded him for the unblamableness of his behaviour.

18. Now began great *discontents* to grow up in the University of Oxford on this occasion. Many conceived that Innovations (defended by others for *Renovations*, and now only reduced, as used in the Primitive times) were multiplied in Divine service. Offended whereat, they in their Sermons brake out into (what was interpreted) bitter invectives. Yea their very Texts gave some offence, one preaching on Numbers 14. 4. *Let us make us a Captain, and let us return into Egypt.* Another on a Kings 13. 2. *And he cried against the Altar in the word of the Lord, and said, O Altar, Altar, &c.* In pronunciation whereof they had not only tart reflexion on some eminent Persons in the Church, but also were apprehended to violate the Kings Declaration, for the spitting of all Arminian controversies.

19. Dr. Smith Warden of Wadham convented the principal persons (*viz.* Mr. Thorn of Balliol Col. and Mr. Ford of Magdalen Hall) as offenders against the Kings instructions, and ordered them to bring in the Copies of their Sermons. They suspecting partiality in the Vice-Chancellor, appealed from him to the Proctors, two men of eminent integrity and ability, Mr. Asherson Bruck, and Mr. John Doughty, who received their appeal, presuming the same justifiable by the Statutes of the University. But it seems the Proctors were better Scholars than Lawyers, except any will say both Law, and Learning must submit, when Power is pleased to interpose.

20. Archbishop Laud did not like these *retrograde appeals*, but sensible that his own strength moved rather *ascendendo*, than *descendendo*, procured the cause to be heard before the King at Woodstock, where it was so ordered, that,

1 The Preachers complained of, were expelled the University.

T t t

2 The

The death of
Bishop Dove.

Godwin in
the Bishopric of
Peterborough,
and Sir John
Hastington in
his continuation.

Trouble be-
gin in Oxford.

Anapaele
from the Vice-
chancellor to
the Pro-
ctors.

Severely pun-
ished.

- 2 The Proctors were deprived of their places for accepting their appeal.
 3 Dr. Prideaux, and Dr. Wilkinson were shrewdly checkt for engaging in their behalf.

The former of these two Doctors ingeniously confessing to the King, *Nemo mortalium omnibus horis sapit*, wrought more on his Majesties affections, than if he had harangued it with a long oration in his own defence.

21. The expulsion of these Preachers expelled not, but increased the differences in Oxford, which burnt the more for *blazing* the less, many complaining, that the Sword of Justice did not cut indifferently on both sides, but that it was more Penal for some to *touch*, than others to *break* the Kings declaration.

22. This yeare ended the dayes of Mr. Arthur Hilderham, born at Stechworth in the County, bred in Christ-Colledge in the University of Cambridge, whose education was an experimentall Comment on the words of David, * *When my father and mother forsake me, then the Lord taketh me up.*

My Father } Thomas Hilderham a Gentleman of an ancient Family.

And Mother } Anne Poole daughter to Sir Jeffery, neece to Cardinall Poole, grand-child to Sir Richard Poole, and Margarett Countesse of Sarisbury, who was daughter to George Duke of Clarence.

Forsake me } Quite casting him off because he would not be bred a Papist, and goe to Rome.

THEN } An emphaticall Monosyllable, just in that nick of time.

The Lordsa- } Not immediately (miracles being ceased) but in and by the
 keth me } Hands of Henry Earl of Huntingdon (his honorable kinsman)
 up. } providing plentifull maintenance for him.

23. However, after he was entred in the Ministry, he met with many molestations, as hereby doth appear.

1 } The High Commission, 1590. in June.
 2 } silenced by Bishop Chaderton, 1605. April 24.
 3 } Bishop Neile, 1611. in November.
 4 } The Court at Leese. 1630. March 4.

1 } The High Commission, 1591. in January.
 2 } restored by Bishop Barlow, 1608. in January.
 3 } Doctor Ridley, 1625. June 20.
 4 } The same Court, 1631. August. 2.

And now methinks I hear the Spirit speaking unto him, as once to the Prophet * *Ezechiel, Thou shalt speak and be no more dumb*, singing now with the Celestiall Quire of Saints and Angels. Indeed though himself a Non-conformist, he loved all honest men, were they of a different judgment, minded like Luther herein, who gave for his Motto, *In quo aliquid CHRISTI video, illum diligo.*

24. He was Minister of *Astby de la Zouch* fourty and three yeeres. This putteth me in minde of Theodosius and of Valentinian (two worthy Christian Emperors) their constitutions making those Readers of the Civil Law, Counts of

And Hilderham.

The death of Mr. Hilderham.

* Psalm 17. 10.

Often silenced and restored.

* Vicar Gen. to Archbishop Abbots.

* 24. 27.

His long and assiduous preaching.

of the first Order, cum * *adviginti annos observatione jugi, ac sedula docendi labore pervenerint, when with daily observation and diligent labor of teaching they shall arrive at twenty yeeres.* Surely the Readers of Gods Law which double that time shal not lose their reward.

25. The same yeer died Robert Bolton, born in Lancashire, bred in Brasenose Colledge in Oxford, benefited at Broughton in Northamptonshire. An authoritative preacher, who majestically became the Pulpit, and whose life is exactly * written at large, to which I refer such as desire further satisfaction. And here may the Reader be pleased to take notice, that henceforward we shall on just grounds forbear the description of such Divines, as yearly deceased. To say nothing of them save the dates of their deaths, will add little to the readers information, to say much in praise or dispraise of them, (wherein their relations are so nearly concerned) may add too much to the Writers danger. Except therefore they be persons so eminent for their learning, or active for their lives, as their omission may make a *matm* in our History, we shall passe them over in silence hereafter.

26. Archbishop Laud began to look with a jealous eye on the Fees for Impropriations, as who in process of time would prove a thorne in the sides of Episcopacy, and by their purchases become the prime Patroness, for number and greatness of benefices. This would multiply their dependents, and give a secret growth to Non-conformity. Whereupon by the Archbishops procurement a Bill was exhibited in the Exchequer Chamber, by Mr. Noy the Attorny General, against the Fees aforesaid, and that great Lawyer endeavoured to overthrow (as one termed it) their *Apocrypha Incorporation*.

27. It was charged against them, first, that they diverted the charity, wherewith they were intrusted, to other uses, * when erecting a Lecture every morning at St. Antholines in London. What was this but *lighting candles to the Sun*, London being already the Land of *Goshen*, and none of those dark and far distant corners, where *Soules* were ready to *famish* for lack of the food of the word? What was this but a bold breach of their trust, even in the Eye of the Kingdome?

28. They answered that London being the chief *staple* of charity and the place where the principall contributors to so pious a work did reside, it was but fit, that it should share in the benefit of their bounty. That they were not so confined to the uses in their Feoffment, but that in their choice they might reflect as well on the Eminency, as Necessity of the place, that they expended much of their own (as well as other mens) money, and good reason they should doe therewith as they pleased.

29. It was pressed against them, that they generally preferred Non-conformists to the Lectures of their Erection. To this it was answered, that none were placed therein, but such whose Sufficiency and Conformity were first examined and approved by the Ordinary, to be to such a Degree as the Law required. Yea it is said that Mr. White, one of the Feoffees, privately proffered Bishop Laud at his house in Fulham, that if he disliked either the Persons, who managed, or Order which they took in this work, they would willingly submit the alteration to his Lordships discretion.

30. In conclusion the Court condemned their proceedings, as dangerous to the Church and State, pronouncing the Gifts, Feoffments and Concessions made to the Uses aforesaid to be illegal, and so dissolved the same, confiscating their money unto the Kings use. Their criminal part was referred to, but never prosecuted in, the Star-chamber, because the Design was generally approved, and both discreet and devout men were (as desirous of the Regulation, so) dolefull at the ruin of so pious a Project.

31. Samuel Hartens about this time ended his life, born in Colchester, bred Scholar, Fellow, Master of Pembroke-Hall in Cambridge, afterwards

T t t t 2

Bishop

The death of Bolton.

* By my good friend Mr. Fagbam.

Impropriation Fees questioned.

Their first accusation.

* Being by their Feoffment to erect them where preaching was wanting.

And answer therunto.

A second charge against them.

They are overthrown.

The death of Archbishop Hartens.

bishop of *Chichester* and *Norwich*, Archbishop of *Tork*, and privy Counsellor. He was a zealous affetter of ceremonies, using to complain of (the first I believe who used the expression) of CONFORMABLE PURITANS, who practised it out of policy, yet dissented from it in their judgments. He lieth buried in *Chigwell Church* in *Essex*, (where he built a School) with this Epitaph, *Indignus Episcopus Chichestrensis, indignior Norwicensis, & indignissimus Archiepiscopus Eboracensis.*

Bradborn his
erroneous opi-
nion.

32. Now the Sabbatarian controversy began to be revived, which brake forth into a long and hot contention. *Theophilus Bradborn*, a Minister of *Sussex*, founded the first trumpet to this fight, who some five years since, namely anno 1628. set forth a Book, dedicated to his Majesty, intitled, *A defence of the most ancient, and sacred ordinance of God, The Sabbath Day*: maintaining therein,

1. The fourth Commandment simply, and entirely moral.
2. Christians, as well as Jews, obliged to the everlasting observation of that day.
3. That the *Lords-day* is an ordinary working-day, it being worshipp, and superstition to make it a Sabbath by virtue of the fourth Commandment.

But whilst Mr. *Bradborn* was marching furiously, and crying *Victoria* to himself, he fell into the ambush of the *High Commission*, whose well tempered severity herein prevailed upon him, that, submitting himself to a private conference, and perceiving the unfoundnesse of his own principles, he became a Convert, conforming himself quietly to the Church of *England*.

Sabbatarian
controversies
revived.

2. *Francis White* Bishop (formerly of *Norwich*) then of *Ely*, was employed by his Majesty, to confute Mr. *Bradborn* his erroneous opinion. In the writing whereof, some expressions fell from his pen, whereat many strict people (but far enough from *Bradborn*'s conceits) took great distaste. Hereupon Books begat Books, and controversies on this subject were multiplied, reducible to five principal heads.

1. What is the fittest name to signifie the day set apart for Gods publique service?
2. When that day is to begin, and end?
3. Upon what authority the keeping thereof is bottomed?
4. Whether or no the day is alterable?
5. Whether any recreations, and what kindes of them, be lawfull on that day?

And they are distinguishable into three severall opinions:

Sabbatarians.

1. Are charged to affect the word *Sabbath* as a *Shibboleth* in their writing, preaching, and discoursing, to distinguish the true *Israelites* from *lipping Ephraimites*, as a badge of more [pretended] puritie. As for *Sunday*, some would

Moderate men.

1. *Sabbath* (especially if *Christian* be premised) may inoffensively be used, as importing in the original only a *Rest*. And it is strange that some who have a dearmesse, yea fondness, for some words of *Jewish extraction* [Altar, Temple, &c.] should have such an antipathie against the *Sabbath*. *Sunday* may not only safely be used, without danger of Paganisme, but with increase of piety, if retaining the name, we alter the *notion*, and therewith the *notion* thereof, because

Anti-Sabbatarians.

1. The word *Sabbath* (as now used) containeth therein a secret Magazine of *Judaism*, as if the affecters thereof by spirituall Necromancy endeavoured the reviving of dead and rotten Mosaicall Ceremonies.

Sabbatarians.

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Sabbatarians.

not have it mentioned in Christian mouthes, as representing of Saxon Idolatry, so called from, and dedicated to the *Sunne*, which they adored.

2.

Some make the *Sabbath* to begin on *Saturday* night, (The evening and the morning were the first day) and others on the next day in the morning, both agreeing on the extent thereof for four and twenty hours.

3.

They found it partly on the law, and light of nature, deriving some countenances for the septenary number, out of heathen authors: and partly on the fourth Commandment, which they avouch equally moral with the rest.

Moderate men.

on that day The *Sunne* of Righteousnesse did arise with healing in his wings. But the most proper name is the *Lords-day*, as ancient, used in the Apostles time; and most expressive, being both an *Historian*, and *Preacher*. For, the *Lords day* looking backward mindeth us what the Lord did for us thereon, rising from the dead: and, looking forward, it monifieth us what we ought to doe for him on the same, spending it to his glory, in the proper duties thereof.

2.

The question is not of so great concernment. For, in all circular motions, it matters not so much where one beginneth, so be it he continueth the same, untill he return unto that point again. Either of the aforesaid computations of the day may be embraced.

— *Disce, quiesce, redibis in orbem.*

3.

In the *Lords-day* three things are considerable.

1. A day, founded on the light of nature; pure impure Pagans destining whole daies to their idolatrous service.

2. One day in seven, grounded on the moral equity of the fourth Commandment, which is like the feet and toes of *Nebuchadnezzar's* Image, part of *pottery clay*, and part of *iron*. The clay part, and ceremoniall moitie of that Commandment (viz, that seventh day, or Jewish Sabbath) is mouldered away, and buried in Christ's grave. The iron part thereof, viz, a mixture of moralitie therein, one day in seven, is perpetuall, and everlasting.

3. This seventh day (being indeed the eighth from the creation, but one of the seven in the week) is built

T t t 3

Anti-Sabbatarians.

2. They confine the observation of the day, only to the few hours of publique service.

3.

These unbinde the day off from any Divine Right, and hang it merely on Ecclesiasticall authority first introducing it, as custome, and consent of the Church had since established it.

c Dan. 2. 41.

Sabbatarians.

c Mal. 4. 2.

b Revel. 1. 10.

Sabbatarians.

Moderate-Men.

Anti-Sabbatarians.

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on *Divine right* in a larger sense, having an analogy in the Old, and insinuations in the New Testament; with the continued practice of the Church.

4. The Church, no not *ex plenitudine sue potestatis*, may, or can, alter the same.

4. Would be right glad of the general agreement of the Christian Church; but, withall, right sorry, that the same should be abused for the alteration of the *Lords day*. But, as there is but little hope of the former: so is there no fear of the latter, it being utterly unexpedient to attempt the altering thereof.

4. The Universall consent of the Christian Church may alter it. Yea, one saith, that the Church of Geneva went about to translate it to *Thursday*, but, it seems, it was carried in the negative.

5. No exercises at all (walking excepted, with which strictness it self cannot be offended) are lawful on this day. In so much as some of them have been accused of turning the day of rest, into the day of torture, and self-maceration.

5. The Sabbath (in some sort) was Lord (yea, Tyrant) over the Jews; and they by their superstition, contented vassals under it. Christ was *Lord of the Sabbath*, and struck out the teeth thereof. Indeed such recreations as are unlawfull on any day, are most unlawfull on that day; yea, recreations doubtfull on other daies, are to be forborn on that day, on the suspicion of unlawfulness. So are all those, which, by their over violence, put people past a *praying capacity*. Add also those, which, though acted after Evening-Service, must needs be preacted by the fancy (such the volatility thereof) all the day before, distracting the minde, though the body be at Church. These recreations forbidden, other innocent ones may be permitted.

5. Mixt dancings, Masques, Interludes, Revells &c. are by them permitted in the intervals betwixt, but generally after Evening-Service ended.

A worthy Doctor, who in his Sermons at the Temple, no less piously than learnedly, handled the point of the *Lords-day*, worthily pressed, that Gentile-folke were obliged to a stricter observation of the *Lords-day*, than labouring people. The whole have no need of the Physitian, but those who are sick. Such as are not annihilated with labour, have no title to be recreated with liberty. Let Servants, whose hands are ever working, whilst their eyes are waking; let such, who all the foregoing week had their Cheeks moistened with sweat, and hands hardened with labor; let such have some recreation on the *Lords-day* indulged unto them: whilst persons of quality, who may be said to keep Sabbath all the week long, I mean who rest from hard labor, are concerned in

d. Peckington
in his Sunday
or Sabbath
pag. 8.

e. Matth. 12.8.

f. Dr. Paul
Attklewaite.

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in conscience, to observe the *Lords-day* with the greater abstinence from recreations.

34. Pals we now from the pen, to the practicall part of the Sabbatarian difference. *Somersetshire* was the stage, whereon the first and fiercest Scene thereof was acted. Here *Wakes* (much different, I daie say, from the *watching* prescribed by our Saviour) were kept on the *Lords day*, with *Church-Ales*, *Bid-Ales*, and *Clerks-Ales*. If the Reader know not the critical meaning, and difference of these words, I list not to be the interpreter; and his ignorance herein, neither is any disgrace, nor can be any damage unto him. The Gentry of that County, perceiving such *revells* the cause of many, and occasion of moe misdemeanors (in my acts of wantonness bearing their dares from such meetings) importuned *Sr. Thomas Richardson*, Lord Chief Justice, and Baron *Denham*, then Judges, riding the Western circuit in the Lent-vacation, to make a severe Order for the suppressing of all *Ales*, and *Revells* on the *Lords-day*.

35. In compliance with their desire, the aforesaid Judges made an order on the 19. day of March (founded on former precedents signed by Judge *Popeham*, Lord Chief Justice in the latter end of Queen *Elizabeth* her Reigne) therein suppressing such *Revells*, in regard of the infinite number of inconveniences daily arising by means thereof, injoyning the Countables to deliver a copie thereof to the Minister of every Parish, who, on the first Sunday in February, and likewise the two first Sundays before *Easter*, was to publish the same every year.

36. The Archbishop of *Canterbury* beheld this as an usurpation on Ecclesiastical Jurisdiction, and complained of the Judges to his Majesty, procuring a Commission to Bishop *Pierce*, and other Divine, to enquire into the manner of publishing this Order, and the Chief Justice his carriage in this business. Notwithstanding all which, the next Assize Judge *Richardson* gave another strict charge against these Revels, required an account of the publication, and execution of the aforesaid Order, punishing some persons for the breach thereof. After whose return to London the Archbishop sent for him, and commanded him to revoke his former Order, as he would answer the contrary as his peril, telling him it was his Majesties pleasure he should reverse it. The Judge alledged it done at the request of the Justices of the Peace in the County, with the generall consent of the whole Bench, on the view of ancient precedents in that kinde. However, the next Assize he revoked his Order with this limitation, as much as in him lay. At what time also the Justices of the Peace in *Somersetshire* (who in birth, brains, spirit and estate were intior to no County in England) drew up an humble petition to his Majesty, for the suppressing of the aforesaid unlawfull assemblies, concurring with the Lord Chief Justice therein, sending it up by the hand of the *Custos Rotularum*, to deliver it to the Earle of *Pembroke*, Lord Lieutenant of their County, to present it to his Majesty.

37. Just in this juncture of time a Declaration for sports, set forth the fifteenth of King *James*, was revived, and enlarged. For, his Majesty being troubled with petitions on both sides, thought good to follow his Fathers royal example, upon the like occasion in *Lancashire*; and we refer the Reader to what we have writen * before, for arguments pro and con about the lawfulness of publike reading thereof.

38. It was charged at his triall, on the Archbishop of *Canterbury*, that he had caused the reviving, and enlarging of this Declaration, strong presumptions being urged for the proof thereof. He denied it, yet professing his judgment for recreations on that day, alleging the practice of the Church of Geneva, allowing shooting in long Bowes &c. thereon. Adding also, that, though indulging liberty to others, in his own person he strictly observed

From/tes be-
g n in Somers-
set-shire.

Judge Richardson
sents order a-
gainst Lords-
day Revels.

Which he
would not re-
voke.

The Kings
Declaration.
* See the 15.
of K. James.

The Archbi-
shop excuseth
himself.

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No injuncti-
on to the Mini-
sters.

Yet some fi-
ne need for re-
fusal to read
the book.

Moderation of
some Bishops
therein.

Licentiousness
increaseth.

Conceived by
some, a con-
curring cause
of our civil
Wars.

served that day. A *self-praise*, or rather *self-purging*, because spoken on his life, which seem'd uttered without pride, and with truth, and was not clearly confuted. Indeed they are the best *carvers of libertie* on that day, who cut most for others, and leave least for themselves.

39. However, there was no express in this Declaration, that the Minister of the Parish should be pressed to the publishing. Many counted it no *Ministers work*, and more proper for the place of the Constable, or Tithing-man to perform it. Mult they, who were (if not *worst able*) most unfitting, *hold the Candle* to lighten, and let in licentiousness? But, because the Judges had enjoyed the Ministers to read their order in the Church, the Kings Declaration was enforced by the Bishops, to be published by them in the same place.

40. As for such whose consciences reluctated to publish the Declaration, various were their evasions. Some left it to their *Curats* to read. Nor was this the *plucking out of a thorn* from their own, to put it in another Mans conscience, seeing their *Curats* were perwaded of the lawfulness thereof. Others read it indeed themselves, but presently after read the fourth Commandment. And was this fair play, setting God and their King (as they conceived) at odds, that so they themselves might escape in the fray? Others point-blank refused the reading thereof; for which some of them were suspended *ab officio & beneficio*, some deprived, and moe molested in the High Commission: it being questionable, whether their sufferings procured more pity to them, or more hatred to the causers thereof.

41. All Bishops urged not the reading of the Book with rigour alike, nor punished the refusal with equal severity. I hear the loudest, longest, and thickest complaints come from the Dioceses of *Norwich*, and of *Bath and Wells*. I knew a Bishop in the *West* (to whom I stood related in kindred, and service) who, being pressed by some to return the names of such as refused to read the Book, to the Archbishop of *Canterbury*, utterly denied: and his words to me were these, *I will never turn an accuser of my Brethren, there be enough in the World to take that office*. As for the Archbishop of *Canterbury*, much was his moderation in his own Dioceses, silencing but three (in whom also a concurrence of other non-conformities) through the whole extent thereof. But oh! The necessity of the generall day of Judgment, wherein all Mens actions shall be expounded according to their intentions, which here are interpretable according to other Mens inclinations! The Archbishops adversaries imputed this, not to his charity, but policy, Fox-like preying farthest from his own den, and instigating other Bishops to doe more than he would appear in himself. As for his own Visitation-Articles, some complained they were but narrow as they were made, and broad as they were measured; his under-officers improving, and enforcing the same, by their enquiries, beyond the letter thereof.

42. Many complain that Mans badness took occasion to be worse, under the profection of these sports permitted unto them. For, although liberty on the *Lords-day* may be so limited in the notions of learned men, as to make it lawfull, it is difficult (if not impossible) to confine it in the actions of lewd people, but that their liberty will degenerate into licentiousness.

43. Many moderate Men are of opinion, that this abuse of the *Lords day* was a principall procurer of Gods anger, since poured out on this land, in a long and bloody civil war. Such observe, that our fights of chief concernment were often fought on the *Lords-day*, as pointing at the punishing of the profanation thereof. Indeed amongst so many battells which in ten years time have rent the bowels of *England*, some on necessity would fall on that day (seeing we have *be-rubrick'd* each day in the week, almost in a year, with English blood) and therefore to pick a *solemnne providence* out of a

common

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common-casualty, favours more of curiosity than conscience. Yet, seeing *Edge-hill fights* (which first brake the peace, and made an irreconcilable breach betwixt the two parties) was fought on that day, and some battells since of greatest consequence, there may be more in the observation, than what many are willing to acknowledge. But, whatsoever it is which hence may be collected, sure I am, those are the best Christians, who least censure others, and most reform themselves.

44. But here it is much to be lamented, that such who at the time of the Sabbatarian controversy, were the strictest observers of the *Lords-day*, are now reeled by their violence into another extreme, to be the greatest neglecters, yea, contemners thereof. These *Transcendents*, accounting themselves mounted above the *Predicament* of common piety, averry they need not keep any, because they keep all days *Lords-dayes*, in their elevated holiness. But alas, *Christian duties said to be ever done, will prove never done, if not sometimes solemnly done*. These are the most dangerous *Levellers*, equalling all times, places, and persons, making a generall confusion to be *Gospel-perfection*. Whereas to speak plainly, we in *England* are, *rebus sic stantibus*, concerned now more strictly to observe the *Lords-day*, than ever before. *Holy-days* are not, and *Holy-eves* are not, and *Wednesday* and *Friday-Letanies* are not, and *Lords day-eves* are not, and now some (out of error, and others out of profaneness) goe about to take away the *Lords-day* also, all these things make against Gods solemn and publique service. Oh let not his publique worship, now contracted to fewer channells, have also a shallower stream. But enough of this subject; wherein if I have exceeded the bounds of an Historian, by being to large therein, such will pardon me, who know (if pleasing to remember) that Divinity is my proper profession.

45. At this time miserable the maintenance of the *Irish Clergy*, where *Scandalous means*, made *Scandalous Ministers*. And yet a *Papish Priest* would grow fat in that Parish where a *Protestant* would be famished, as have not their lovely-head on the oblations of those of their own Religion. But now such *Impropriations* as were in the *Crown*, by the King were restored to the Church, to a great diminution of the *Royall-Revenue*, though his Majesty never was sensible of any loss to himself, if thereby gain might redound to God, in his Ministers. Bishop *Laud* was a worthy Instrument in moving the King to so pious a work, and yet this his procuring the restoring of *Irish*, did not satisfy such discontented at his obstructing the buying in of *English Impropriations*: thus those conceived, to have done hurt at home will hardly make reparations with other good deeds at distance.

46. A Convocation (concurrent with a *Parliament*) was called and kept at *Dublin* in *Ireland*, wherein the 39. Articles of the Church of *England* were received in *Ireland* for all to subscribe unto. It was adjudged fit, seeing that Kingdome complies with *England* in the Civil government; it should also conform thereto in matters of Religion. Mean time the *Irish Articles* concluded formerly in a Synode 1616. (wherein Arminianisme was condemned in terminis terminantibus, and the observation of the *Lords day* resolved jure Divino) were utterly excluded.

47. A *Cardinals-Cap* once and again offered by the Pope, to Bishop *Laud*, was as often refused by him. The fashion thereof, could not fit his Head, who had studied and written so much against the *Romish Religion*. He who formerly had foiled the *Fisher* himself in a publick disputation, would not now be taken with so silly a bait, but acquainted the King therewith: *timuit Romanam vel donatistam*, refusing to receive anything from *Rome* till she was better reformed.

48. Doctor *William Juxon* Bishop of *London*, was by Bishop *Lauds* procurement made *Lord Treasurer of England*, entring on that Office with many and great

A sad altera-
tion.

Irish impro-
priations re-
stored.

The 39. Ar-
ticles received
in Ireland.

Bishop *Laud*
refuseth a *Car-
dinals-Cap*.

Bishop *Juxon*
made *Lord*
Treasurer.

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great disadvantages. First, because no Clergy-man had executed the same, since *William Grey* Bishop of *Ely*, almost two hundred years ago, in the reign of King *Edward the fourth*. Secondly, because the Treasury was very poor, and it in private houses, bare walls make giddy House-wives, in Princes Palaces, empty Coffers make unsteady Statesmen. Thirdly, because a very Potent: (I cannot say Competitor, the Bishop himself being never a Petitor for the place, but) desirer of this Office was frustrated in his [almost assured] expectation of the same to himself.

His commendable carriage.

49. However to discreet his carriage in that place, it procured a general love unto him, and politick malice, despairing to bite, resolved not to bark at him. He had a perfect command of his passion, (an happiness not granted to all Clergy-men in that age, though privy-Counsellors,) slow, not of speech as a defect, but to speak, out of discretion, because when speaking he plentifully payed the principall and interest of his Auditors expectation. No hands, having so much money passing thorough them, had their fingers less soiled therewith. It is probable his frugality would have cured the consumption of the Kings Exchequer, had not the [unexpected] Scotch commotion, put it into a desperate relapse. In this particular he was happy above others of his order, that whereas they may be said, in some sort to have left their Bishopricks (flying into the Kings quarters for safety) he staid at home till his Bishoprick left him, routed from his Swans-nest at Fulham for a bird of another feather to build therein.

Arch-bishop Laud prelates conformity.

50. Dr. *Laud*, (formerly Archbishop in power) now so in place, after the decease of Bishop *Abbots*, this year kept his metropolitick visitation, & hence-forward conformity was more vigorously pressed than before. In-somuch that a Minister was censured in the High-Commission for this expression in a sermon, That it was suspicious that now the night did approach because the shadows were so much longer then the body, and ceremonies more in force then the power of godliness. And now many differences about divine worship, began to arise, whereof many books were written pro and con. So common in all hands, that my pains may be well spared in rendering a particular account of what is so universally known. So that a word or two will suffice.

Our Churches succeed not to the Temple, but Synagogues.

51. One controversy was about the Holiness of our Churches, some maintaining, that they succeed to the same degree of sanctity with the *Tabernacle of Moses*, & Temple of *Solomon*, which others flatly denied. First, because the *Tabernacle*, and Temple, were, and might be, but one at a time, whilst our Churches, without fault, may be multiplied without any [set] number. They both for their fashion, tabrick, and utensils, were pure divine, their Architects being inspired, whilst our Churches are the product of humane fancy. Thirdly, God gloriously appeared both in the *Tabernacle* and Temple, only gloriously present in our Churches. Fourthly, The Temple was a type of Christs Body, which ours are not. More true it is, our Churches are heirs to the holiness of the Jewish Synagogues, which were many, and to whom a reverence was due as publicly destined to divine service.

Adoration towards the Altar.

52. Not less the difference about the manner of adoration to be used in Gods-House, which some would have done towards the Communion-Table, as the most remarkable place of Gods presence. Those used a distinction between bowing ad altare towards the Altar, as directing their adoration that way, and ad altare to the Altar, as terminating their worship therein; the latter they detested as Idolatrous, the former they defended as lawful and necessary, such a slovenly unmannerlynes had lately possessed many people in their approaches to Gods House that it was high time to reform.

* Mat. 1. 7.

Disliked by many.

53. But such as disliked the gesture, could not, or would not, understand the distinction as in the suburbs of Superstition. These allowing some corporall adoration lawful, yea necessary, seeing no reason the Mety of Man, yea the

Total

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Total Summe of Him, which is visible [his Body,] should be exempted from Gods service, except such a Writ of Ease could be produced and proved from Scripture. But they were displeased with this adoration because such as injoy it maintain one kinde of reverence due to the very place, another to the Elements of the Sacraments, if on the Table, a third to God himself: these severall degrees of reverence ought to be rayled about as well as the Communion-Table and clearly distinguished, lest that be given to the Creature which belongs to the Creator, and such as shun profanation run into Idolatry.

54. A controversy was also started about the Pasture of the Lords Board, Communion-Table, or Altar, the last name beginning now in many Mens mouths to out the two former. Some would have it constantly fixed with the sides East and West ends North and South, on a graduated advance next the East-wall of the Chancell, citing a Canon and the practise in the Kings-Chapell for the same. Others pressed the Queens injunctions that (allowing it at other times to stand, but not Altar-wise in the Chancell) it ought to be set in the body of the Church when the Sacrament is celebrated thereon.

55. Such the heat about this Altar till both sides had almost sacrificed up their mutual charity thereon, and this controversy was prosecuted with much needless animosity. This minded me of a passage in Cambridge, when King James was there present, to whom a great Person complained of the inverted situation of a Colledge-Chapell, [North and South] our of designe to put the House to the cost of new building the same. To whom the King answered, It matters not how the Chapell stands, so their hearts who goe thither be set aright in Gods service. Indeed if moderate men had had the managing of these matters, the accommodation had been easy with a little condescension on both sides. But as a small accidental heat or cold (such as a healthfull body would not be sensible of) is enough to put him into a fit, who was formerly in latitudine febris, so mens minds discomposed in this age with what I may call a mutinous tendency, were exasperated with such small occasions which otherwise might have been passed over and no notice taken thereof.

June 14. Wednesday

56. For now came the censure of Mr. *Prinne*, Dr. *Bastwick*, and Mr. *Burton*, and we must goe a little backwards to take notice of the nature of their offences. Mr. *William Prinne* born (about Bash) in Gloucestershire, bred some time in Oxford, afterwards Master-Baerster of *Lincolns-Inn*, began with the writings of some usefull and Orthodox Books. I have heard some of his Devotions account him as only the hand of a better head setting forth at first the endeavours of others. Afterwards he delighted more to be numerous with many then ponderous with select quotations, which maketh his Books to swell with the loss oft-times of the Reader, sometimes of the Printer, and his Pen generally querulous hath more of the Plaintiff then of the Defendant therein.

Mr. William Prinne.

* The perpetuity of the regenerate man this estate.

57. Some three years since he set forth a Book called *Histrionastrix*, or the Whip of Stage-players. Whip so held and used by his hand, that some conceived the Lashes thereof flew into the face of the Queen her self, as much delighted in Masques. For which he was severely censured to lose his EARES on the Pillory, and for a long time (after two removals to the Fleet) imprisoned in the Tower. Where he wrote, and whence he dispersed new Pamphlets, which were interpreted to be Libells against the established Discipline of the Church of England, for which he was indited in the Star-chamber.

Accused for libelling against the Bishops.

58. Dr. *John Bastwick* (by vulgar error generally mistaken to be a Scotchman) was born at *Writtle* in Essex, bred a short time in *Emmanuel-Colledge*, then travelled nine years beyond the Seas, made Dr. of *Physick* at *Padua*. Returning home he practised it at *Colchester*, and set forth a Book in *Latine* (wherein his Pen commanded a pure and fluent style) entituled *Flagell-*

Dr. Bastwick his accusation.

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lum Pontificis, & Episcoporum Latialium. But it seems he confined not his character to the *Latian Bishops* beyond the *Alpes*, but that our *English Prelates* counted themselves touched therein. Hereupon he was accused in the *High-Commission*, committed to the *Gate-house*, where he wrote a second *Book* taxing the injustice of the proceedings of the *High-Commission*, for which he was indited in the *Star-Chamber*.

Mr. Burton
his character.

59. Mr. Henry Burton Minister rather took a *snaf* then made a *meal* in any *Univerſity*, was first *Schoolmaſter* to the *Sonnes* of the *Lord Cary* (afterwards *Earl of Monmouth*) whose *Lady* was *Gouverneſſe* to *King Charles* when Prince. And this opportunity (say some) more than his own *deſerts*, preferred him to the service of *Pr. Ch.* being designed (as I have heard) to wait on him in *Spain*, but afterwards (when part of his goods were shipped for the *voyage*) excluded the attendance. Whether because his *parts* and *learning* were conceived not such, as to credit our *English Church* in *Forain-Countries*, or because his *Principles* were accounted uncomplying with that employment.

The cause of
his discontent.

60. The crudity of this *affront* lay long on his minde, *his stomachs* (contrary to *corporall concoction*) being in this kinde the slowest of *digestion*. After the venting of many meditate *discontents*, on the last fifth of *November* he took for his *Text* *Pro. 24. 21. My Sonne fear thou the Lord and the King, and meddle not with them that are given to change.* This *Sermon* was afterwards printed, charging the *Prelats* for introducing of severall *innovations* into *Divine worship*, for which, as a *Libell*, he was indited in the *Star-Chamber*.

Their fault-
generall.

61. But the *fault-general*, which at this day was charged on these three *Prisoners* at the *Barr* in the *Star-Chamber*, was this. That they had not put in their effectual answer into that *Court* wherein they were accused, though sufficient notice, and competent time was allowed them for the performance thereof. The *Lord Keeper* *Covenry* minded them, that for such neglect, they had a *Precedent*, wherein the *Court* after six dates had taken a *cauſe pro confesso*, whereas the favour of six weeks was allowed unto them, and now leave given them to render reason, why the *Court* should not proceed to present *cenſure*.

Mr. Prinne his
Plea rejected.

62. Hereat Mr. *Prinne* first moved that they would be pleased to accept a *cross Bill* (which he there tendered) against the *Prelates*. This the *Lord-Keeper* refused to accept of at the present, as not being the *business* of the day. Then he moved that the *Prelates* might be dismissed the *Court*: It being agreeable neither to *nature*, *reason*, nor *justice*, that those who were their *Adversaries* should be their *Judges*. This also was rejected by the *Lord-Keeper*, because by the same proportion, had he libelled against the *Temporall Lords*, *Judges*, and *Privy Counsellors* in the place; by this *Plea*, none should passe *cenſure* upon them, because all were made *Parties*.

And his an-
ſwer refused.

63. Mr. *Prinne* proceeded to shew he had done his endeavour to prepare his answer, being hindered first by his close imprisonment, denied pen, ink and paper; and by the imprisonment also of his *Servants*, who was to solicit his *business*. That the *Councell* assigned him came very late, and though twice payed for their pains, deferred the drawing up of his answer, and durst not set their hands unto it. Mr. *Hole*, one of his *Councell* being present, confessed that he found his answer would be very long, and of such a nature as he durst not subscribe it, fearing to give their *Lordships* *disſaſte*.

So is Dr. Baſ-
ſwick.

64. Dr. *Baſſwick* being spoken to, to speak for himself, why he brought not in his answer before, laid the blame on the cowardise of his *Councell* that durst not sign it for fear of the *Prelates*. He there tendered his answer on oath with his own hand, which would not be accepted. He spake much of his own *Abilities*, that he had been a *Souldier* able to lead an *Army* of men into the *Field*, and now was a *Physitian* able to cure *Kings*, *Princes*, and

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and *Emperors*; and therefore how unworthy it was to curtailize his *EARES*, generally given out by the *Bishops* *Servants*, as a punishment intended unto him. He minded them of the mutability of all earthly things; and chiefly of the changes in the *Court*; where he, lately the chief *Judge* therein, was the next day to have his own *cauſe* *cenſured*: wishing them seriously to consider, that some who now fate there on the *Bench*, might stand *Prisoners* at the *Barre* another day, and need the favour which now they denied.

* The Bishop
of Lincoln.

65. Mr. *Burton* being asked what he could alledge, why the *Court* should not take his *Fault pro confesso*, pleaded that he had put in his answer, drawn up with great pains and cost, signed by his *Councell*, and received into the *Court*. The *Lord-Keeper* rejoined that the *Judges* had cast his answer out as imperfect. *Judge Finch* affirming that they did him a good turn in making it imperfect, being otherwise as libellous as his *Book*, and deserving a *cenſure* alone.

Mr. Finesse
cast out for
imperfect.

66. Here the *Prisoners* desiring to speak were commanded silence, and the premises notwithstanding the *Court* proceeded to *cenſure*: namely, that they should lose their *EARES* in the *Palace Yard* at *Westminster*, fining them also five thousand pound a man to his Majesty, perpetual imprisonment in three remote places. The *Lord Finch* added to Mr. *Prinnes* *cenſure*, that he should be branded in each Cheek with *S. L.* for *Slandereous Libeller*, to which the whole *Court* agreed. The *Archbishop of Canterbury* made a long speech, since printed, to excuse himself from the introducing of any *Innovations* in the *Church*, concluding it, that he left the *Prisoners* to *Gods mercie* and the *Kings justice*.

The severe
cenſure.

67. It will be *lawfull* and *safe* to report the discourse of several persons hereon. This *cenſure* tell out scarce adequate to any judgement, as conceiving it either too low, or too high for their offence. *High Conformists* counted it too low, and that it had been better if the *Pillorie* had been changed into a *Gallows*. They esteemed it impropudent (but by their leaves more of *Machivian* than of *Christ* in such *Councells*) to kindle *revenge*, and not to quench *life* in such turbulent *Spirits*. The only way with them, had been to rid them out of the way.

Esteemed too
low by some.

68. Most moderate men thought the *cenſure* too sharp, too base and ignominious for *Gentlemen* of their ingenious vocation. Besides, though it be ease in the notion, it is hard in the action to fix shame on the *Professors*, and sever it from the *Professions* of *Divinity*, *Law*, and *Physick*. As for the former, though *Burton* was first degraded, yet such who maintain an indelible character of *Priesthood* hold that *Degradation* cannot delete what *Ordination* hath impressed; and grant the *cenſure* pronounced *ad terrorem*, it might have become the *Bishops* to mediate for a mitigation thereof. Let *Canons* be rough and rugged, *Law* ought to be soft and smooth. *Meekness*, *Mildness*, and *Mercy* being more proper for men of the *Episcopall Function*.

Too high by
most.

* By Sir John
Lamb in the
High Commis-
sion in St.
Pauls.

69. Two dayes after, three *Pillories* were set up in the *Palace-yard*, or one double one, and a single one at some distance, for Mr. *Prinne* as the chief Offender. Mr. *Burton* first suffered, making a long speech in the *Pillorie*, not entire and continued, but interrupted with occasional expressions. But the main intent thereof was to parallel his sufferings with our *Saviours*. For at the first sight of the *Pillory*, Mr. *thinks*, said he, I see *Mount Calvary* whereon the three *Crosses* were erected. If *Christ* was nambred amongst *Theeves*, shall a *Christian* think much for his sake to be nambred amongst *Rogues*? And whereas one told an *Halberter* standing by, who had an old rusty *Halbert* (the Iron whereof was tacked to the staffe with an old crooked nail) What an old rusty weapon is this? Mr. *Burton* over-hearing them answered: It seems to be one of those *Halberts* which accompanied *Judas* when *Christ* was betrayed and apprehended.

Mr. Burton
his words on
the Pillory.

Several cen-
sures on his
behaviour.

Mr. Baskwick
his Speech.

Many Men
many minde

Mr. Prinne his
Speech.

His behaviour
at the censure.

Their remo-
val.

70. His *Eares* were cut off very close, so that the *Temporall* or *Head Artery* being cut, the blood in abundance stream'd down upon the *Scapfold*, all which he manfully endured, without manifesting the least shrinking thereat. Indeed of such you *measured his minde by his words*, some conceived his *carriage farre above* : others (though using the same *scale*) suspic'd the same to be somewhat *beside himselfe*. But let such who desire more of his character, consult with his printed life, written with his own hand, though it be hard for the most excellent *Artist* truly to draw his own *Picture*.

71. Dr. Bawlf succeeded him, making a Speech to this effect. *Here are many spectators of us, who stand here as Delinquents; yet am I not conscious to my self of the least trespass, wherein I have defaced this outward shame. Indeed I wrote a Book against Amicitia the Pope, and the Pope of Canterbury said it was written against him. But were the Presse open unto us, we could scater his Kingdom, and fight courageously against Gog and Magog. There be many here that have sent many daies apart on our behalf (let the Prelates take notice thereof) and have sent up strong prayers to God for us, the strength and fruit wherof we have felt all along in this cause. In a word, so farre am I from fear or care that had I as much blood as would swell the Thames (then visible unto him, his face respecting the South) I would lose every drop thereof in this cause.*

72. *My Friends* much admired and highly commended the erection of his *minde* triumphing over *pain* and *hame*, making the one *ease*, the other *honourable*, and imputed the fame to an immediate *Spiritual support*. Others conceived that *anger* in him asked the part of *patience*, as to the stout under-going of his *sufferings*; and that in a *Christian* there lyeth a *real distinction* between *Spirit* and *Stomach*, *Valour* and *Stubberness*.

73. Mr. Ermine concluded the sad fight of that day, and spake to this purpose. *The cause of my standing here is for not bringing in my Answer, God knoweth, my conscience beareth witness, and my Council can tell, for I paid them twice though to no purpose. But their cowardise stands upon Record. And that's the reason why I obeyed proceed, and take the cause pro deffenso against me. But rather then I would have my cause a leading cause to the depriving of the Subjects liberties, which would have main, I chuse to suffer my body to become an example of this punishment. I seek to maintain, I chuse to suffer my body to become an example of this punishment.*

74. The confure was with all rigour executed on him, and he who felt the moſt, fretted the leaſt; commended for more kindly patience than either of his Predeceſſors in that place. So various were menſcancies in reading the ſame letters, imprinted in his face, that ſome made them to ſpell the guiltineſs of the Sufferer, but others the cruelty of the Tupoſer. Of the latter ſort many for the cauſe, more for the man, moſt for humanity ſake beſtow'd pity upon him : and now all three were remanded to their former Priſons, and Mr. Prinne as he returned by water to the Tower, made this Diſtick upon his own ſigmatizing.

S. L.

Stigmara maxillis referens, insignia Laudis,
Exultans remeo, Victima grata Deo.

Not long after they were removed : Mr. Prinne to Carnarvon-Castle in Wales : Dr. Baskwicke, and Mr. Burton, the one to Lancaster-Castle, the other to Lancaster in Cornwall.

75. But it seems these places were conceived to have, either too little of *Privacy*, or too much of *Pleasure*. The two latter therefore were removed again; One to the *Isle of Solity*, the other to the *Isle of Gernsey*; and *Mr. Prinne* to *Moun Orgueille-Castle* in *Ferfey*. This in vulgar apprehensions, added *breadth* to the former *depth* of their *sufferings*, scattering the same over all

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all the *English Dominions*, making the *Islands* thereof as well as the *Continent* partake of their *paſſiſſence*. And here we leave them all in their *Prifons*, and particularly *Mr. Prinne* improving the *Rocks* and the *Seas* (good *Spiritual Huſbandrie*) with *pious meditations*. But weſhall heare more of them hereafter at the beginning of the *Parliament*.

76. Next came the *Bishop of Lincoln* to be censured in the *Star-chamber*, and something must be premised preparative thereto. After the *great Seal* some ten years since was taken from him, he retired himself to *Bugden* in *Huntingdonshire*, where he may be said to have lived in a publick *privacie*. So many his *Visitants*, *hospitall his house-keeping*: it being hard to say, whether his *Table* were more free and full in *diet or discourse*: indeed he had a plentifull estate to maintain it, besides his *purchased Land*. The revenues of his *Bishoprick*, and *Deanery of Westminster*, out of which, long since he had been shaken, if not totally threined, by the *Letters Patents of King James*. His *Adversaries* beheld him with *envious eyes*, and one great Prelate plainly said in the presence of the *King*, that the *Bishop of Lincoln* lived in as much *pompe and plenty as any Cardinall in Rome*, for *Diet, Musick, and attendance*. They resolved therefore to humble his height, the concurrence of many matters mislitting occasion therunto.

77. Sir John Lambe Dean of the Arches formerly a Favourite of Lincoln (feicht off from being prosecuted in Parliament, and knighted by his means) with Dr. Sibthorp, Allen and Burden (two *Proctors* as I take them) were entertained at the Bishops talk at Bugden, where their table was (the discourse general of those dayes) against *Puritans*. The Bishop advised them to take off their heavy hand from them, informing them that his Majesty intended to use them hereafter with more mildnesse, as a considerable party having great influence on the Parliament, without whose concurrence the King could not comfortably supply his necessities: adding moreover that his Majesty had communicated this unto him by his own mouth, with his intentions hereafter of more gentleness to men of that opinion.

Some years after upon the denial of an *Officials* place in *Leicester* (which notwithstanding, he carried in despite of the *Bishop*) *Sir John* fell foul with his old *Friend*, and in revenge complained of him for revealing the *Kings* secrets concealed to his privacy. Hereupon *Attorney* *Ney* was employ'd to put the same into an *Information* in the *Star-chamber*, unto which *Bishop Williams* by good advice of counsell did plead *demurrer*, as containing no matter fit for the cognizance of that *Court*, as concerning words (spoken of matters done in *Parliament*, & secrets pretended to be revealed by him, a *Privy Counsellor* and *Peere of Parliament*, and therefore not to be heard but in that *High-Court*. This *Demurrer* being heard & argued by *Counsell* *Pro* and *Con* in open *Court* for two or three hours (the *Lord Keeper* and other *Lords* there present, finding no cause nor colour to overrule it) was referred to *Judge Richison* (who lately having finged his *Coat* from black at the *Court*) by him to be smothered, who in a private Chamber presently after dinner over-ruled the same in a quarter of an hour.

79. The *Demurrer* thus rendered useless in the *Bishops* defence, he used what means he could by the *Lord Weston* (a proper person, because *Treasurer* to meddle in money matters) to compound with his Majesty: but his Majesty resolved to have the *Bishops* answer, and confession of his fault before he would compound with him. Whereupon the *Bishop* quitting all thoughts of composition, resolved to weather out the *Tempest* of his Majesties displeasure at open sea, either out of confidence of the strength of his sailing, his own innocence, or skill of his *Pilots*, who were to steer his suit, having the learnedst Council of the Land by whose advice he put in a strong plea, which likewise being argued and debated in open Court, came at last to the

A preparative
to the centure
of the Bishop
of Lincoln.

The Bishop
his discourse at
the table with
Sir John
Lamb.

Informed a-
gainst him in
the Star-
chamber.

Deserteth his
intents of com-
pounding with
the King.

Several cen-
sures on his
behaviour.

Mr. Bawwick
his Speech.

Many Men
many minde

Mr. Prinne his
Speech.

His behaviour
at the censure.

Their remo-
val.

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70. His Eares were cut off very close, so that the Temporal or Head Artery being cut, the blood in abundance streamed down upon the Scaffold, all which he manfully endured, without manifesting the least shrinking thereat. Indeed of such who measured his minde by his words, some conceived his carriage farre above : others (though using the same scale) suspected the same to be somewhat beside himself. But let such who desire more of his character, consult with his printed life, written with his own hand, though it be hard for the most Excellent Artist truly to draw his own Picture.

71. Dr. Bawwick succeeded him, making a Speech to this effect. Here are many Spectators of us, who stand here as Delinquents, yet am I not conscious to my self of the least trespass, wherein I have deserved this outward shame. Indeed I wrote a Book against Antichrist the Pope, and the Pope of Canterbury said it was written against him. But were the Presse open unto us, we would scatter his Kingdome, and fight courageously against Gog and Magog. There be many here that have set many daies apart on our behalf (let the Prelates take notice thereof) and have sent up strong prayers to God for us, the strength and fruit whereof we have felt all along in this cause. In a word, so farre am I from fear or care that had I as much blood as would swell the Thames (then visible unto him, his face respecting the South) I would lose every drop thereof in this cause.

72. His Friends much admired and highly commended the erection of his minde triumphing over pain and shame, making the one easie, the other honourable, and imputed the same to an immediate Spirituall support. Others conceived that anger in him acted the part of patience, as to the stout undergoing of his sufferings, and that in a Christian there lyeth a real distinction betwixt Spirit and Stomach, Valour and Stubbornesse.

73. Mr. Prinne concluded the sad sight of that day, and spake to this purpose. The cause of my standing here is for not bringing in my Answer, God knoweth, my conscience beareth witness, and my Councell can tell, for I paid them twice though to no purpose. But their cowardise stands upon Record. And that's the reason why they did proceed, and take the cause pro confesso against me. But rather then I seek to maintain, I choose to suffer my body to become an example of this punishment. I seek to maintain, I choose to suffer my body to become an example of this punishment.

74. The censure was with all rigour executed on him, and he who felt the most, fretted the least : commended for more kindly patience than either of his Predecessours in that place. So various were mens fancies in reading of the same letters, imprinted in his face, that some made them to spell the guiltiness of the Sufferer, but others the cruelty of the Imposer. Of the latter sort many for the cause, more for the man, most for humanity fake bestow-
ed pity upon him : and now all three were remanded to their former Pri-
sons : and Mr. Prinne as he returned by water to the Tower, made this Dis-
tinction upon his own Signifying.

S. L.

Stigmata maxillis referens, insignia Laudis,
Exulians remeo, Victima grata Deo.

Not long after they were removed : Mr. Prinne to Carnarvan Castle in Wales : Dr. Bawwick, and Mr. Burton, the one to Lancaster Castle, the other to Lanceson in Cornwall.

75. But it seems these places were conceived to have, either too little of Privacy, or too much of Pleasure. The two latter therefore were removed again : One to the Isle of Selby, the other to the Isle of Serway, and Mr. Prinne to Mount Orgueille Castle in Jersey. This in vulgar apprehensions, added bread to the former depth of their sufferings, scattering the same over all

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all the English Dominions, making the Islands thereof as well as the Continent partake of their patience. And here we leave them all in their Prisons, and particularly Mr. Prinne improving the Rocks and the Seas (good Spirituall Husbandrie) with pious meditations. But we shall heare more of them hereafter at the beginning of the Parliament.

76. Next came the Bishop of Lincoln to be censured in the Star-chamber, and something must be premised preparative thereunto. After the great Seal some ten years since was taken from him, he retired himself to Bugden in Huntingdonshire, where he may be said to have lived in a publick privacy. So many his Visitants, hospitall his house-keeping : it being hard to say, whether his Table were more free and full in dyes or discourse : indeed he had a plentiful estate to maintain it, besides his purchased Land. The revenues of his Bishoprick, and Deanery of Westminster, out of which, long since he had been shaken, if not fastned therein, by the Letters Patents of King James. His Adversaries beheld him with envious eyes, and one great Prelate plainly said in the presence of the King, that the Bishop of Lincoln lived in as much pompe and plenty as any Cardinal in Rome, for Dyt, Musick, and attendance. They resolved therefore to humble his height, the concurrence of many matters ministring occasion thereunto.

77. Sir John Lambe Dean of the Arches formerly a Favourite of Lincoln (secht off from being prosecuted in Parliament, and knighted by his means) with Dr. Sibthorp, Allen and Burden (two Proctors as I take them) were entertained at the Bishops talk at Bugden, where their table was (the discourse generall of those dayes) against Puritans. The Bishop advised them to take off their heavy hand from them, informing them that his Majesty intended to use them hereafter with more mildnesse, as a considerable party having great influence on the Parliament, without whose concurrence the King could not comfortably supply his necessities : adding moreover that his Majesty had communicated this unto him by his own mouth, with his resolutions hereafter of more gentleness to men of that opinion.

78. Some years after upon the denial of an Officials place in Leicester-shire (which notwithstanding, he carried in despite of the Bishop) Sir John Lambe fell foul with his old Friend, and in revenge complained of him for revealing the Kings secrets concealed to his privacy. Hereupon Attorney Noy was employ'd to put the same into an Information in the Star-chamber, unto which Bishop Williams by good advice of counsell did plead and demurre, as containing no matter fit for the cognizance of that Court, as concerning words spoken of matters done in Parliament, & secrets pretended to be revealed by him, a Privy Counsellor and Peere of Parliament, and therefore not to be heard but in that High-Court. This Demurre being heard & argued by Counsell Pro and Con in open Court for two or three hours (the Lord Keeper and other Lords there present, finding no cause nor colour to overrule it) was referred to Judge Richison (who lately having fined his Coat from blaks at the Court) by him to be smothered, who in a private Chamber presently after dinner over-ruled the same in a quarter of an hour.

79. The Demurre thus rendered useles in the Bishops defence, he used what means he could by the Lord Weston (a proper person, because Treasurer to meddle in money matters) to compound with his Majesty : but his Majesty resolved to have the Bishops answer, and confession of his fault before he would compound with him. Whereupon the Bishop quitting all thoughts of composition, resolved to weather out the Tempest of his Majesties displeasure at open sea, either out of confidence of the strength of his tackling, his own innocence, or skill of his Pilots, who were to steer his Juit, having the learnedst Counsel of the Land by whose advice he put in a strong plea, which likewise being argued and debated in open Court, came at last to the

A preparative
to the censure
of the Bishop
of Lincoln.

The Bishop
his discourse at
the table with
Sir John
Lambe.

Informed a-
gainst him in
the Star-
chamber.

Deferred his
intent of com-
pounding with
the King.

the same untimely end with the *Demurrer*, as referred to *Judge Richison*, and smothered by him in a Chamber.

80. This *Plea* thus overruled, the *Bishop* put in an *especiall answer* to the *information*, declaring, how all was grounded by a conspiracy and combination of the persons named in the *Bill*, to wit; (*Lambe, Sibthorpe, Allen and Burden*) out of an intent to advance themselves, and hated they bare to him, for not permitting them to pole and pill the *Kings Subjects* in *Leicestershire*, in their *Ecclesiasticall Courts* by haling them into their nets *ex officio mero* without any previous complaint, under an imaginary colour of *Puritanism*. To this *especiall answer*, *Attorney Noy* rejoined in *issue*, admitting the *Bishop* to prove his *especiall matters*, who proceeded to the examination of his witnesses therein.

81. Now began *Attorney Noy* to grow weary of the matter, and became flow and remisse in the prosecution thereof, whether out of respect to the *Bishop* whom he honoured (though tart in terms against him to please a greater *Prelate*) or out of consciousness that more weight was hung thereon, then the slender *Wyres* of the cause would bear. Hereupon *Richard Kilvers* was entertained to follow the *Suite*, (though not entering himself as he ought *Prosecutor* upon record) at the best being a necessary evil, to doe what an honest man would be ashamed of. Indeed like an *English Mastiffe* he would fiercely flye upon any person, or project, if set on with promise of profit, and having formerly made his *breakfast* on *Sir John Bennet*, he intended to dine and sup on the *Bishop*. And though his strength consisted much in a cunning head, yet farre more in an able back as seconded in this suit and abetted from the Court in his undertakings. This *Kilvers* so wrought himself into *Warren* an *Examiner* of the *Star-Chamber*, that (some say) contrary to his oath he revealed unto him that the *Testimony* of one *John Pregon Register* of *Lincoln* and *Leicester* was most materiall in the *Bishop* his defence.

82. Then was it *Kilvers* his designe to uncredit the *Testimony* of *Pregon*, by charging him with several accusations, particularly getting a *Bastard*, though being no matters upon record, to take away the validity of his witness. The *Bishop* apprehending himself necessitated to weigh up *Pregon* his repute, engaged himself more zealously therein, then was conceived consistent with the gravity of so great a *Prelate* for so inconsiderable a person. Especially to such who knew not that *Dr. Morrison* and this *Pregon*, were the only persons of note present at the *Bishop* his Table when the discourse passed betwixt him and *Sir John Lambe*. The *Bastard* laid to his charge, is banded at *Lincoln-Sessions*, backward and forward betwixt *Pregon* and another. The first Court fathers it upon him, the next freed him from it, and a third returned it upon him again. This last order of *Sessions* was again dissolved as illegall, by the *Judges* of the *Kings-Bench*, and *Pregon* cleared from the child charged on him. *Sir John Munson* a *Justice* of that *Conny* appearing very active against him, and the *Bishop* no lesse earnest in his behalf.

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Put in an especiall answer.

Kilvers entertained his Prosecutor.

Pregon a principall witness of the Bishop much molested.

TO

83. Have happened the occasion of that was afterwards so highly charged, and heavily edited on the *Bishop* *Williams*, viz. *sampering to suborn witnesses*, since forward *Kilvers* told his first information, which from this day, *Impio* to silence, and employed all his power on the proof of *Subornation*. That *Banishing* let go in *first* bold, too hard for his *Teeth* to enter, and fainted his *fangs* on a softer place, so to pinch the *Bishop* to purpose, yea so expensive was the suit that the *Bishop* (well skilled in the charge of charitable works) might with the same cost have built and endowed a small college.

84. Some daies before the *hearing*, a Noble Lord of his Majesties Council, the *Bishops* great Friend, interposed himself to compound the matter, prevailing so farre that on his payment of two thousand pound, the *Suit* should be superseeded in the *Star-Chamber*, and he freed from further molestation. But at this Lords return the price was risen in the market, and besides the afore said summe he was demanded of him, that to procure his peace he must part with his *Deanery of Westminster*, *Parsonage of Walgrave*, and *Prebend of Lincoln* which he kept in *commendam*. To this the *Bishop* answered, that he would in no wise forget those few remainders of the favour which his dead master *King James* had conferred upon him.

85. Not long after another bargain was driven, by the well intended endeavours of the same Lord, that seeing his Majesty at that time had much occasion of money, if he would but double the former summe, and lay down four thousand pound, he should be freed from further trouble, and might goe home with all his *parcell* about him. The *Bishop* returned that he took no delight, *restence* as law with his Sovereign, and thankfully embracing the motion, prepared himself for the payment. When a great *Adversary* stepping in, so violented his Majesty to a *Tryall*, that all was not only frustrated, but this afterwards urged against the *Bishop*, to prove him conscious of a crime from his forwardnes to entertain a composition.

86. The day of censure being come, *Sir John Finch* Lord chief Justice fined the *Bishop* ten thousand pound for *sampering to suborn witnesses*. *Secretary Windbank* concurred with that little *Bill*, being the lowdest and shrillest in the whole bealy as who alone motioned to degrade him, which was lustily pronounced by a *Knicht* and *Layman*, having no precedent for the same in former ages. The other Lords brought the fine downe to eight thousand pound, and a thousand marks to *Sir John Munson*, with suspension *ab officio* *et beneficio*, and imprisoning him, during the *Kings* pleasure. The *Earl of Arundell* added, that the cause in its self was extraordinary, not so much prosecuted by the *Attorney*, as immediately by the King himself recommended to their justice. *Manchester Lord privy Seal* said that this was the first precedent, wherein a *Master* had undone himself to save his *Servants*.

87. The *Archbishop of Canterbury* did consent therunto, aggravating the fault of *Subornation of perjury*, with a *parabell* speech of almost an houre long, shewing how the world was above three thousand years old before ripe enough to commit to great wickedness, and *Jesabell* the first in *Scripture* branded with that infamie, whole false witnesses the holy Spirit refused to name, otherwise than under the Character of Men of Belial. Wherefore although (as he said) he himself had been five times down on his knees to his Majesty, in the *Bishops* behalf, yet considering the guilt so great, he could not but agree with the heavieft censure. And although some Lords, the *Bishops* Friends, as *Treasurer Weston*, *Earl of Dorset* &c. concurred in the fine, with hope the King should have the sole honor of the mitigation thereof, yet his Majesties necessities, meeting with the person adjudged guilty, and well known for solvable, no wonder if the utmost penny of the fine was exacted.

88. At the same time were fined with the *Bishop*, *George Walker* his Secretary,

X x x x

Subornation of perjury charged on the Bishop.

In vain endeavoured a composition with the King.

Frustrated thereby by his great Adversary.

His heavy censure.

To which the Archbishop of Canterbury did concur.

Three of his Servants fined with him.

willing to write of that cold Countrey, for fear my fingers should be frost-bitten therewith, but necessity to make our story intire, puts me upon the employment. Miseries caused from the sending of the *Book of Service*, or new Liturgy thither, which may sadly be termed a RUBRICK indeed, died with the blood of so many of both Nations, slain on that occasion.

95. It seemes the designe began in the reign of *King James*, who desired and endeavoured an uniformity of publique Praiers, through the Kingdom of *Scotland*. In order whereunto an Act was passed in the generall Assembly at *Aberdene* 1616, to authorise some Bishops present to compile, and frame a Publique form of Common Praier: and let us observe the motions thereof.

1. It was committed to the Bishops aforesaid, and principally to the Archbishop of *St. Andrews* * and *William Cooper* Bishop of *Galloway*, to draw up the order thereof.

2. It was transmitted into *England* to *King James*, who punctually perused every particular passage therein.

3. It was remitted with the Kings Observations, Additions, Expunctions, Mutations, Accommodations to *Scotland* again.

But here the designe sunk with the suddain death of *King James*, and lay not only dormant but dead; till some years after it was awakened or rather revived again.

96. In the reign of *King Charles*, the project being resumed (but whether the same book or no God knoweth) it was concluded not to send into *Scotland* the same Liturgy of *England* *Tu idem verbi*, lest this should be misconstrued a badge of dependence of that Church on ours. It was resolved also, That the two Liturgies should not differ in substance, lest the *Romane* party should upbraid us with weighty and materiall differences. A similitude thereto: not Identity being resolved of, it was drawn up with some, as they termed them, *insensible alterations*, but such as were quickly found and felt by the *Scotch* to their great distaste. These alterations are of two natures. First, *ingratiating*, which may be presumed, made to gain the affection of that Nation. Secondly, *disfasting*, which (if not in the intent) in the event proved the great grievance and generall cause that the book was hated and rejected. We will insit on three of the first fort.

First, Whereas there was an ancient complaint, That so much of the Apocrypha was read in Churches, viz. about sixty Chapters for the first lesson (from the 18. of *September* till the 24. of *November*) Canonically Scripture is alone appointed to be read in the *Scotch* Liturgy, one day alone excepted, viz. *All Saints day*, when *Wisdom* the 3, and *Ecclesiasticus* the 14, are ordered for Morning and Evening Praier, on the same token there was kept possession, that all the rest might in due time be reintroduced.

Secondly, The word *Priest* often used in the English Liturgy, gave offence to many, in so much that one writeth, To call us Priests as touching our office, is either to call back again the old Priesthood of the Law, which is to deny Christ to be come, or else to keep a memory of the Popish Priesthood of abomination still amongst us, besides we never read in the New-Testament, that the word *Priest* (as touching office) is used in the good part. Whereupon to prevent exception, it was mollified into *Presbyter* in the *Scotch Rubrick*.

97. The names of sundry Saints omitted in the English, are inserted into the *Scotch Kalender* (but only in black letters) on their severall daies according to the form following.

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The project of a publick Prayer-book, began in the reign of *King James*.

* The Kings huge Declaration concerning the troubles in *Scotland* pag. 16
* See the life of Archbishop, Spettwood.

Why a difference betwixt the *Scotch* and English Liturgy.

* Kings Declaration pag. 18

Canonically Scripture only used in the *Scotch* Liturgy

The word *Priest* therein declined.

* Cartwright in his Administration cap. 1. division.

Scotch Saints inserted into the *Kalender*.

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January.	February.	March.
11 David King.	18 Colman.	11 Constantine the 3. King.
13 Mungo Bishop, in Latin Kentigernus.		17 Patrick.
		20 Cutbert.
April.	May.	June.
1 Gilbert Bishop.		9 Columba.
20 Serfe Bishop.		
July.	August.	September.
6 Palladius.		18 Niman Bishop.
		25 Adaman Bishop.
October.	November.	December.
	16 Margaret Queen.	4 Droftane.
	27 Ode Virgin.	

Some of these were *Kings*, all of them *Natives* of that Countrey, (*Scotch* and *Irish* in former ages being essentially the same) and which in probability might render them to the favor of their countrey-men, some of them (as *Coleman* &c.) zealous opposites to the Church of *Rome* in the celebration of *Easter*.

98. But these *Scotch* Saints were so far from making the English Liturgy acceptable, that the English Liturgy, rather made the Saints odious unto them. Such the *Disfasting* alterations in the Book reducible to 1. *Additions*, 2. *Omissions*, 3. *Variations*, 4. and *Transpositions*. To instance in the most materiall of the first kinde.

1. In the Baptisme, these words are inserted *Sauvifie this fountain of water, thou which art the Sanctifier of all things*. Which words are enjoyned to be spoken by the Minister, so often as the water in the Fount is changed, which must be at least twice a month.

2. In the Praier after the Doxologie, and before the Communion, X x x 3 this

Abstractions of Addition in the *Scotch* Liturgie.

d. Fel. 106. pag. 2.

e fol. 102. pa-
gina 1.

f Bayly in his
Canterburian
Self-convicti-
on pag.

2 fol. 103.
pag. 2.

h folio 98. pa-
gina 1.

The most material omission.
i fol. 103. pag 3.

The discontented condition of the Scotch Nation when the Liturgy was first brought unto them.

4 The Kings
declaration at
large pag. 6.

this Passage (expunged by the English Reformers out of our Liturgy) is out of the *Ordinary of Sarum* inserted in the Scotch Prayer Book. And of thy *almighty goodnesse* *wouldest* so to *bless*, and *sanctify* *with thy word* and *holy word*, *these thy gifts* and *Creatures*, of *Bread* and *Wine*, *that they may be unto us* the *body* and *blood* of *thy most dearly beloved Sonne*: from which words faith the Scotch Author, all *Palloved Sonnes* view the truth of the Transubstantiation.

3. He that Celebratech, is enjoyned to cover that which remaineth of the consecrated Elements, with a faire linen Cloth or *Corporall*; a word unknown to vulgar Eares of either Nations, in other sense then to signify an *under-officer* in a *foot Company*, and complained of to be purpously placed here, to wrap up therein all *Romish superstition of Christs carnall Corporall presence* in the Sacrament.

ment.

4. In the Praier for the State of Christs Church Militant, these words are added. And^h we also blesse thy holy name, for all those thy seruants who hauing finished their course in faith, doe now rest from their labours. And we yecid vnto thee most high praise and hearty thanks, for the wonderfull grace and vertue declared in all thy Saints, who haue been the choise vessels of thy grace and the lights of the world in their several generations : most humbly beseeching thee, that we may haue grace to follow the example of their steadfastnesse in thy faith, and obedience to thy holy commandments; that as the day of the generall Resurrection, we, and all they which are of the myssicall body of thy Sonne, may be set on his right hand, and hear that his most joyfull voice, Come vnto blessed &c.

99. Amongst the Omissions none more complained of than the deleting these words, in the delivery of the bread at the Sacrament.
Take; and eat this in remembrance that Christ dyed for thee, and feed on him in thine heart by faith with thanksgiving.
 ... as diverting Communicants

A passage destructive to Tranſubſtantiation, as diverting *Communicants* from Carnall *Mundication*, and directing their Soules to a ſpiritual repaſt on their Saviour. All which in the Scotch Liturgy is cut off with an *Amen* from the Receiver.

The *Variations and Transpositions* are of less moment, as where the money gathered at the offertory, distributable by the English Liturgy to the poor alone, hath a moiety thereof assigned the Minister *therewith to buy him books of holy Divinity*, and some prayers are transposed from their place, and ordered elsewhere, whereas some doe take no small exception. Other smaller differences (if worth the while) will quickly appear to the curious perusers of both Liturgies.

100. Pals we now from the constitution of the book, to the condition of the Scotch Nation, in this unhappy juncture of time when it was imposed upon him. For it found them in a discontented posture (and high Royalists will maintain, that *mur-muring* and *mutiny* against Princes differ only in *degree*, not in *kind*) occasioned on several accounts.

Some years since, the King had passed an Act of revocation of Crown Lands (allotted in the minority of his Ancestors) whereby much land of the Nobility became obnoxious to forfeiture. And though all was forgiven again by the Kings clemency, and nothing acted hereby to the prejudice of any, yet it vexed some to hold that as remitted by the Kings bounty, wherein they concluded themselves to be before unquestionably elevated.

2. Whereas many formerly in Scotland, were rather Subjects than Tenants, rather Vassalls than Subjects : Such the Land-lords Princely

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Principely (not to say Tyrannically) power over them, the King had lately freed many from such dangerous dependence. Especially in point of payment of Tithes to the *Lords of the Erreccion*, equivalent to our English lay Impropriators (but allowing the Lord-lords a valuable consideration, according to the purchases of that Countrey) whereby the King got the smiles of those who were most in number, but the frowns of such who were greatest in power.

3. Many were offended that at the Kings Coronation, some fix years agoe, and a Parliament following thereon, 'an act of ratification was passed concerning the Church her liberties and priviledges, which some complained of, was done without Plurality of Suffrages.

4. Some Persons of honor desiring higher Titles^m were offended, that they were denyed unto them, whilst his Majesty conferred them on others.

There want not those also, who confidently suggest it to Posterity, that Penſions conſtantly payed out of the Engliſh Exchequer in the Reign of King James to ſome principal paſtors in the Scotch Church were ſince detained. So alſo the bounty of boons was now reſtrained in the Reign of King Charles, which could not fall fo freely, as in the dayes of his father (the Cloud being almoſt drained) adding moreover that the want of watering of Scotland with ſuch flowers, made them to chap into ſuch Clefts and Chinks of Parties and Factions, diſſected to the Kings proceedings.

1001. To increase these distempers, some complain (how justly, their own Country-men best know) of the pride and pragmatism of the *Scotch Bishops*, who being but *Drabstomers* on their good behaviour (as but introduced by *King James*) offended the ancient Nobility, with their meddling in State matters. And I find two principally accused on this account; *Doctor Forbes* Bishop of the new Bishoprick of *Edenburgh*, and *Doctor Wedderburne* Bishop of *Dumblane*. Thus was the Scotch Nation full of discontentments, when this *Book* being brought unto them bare the blame of their breaking forth into more dangerous designs, as when the Cup is brim full before, the last (though least) superadded drop is charged alone to be the cause of all the running over.

102. Besides the Church of Scotland claimed not only to be Independent, & free as any Church in Christendome (a Sister not Daughter of England) but also had to high an opinion of its own puritie, that it participated more of *Moses* his platform in the Mount, than other Protestant Churches, being a reformed reformation; So that the practice thereof might be directory to others, and the fit to give, not take, write, nor receive copies from any Neighbouring Church, desiring that all others were like unto them, save only in their affections.

103. So much for the [complained of] *burden* of the *book*, as also for the *roy* back of that Nation (gauld with the aforesaid grievances) when this *Liturgy* was *seet* unto them : and now we must not forget the hatred they bare to the hand, which they accused for *laying* it upon them. Generally they excused the King in their writings, as innocent therein, but charged *Archbishop Laud* as the principal (and *Deffor* = *Cofius* for the infortunall) compiler thereof, which may appear by what we read, in a Writer * of that Nation, afterwards employed into *England*, about the advancing of the Covenant betwixt both Nations, and other Church affairs.

This unhappy Book was his Graces invention, if he should deny it, his own deeds would convince him. The manifold letters which in this Pestiferous
affair

¹ *Ideus* pag. 9.

in $L^2(\mathbb{R}^n)$.

The Book
bears the
blame of all.

The Scotch Church standeth on the teretes of its own independency.

Arch-bishop
Land accused
as principall
Composer of
of the Book.

и Бажь ут при.
pag. 102.

o *Idem* pag.
95. & 96.

affaire have passed betwixt him and our Prelates are yet extant: If we might be heard, we would spread out sundry of them, before the Convocation-House of England, making it clear as the light, that in all this designe his hand had ever been the prime stickler, so that upon his back mainly, will he will he, would be laid the charge of all the fruits good or evil, which from that Tree are like to fall on the Kings Countries.

Surely if any such evidence was extant, we shall hear of it hereafter at his arraignment, produced and urged by the Scotch-Commissioners.

10. But leaving the Roots to lye under the Earth, let us look on the Branches (spreading themselves above ground) and passing from the secret Author of this Book, behold the evident effects thereof. No sooner had the Dean of *Edenborough* began to read the Book in the Church of *St. Gyles*, in the presence of the Privy-Councell, both the Archbishops, divers Bishops and Magistrates of the City, but presently such a Tumult was raised, that through clapping of hands, cursing, and crying one could neither hear nor be heard. The Bishop of *Edenborough* indeavoured in vain to appease the Tumult; whom a Stool aimed to be thrown at him, had killed, if not diverted by one present, so that the same Book had occasioned his Death, and prescribed the form of his buriall, and this Hubbub was hardly suppressed by the Lord Provost and Bayliffs of *Edenborough*.

105. This first Tumult was caused by such, whom I finde called the *Skum of the City*, considerable for nothing but their number: But few dayes after the *cream of the Nation* (some of the highest and best quality therein) engaged in the same cause, crying out, *God defend all those who will defend Gods cause, and God confound the Service-Book and all the maintainers of it.*

106. The Lords of the Councell interposed their power, and to appease all parties issued out a Proclamation to remove the *Session* (much like to our *Term in London*) to *Lithgow*. This abated their anger as fire is quenched with Oile, (seeing the best part of the *Edenburghers* livelyhood depends on the *Session* kept in their City, yea so highly were the People enraged against Bishops as the procurers of all these Troubles, that the Bishop of *Galloway* passing peaceably along the street towards the Councell-House, was way-layed in his coming thither, if by divine Providence, and by *Frances Stewart* Sonne to the late *Earl of Bothwell*, he had not with much adoe been got within the dores of the Councell-House. Indeed there is no fence, but slight, nor concealment, but concealment, to secure any single party against an offended multitude.

107. These troublesome beginnings afterwards did occasion the solemn *League and Covenant*, whereby the greatest part of the Nation united themselves, to defend their Priviledges, and which laid the foundation of a long and wofull War in both Kingdomes. And here I crave the Readers pardon to break off; and leave the prosecution of this sad subject, to Pens more able to undertake it. For first, I know none will pity me, if I needlessly prick my fingers with meddling with a *Thistle*, which belongs not unto me. Secondly, I despair of perfect notice of particulars, at so great a distance of place, and greater of Parties concerned therein. Thirdly, if exact intelligence were obtained: as ages long agoe are written with more safety then truth, so the story hereof might be written with more truth then safety. Lastly, being a civill business it is aliened from my subject, and may justly be declined. If any object that it is reducible to Ecclesiasticall story, because one as they said termed this *Bellum episcopale*, The Warr for Bishops: I conceive it presumption for so mean a Minister as my self (and indeed for any under that great order) to undertake the writing thereof.

TO

Anno Dom. 1637
Anno Regis Caroli 13

July 23.
Sunday

Octob. 17.

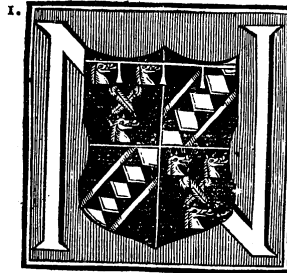


TO
HENRY PUCKERINGNEVVTON
SONNE and HEIRE TO
Sr. HENRY PUCKERINGNEWTON
BARONET.

NO Gentleman in this Nation is more advantaged to be a Scholar born then your self. You may be free of the City of the Muses by the Copy of your Grandfathers.

By your Fathers side, Sir Adam Newton, Tutor to Prince Henry.
By your Mothers side, Mr. Murray, Tutor to K. Charles.

If you be not more then an ordinary Scholar, it will not be lesse then an extraordinary disgrace: Good is not good, where better is expected. But I am confident, if your pains be added to your parts, your prayers to your pains, Gods blessing will be added to your prayers to crown all with successe.



W^{ow} Bishop Williams was sentenced the second time in the Star-Chamber on this occasion, Mr. Lambert Osbafon School-master of Westminster wrote a Letter unto him wherein this passage. *The little vermin the Urchin and Hecus pocus is this stomy Christmas as true and reall variance with the Levathan.* Now the Bishop was accused for divulging scandalous Libells on Privy-Counsellors, and that the Archbishop of Canterbury was meant by the former names. The Lord Treasurer *Wotton* by the *Leviathan*, because he should have presented the libellous Letter at the receipt thereof.

Bishop Williams his second sentence.

Y y y

thereof.

The tumult at *Edenborough* as the first reading the book.

The Kings large declaration pag. 23.

More considerable persons engaged in the cause.

The Kings large declaration pag. 37.

The occasion of the Scotch covenant.

The Kings large declaration pag. 35.

The Authors excuse, why not proceeding in this subject.

thereof, to some Justice of Peace, and not dispersed the same.

2. The Bishop pleaded, that he remembered not the receiving of any such letter, that he conceived no law directs the subject to bring to a Justice of Peace, Enigmas or Riddles, but plain littell and grammaticall Libells, against a known and clearly deciphered Person. Mr. *Osbaston* denyed the words fo meant by him, and depofed that he intended one Doctor *Spicer* a *Civilian* by *Hocus Pocus*, and the Lord *Richardson* (alive when the letter was written, but then dead) for the *Leviathan*.

3. Here a paper was produced by Mr. *Walker* the Bishops Secretary, and found in a hand-box at *Bugden*, wherein the Bishop had thus written unto him.

Here is a strange thing, Mr. Osbaston importunes me to contribute to my Lord Treasurers use, some charges upon the little great man, and assures me they are mortally out. I have utterly refused to meddle in this business, and I pray you learn from Mr. S. and Mr. H. if any such falling out be, or whether some body hath not gild the Schoolmaster in these three last letters, and keep it to your self what I write unto you. If my Lord Treasurer would be served by me, he must use a more neerer, solid, and trusty messenger, and free me from the bonds of the Star-chamber, else let them fight it out for me.

Now Mr. *Walker* being pressed by a friend, why he would discover this letter to his Masters prejudice, averred, he brought it forth as a main witness of his innocency, and as able to clear him of all in the informaton: however it was strongly misunderstood; for by comparing both letters together the Court collected the Bishop guilty.

4. Sir *John Finch* fined him a just ten thousand pounds, *Rotundi numeri causa*, whom Secretary *Windebank* did follow. The rest brought it down to eight thousand pounds only, one Lord thought fitting to impose no fine upon him, rendering this reason, *Qui jacet in terra non habet unde cadet*.

5. The Bishop already being sequestered from all his Temporal Lands, spirituall preferment, and his Person imprisoned, Mr. *Osbaston* was sentenced five Thousand pounds, loss of his good living at *Wetherhamstede*, and to have his ears stakct to the Pillory in the presence of his Scholars, whom his industry had improved to as great eminency of learning as any of his Predecessors, inasmuch that he had at the present above fourescore Doctors, in the two Universities, and three learned faculties, all gratefully acknowledging their education under him. But this last personall penalty he escaped by going beyond *Canterbury*, conceived seasonably gone beyond the Seas, whilst he secretly concealed himself in *London*.

6. All this put not a period to the Bishops troubles; his unsequestered Spirit to supported him, that some of his Adversaries frowned because he could smile under so great vexations. A design is set a foot, either to make him voluntarily surrender his Bishoprick, Deanary and dignities (permitted perchance a poor Bishoprick in *Ireland*) or else to press his degradation: in order whereunto a new information with ten Articles is drawn up against him, thought for the main, but the consequence and deductions of the fault for tampering with Witnesses, for which in the 13. of King *Charles* he had been so severely censured.

7. To this the Bishop put in a *Plea*, and *Demurrer*, that *Deus non judicat bis in id ipsum*, God punisheth not the same fault twice: that this is the way to make causes immense and punishments infinite: that whereas there was two things that Philosophers denied, infiniteness and vacuity, *Kilvers* had found them both in this prosecution; infiniteness in the Bishops cause and vacuity in his purse: that the profane wits of this age should begin to doubt,

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doubt of the necessity of beleeving a Hell hereafter, when such eternal punishments are found here in such kind of prosecution: he added also that he could prove it that it was a conspiracy of *Kilvers* with other persons, if he might have freedom to bring his witnesses against them; which because it cast scandal on those who were *Pro domino Rege*, was now denied him.

8. Then put he in a Rejoinder and an Appeal unto the next Parliament, whensoever it should be assembled, pleading his privilege of Peerage, as his freehold, and that he could not be degraded of his Orders and Dignities. This was filed in the Star-Chamber under the Clarks Book; and Copies thereof sign'd with the usual Officers. Now although this was but a poor help, no light of a Parliament dawning at that time; yet it so far qualified the proceedings that it never came to farther hearing, and the matter superseded from any final Censure.

9. And now began Scotland to be an Actor, and England, [as yet] a sad Spectator thereof, as suspecting ere long to feel what he beheld. There is an *Hye Hill* in *Cumberland* called *Skiddaw*, & another answering thereto, [Scrujfell by name] in *Anandale* in *Scotland*, and the people dwelling by, have an old Rhyne.

— If * *Skiddaw* hath a Cap,
Scrusfell wots full well of that.

Meaning that such the vicinity (and as I may say sympathy) betwixt these two Hills, that if one be sick with a mist of clouds, the other soon after is sad on the like occasion. Thus none, seeing it now foul weather in *Scotland*, could expect it fair sunshine in *England*, but that the mist share in the same miseries: as soon after it came to passe.

10. Let those who desire perfect information hereof, satisfy themselves, from such as have, or may hereafter write the History of the State. In whom they shall find how King *Charles* took his journey Northward, against the *Scottish Covenanters*. How some weeks after, on certain conditions a Peace was concluded betwixt them. How his Majesty returned to *London*: and how this palliated cure soon after brake out again, more dangerous than ever before.

11. In these distracted times a Parliament was called, with the wishes of all, and hopes of most that were honest, yet not without the feares of some, who were wile, what would be the successe thereof. With this Parliament began a Convocation; all the mediate transactions (for ought I can finde out) are embzed; and therein it was ordered, that none present should take any private notes in the House; whereby the particular passages thereof are left at great uncertainty. However, so far as I can remember, I will faithfully relate, being comforted with this consideration, that generally he is accounted an impartial Arbitrator who displeaseth both sides.

12. On the first day thereof Dr. *Turner*, Chaplain to the Archbishop of *Canterbury*, made a Latine Sermon in the Quire of *St. Pauls*. His text *Matth. 10. 16. Behold, I send you forth as Sheep in the midst of Wolves*. In the close of his Sermon he complained, that all Bishops held not the reins of Church-discipline with an even hand, but that some of them were too easie, and remiss, in the ordering thereof. Whereby whiles they sought to gain to themselves the popular praise of meeknesse, and mildnesse, they occasionally cast on other Bishops (more severe than themselves) the unjust imputation of rigour, and tyranny; and therefore he advised them all with equall strictness to utge an universal conformitie. Sermon ended, we chose Dr. *Stewart* Dean of *Chichester* Prolocutor.

13. Next day of sitting we met at *Westminster*, in the Chappell of King *Henry*

15 1639

March
27.

June
27.

April
13
Mon.
day.

14.
Tuesd.

27.
Friday.

Scots
broiles
begin.

* *Camdens
Brit. in
Cumber. p.
767.*

The Reader
referred to o-
ther Authors.

A Parliament
and Convoca-
tion called.

Dr. *Stewart*
Dean of *Chichester*
Prolocutor.

The cl. & ol
the Archbis-
hops. Lat. u
speech.

Henry the seventh both the Houses of Convocation being joyned together; when the Archbishop of *Canterbury* entertained them with a Latin Speech, welning three quarters of an hour gravely uttered, his eyes oft-times being but one remove from weeping. It confined most of generals, bemoaning the distempers of the Church, but concluded it with a speciall passage, acquainting us how highly we were indebted to his Majesties favour so far intrusting the integrity, and ability of that Convocation, as to empower them with his Commission, the like whereof was not granted for many yeers before, to alter old; or make new Canons for the better government of the Church.

14. Some wise men in the Convocation began now to be jealous of the event of new Canons, yea, became fearfull of their own selves, for having too great power, lest it should tempt them to be over tampering in innovations. They thought it better, that this Convocation, with its predecessors, should be censured for lazinesse, and the solemn doing of just nothing, rather than to runne the hazard by over activity to doe any thing unjust. For, as waters long dammed up, oft-times flowne, and stre out too violently, when their sluices are pulled up, and they let loose on a sudden: so the judicious feared, lest the Convocation, whose power of meddling with Church-matters, had been bridled up for many yeers before, should now, enabled with such power, over-act their parts, especially in such dangerous, and discontented times. Yea, they suspected, lest those who formerly had out-runne the Canons with their additionall conformitie (ceremonizing more then was enjoyed) now would make the Canons come up to them, making it necessary for others, what voluntarily they had prepraiched themselves.

15. Matters began to be in agitation, when on a sudden the Parliament (wherein many things were started, nothing hunted down, or brought to perfection) was dissolved. Whilest the immediate cause hereof is commonly cast on the King, and Court, demanding so many Subsidies at once (*England* being as yet unacquainted with such prodigious payments) the more conscientious look higher, and remoter, on the crying-finnnes of our Kingdome. And from this very time did God begin to gather the twigggs of that rod [a civil war] wherewith soon after he intended to whip a wanton nation.

16. Next day the Convocation came together, as most supposed, meely meeting to part, and finally to dissolve themselves. When, contrary to generall expectation, it was motioned, to improve the present opportunity, in perfecting the new Canons which they had begun. And soon after a new Commission was brought from his Majesty, by virtue whereof we were warranted still to sit, not in the capacity of a Convocation, but of a Synod, to prepare our Canons for the *Royall Assent* thereunto. But Doctor *Brownrigg*, Doctor *Hacker*, Doctor *Holeworth*, Master *Warmistre* with others, to the number of thirty six (the whole House consisting of about six score) earnestly protested against the continuance of the Convocation.

17. These importunately pressed that it might sink with the Parliament, it being ominous & without precedent, that the one should survive, when the other was expired. To satisfy these, an Instrument was brought into Synod, signed with the hands of the Lord Privy-Seal, the two chief Justices, and other Judges, justifying our so sitting in the nature of a Synod, to be legal according to the Lawes of the Realm. It ill becometh Clergy-men to pretend to more skill in the Lawes, then so learned Sages in that profession, and therefore unpartiall judgements may take off from the fault of the followers, and lay it on the leaders, that this Synod sate when the Parliament was dissolved. This made the afore said thirty six dissenters (though solemnly making their oral protests to the contrary, yet) not to differ themselves,

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May
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6

The just suspensions of wife men.

The Parliament suddenly dissolved.

Yet the Convocation still continues.

A party dissent, and protests against the continuance thereof.

themselves, or enter any act in *Scriptis* against the legality of this Assembly: the rather, because they hoped to moderate proceedings with their presence. Surely some of their own coat, which since have censured these dissenters for cowardly compliance, and doing no more in this cause, would have done less themselves, if in their condition.

18. Thus was an old Convocation converted into a new Synod; and now their disjoyned meeting being set together again, they betook themselves to consult about new Canons. Now because great bodies move slowly, and are sifter to be the confenters to than the contrivers of businesse, it was thought fit to contract the Synod into a select Committee of some six and twenty, beside the Proloquoutour, who were to ripen matters, as to the propounding and drawing up the formes to what should passe, yet so, that nothing should be accounted the act of the House, till thrice (as I take it) publicly voted therein.

19. Expect not here of me an exemplification of such Canons, as were concluded of in this Convocation. Partly, because being printed they are publique to every eye, but chiefly because they were never put in practice, or generally received. The men in *Persia* did never look on their little ones, till they were seven yeers old (bred till that time with their Mothers, and Nurses) nor did they account them in their Genealogies amongst their children (but amongst the more long-lived abortives) if dying before seven yeers of age. I conceive such Canons come not under our cognizance, which last not (at least) an apprenticeship of yeers in use, a d practice, and therefore we decline the setting down the Acts of this Synod. It is enough for us to present the number, and titles of the severall Canons.

1. Concerning the Regal power.
2. For the better keeping of the day of his Majesties most happy Inauguration.
3. For suppressing of the growth of Popery.
4. Against Socinianism.
5. Against Sectaries.
6. An Oath enjoyned for the preventing of all Innovations in Doctrine and Government.
7. A Declaration concerning some Rites, and Ceremonies.
8. Of Preaching for Conformity.
9. One Book of Articles of inquiry to be used at all Parochiall Visitations.

10. Concerning the Conversation of the Clergy.
11. Chancellors Patents.
12. Chancellors alone not to censure any of the Clergy in sundry Cases.
13. Excommunication, and Absolution not to be pronounced but by a Priest.
14. Concerning the Commutations, and the disposing of them.
15. Touching concurrent Jurisdictions.
16. Concerning Licences to Marry.
17. Against vexatious Citations.

20. As for the Oath concluded on in this Synod, because since the subject of so much discourse, it is here set forth at large, according to the true tenour thereof, as followeth.

I A. B. doe swear, That I doe approve the Doctrine and Discipline or Government established in the Church of England, as containing all things necessary to salvation: And that I will not endeavour by my self or any other, directly or indirectly, to bring in any Popish Doctrine contrary to that which is so established: nor will I ever give my consent to alter the Government of this Church, by Archbishops, Bishops, Deanes, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpation and Superstitions of the Sea of Rome. And all these

Y y y y 3

these

One of the buriall of an old Convocation the birth of a new Synod.

Why the Canons of this Synod are not by us exemplified.

The form of the Oath &c.

these things I doe plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever. And thus I doe heartily, willingly, and truly, upon the faith of a Christian. So help me God, in Jesus Christ.

21. Towards the close of the Convocation Doctor *Griffith*, a Clerk for some Welsh Diocesse, (whose moderate carriage all the while was very commendable) made a motion that there might be a new edition of the Welsh Church-Bible, some sixty yeers since first translated into Welsh, by the worthy endeavours of Bishop *Morgan*, but not without many mistakes and omissions of the printer. He insisted on two most remarkable, a whole verse left out *Exod. 12.* concerning the *Angels passing over the houses besprinkled with blood*, which mangleth the sense of the whole Chapter. Another *Habak. 25.* where that passage, *He is a proud man*, is wholly omitted. The matter was committed to the care of the Welsh Bishops, who (I fear) surpris'd with the troublesome times effected nothing herein.

22. The day before the ending of the Synod, *Godfrey Goodman*, Bishop of *Glocester*, privately repaired to the Archbishop of *Canterbury*, acquainting him, that he could not in his conscience subscribe the new Canons. It appeared afterwards that he scrupled some passages about the *Corporal presence*. But, whether upon Popish, or Lutheran principles, he best knoweth himself. The Archbishop advis'd him to avoid obstinacy, and singularity therein. However the next day, when we all subscribed the Canons (suffering our selves, according to the order of such meetings, to be all concluded by the majority of Votes, though some of us in the Committee privately dissenting in the passing of many particulars) he alone utterly refus'd his subscription thereunto. Whereupon the Archbishop, being present with us in King *Henry* the seventh his Chappell, was highly offended at him; *My Lord of Glocester*, (said he) *I admonish you to subscribe*: and presently after, *My Lord of Glocester*, *I admonish you the second time to subscribe*: and immediately after, *I admonish you the third time to subscribe*: To all which the Bishop pleaded conscience, and returned a deniall.

23. Then were the judgements of the Bishops severally asked, whether they should proceed to the present suspension of *Glocester*, for his contempt herein. *Davenant*, Bishop of *Sarisbury*, being demanded his opinion, conceived it fit some Lawyers should first be consulted with, how far forth the power of a Synod in such cases did extend. He added moreover, that the threefold admonition of a Bishop ought solemnly to be done with some considerable intervalls betwixt them, in which the party might have time of convenient deliberation. However some dayes after he was committed (by the Kings command, as I take it) to the *Gale-house*, where he got by his restraint what he could never have gained by his liberty, namely, of one re-purposed Popish, to become for a short time popular, as the only Confessor suffering for not subscribing the Canons. Soon after the same Canons were subscribed at *Tork*, where the Convocation is but the *band of the Diall*, moving, and pointing as directed by the clock of the Province of *Canterbury*. And on the last of *June* following, the said Canons were publicly printed, with the Royall Assent affixed thereunto.

24. No sooner came these Canons abroad into publique view, but various were mens censures upon them. Some were offended, because bowing toward the *Communion-Table* (now called Altar by many) was not only left indifferent, but also caution taken, that the observers, or the omitters thereof should not mutually censure each other: yet many complained, that this ceremony, 'hough left indifferent as *heretofore* to salvation, was made necessary as *here* to preferment. Yea, this *knee-mark* of bowing or not bow-

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June 30.

A motion for a new edition of the Welsh Bible.

Glocester his singularity shew'd with suspension.

His suspension suspended.

First exception against the Canons.

ing, would be made the distinguishing character, that hereafter all such should be condemned as halting in conformity, who were not through paced in these additional ceremonies.

25. Many took exception at the hollownesse of the Oath in the middle thereof, having its bowells puffed up with a windie &c. a *cheverel* word, which might be stretched as men would measure it. Others pleaded for it, as only inserted to save the enumeration of many mean Officers in the Church, whose mention was beneath the dignity of an Oath, and would but clog the same. Yea since, some have endeavour'd to excuse the same by the interpretative &c. incorporated into the body of the *Covenant*, whereby people are bound to defend the priviledges of Parliament, though what they be is unknown to most that take the same.

26. But most took exception against that clause in the Oath, *we will never give any consent to alter this Church-government*, as if the same were intended to abridge the liberty of King and State in future Parliaments, and Convocations, if hereafter they saw cause to change any thing therein. And this obligation seem'd the more unreasonable, because some of those Orders specified in the Oath (as Archbishops, Deans, Archdeacons) stand only establish'd *jure humano*, *five Ecclesiastico*; and no wife man ever denied, but that by the same power, and authority they are alterable on just occasion.

27. Yet there wanted not others, who with a favourable sense endeavour'd to qualify this suspicious clause, whereby the taker of this Oath was tied up from consenting to any alteration. These argued, that if the Authority Civil, or Ecclesiastical, did not herein impose an Oath, binding those that took it hereafter to disobey themselves, and reject such orders, which the foresaid Civil, or Ecclesiastical power might afterwards lawfully enact, or establish. For, seeing in all oaths this is an undoubted Maxime, *Quacunque forma verborum juratur, Deus sic juramentum accipit, sicut ille cui juratur intelligit*, none can probably suppose, that the governors in this oath intended any clause thereof, to be an abridgment of their own lawful power, or to debar their inferiours from consenting, and submitting to such alterations, as by themselves should lawfully be made. Wherefore these words, *We will never give any consent to alter*, are intended here to be meant only of a voluntary, and pragmaticall alteration; when men conspire, consent, labour, and endeavour to change the present government of the Church, in such particulars as they doe dislike, without the consent of their superiours.

28. But the exception of exceptions against these Canons, is, because they were generally condemned as illegally passed, to the prejudice of the fundamentall liberty of the Subject, whereof we shall hear enough in the next Parliament. Mean time some Bishops were very forward in pressing this Oath, even before the time thereof. For, whereas a liberty was allowed to all, to deliberate thereon, until the feast of *Michael* the Archangel, some presently press'd the Ministers of their Diocesses, for the taking thereof, and, to my knowledge, enjoyned them to take this oath kneeling. A ceremony (to my best remembrance) never exacted, or observed in taking the Oath of Supremacy or Allegiance; which some accounted an essay of their activity, if providence had not prevented them.

29. Many impressions of English-Bibles, printed at *Amsterdam*, and moe at *Edinburgh* in *Scotland*, were daily brought over hither, and sold here. Little their volumes, and low their prices; as being of bad paper, worse print, little Margent, yet greater then the care of the Corrector, many most abominable errata being passed therein. Take one instance for all.

Second exception.

Filed and generally excepted.

Endeavour'd to be excus'd.

The over-act of some Bishops.

The importation of false printed bibles.

fer.

Fer. 4. 17. Ipeaking of the whole Common-wealth of Judah. it is printed *Edinburgh 1637.*
Instead of, *because she hath been rebellious against mee, saith the Lord.* *because she hath been religious against mee, saith the Lord.*

Many complaints were made, especially by the company of Stationers, against these false printed Bibles, as giving great advantage to the Papists, but nothing was therein effected. For in this juncture of time came in the Scottish Army, and invaded the Northern parts of England. What secret solicitations invited them hither, is not my work to enquire. Many beheld them as the only Physicians of the diseased State, and believed, that they gave not their *Patient* a visit on pure *charity*, but having either received, or being well promised their *fee* before.

Parliament
and Convoca-
tion begin.

30. Soon after began the long lasting Parliament, so known to all posterity for the remarkable transactions therein. The King went to the House privately by water, many commending his thrift in sparing expences, when two Armys in the bowels of the Land expected their pay from his purse. Others distinguishing betwixt needful Pomp, and necessary State, suspected this might be misinterpreted as if the Scotch had frightened him out of that Ceremony of Majesty: and some feared such an omission presaged that Parliament would end with sadness to him, which began without any solemnity. Aheadst therewith began a Convocation though unable long to keep pace together, the latter soon tyreing as never inspired by commission from the King to meddle with any matters of Religion: Mr. *Warmistree* (a Clerk for Worcester) made a motion therein, that they should endeavour (according to the Levitical Law) to *cover the pit which they had opened*, and to prevent their adversaries intention, by condemning such offensive Canons, as were made in the last Convocation. But it found no acceptance, they being loath to confess themselves guilty before they were accused.

The influence
of Anabaptists

31. This day hapned the first fruits of Anabaptistall infolence, when 80 of that Sect meeting at a house in *St. Saviours in Southwark*, preached that the Statute in the 35. of *Eliz.* for the administration of the *Common-Prayer* was no good Law because made by Bishops. That the King cannot make a good Law because not perfectly regenerate. That he was only to be obeyed in Civill matters. Being brought before the Lords they confessed the articles, but no penalty was inflicted upon them.

The 3 Exiles
brought home
in triumph.

32. About this time Mr. *Prinn*, Dr. *Bastwick*, and Mr. *Burton* were brought out of durance and exile, with great Triumph into London, it not sufficing their friends to welcome them peaceably, but victoriously, with *bayes* and *rosmary* in their hands and hats. Wise men conceived that their private returning to the Town, had signified as much gratitude to God, and less affront to authority. But some *wildness* of the looks must be pardoned in such, who came suddenly into the light out of long darkness.

Dr. Pocklington
and Dr. Bray
concluded.

33. As Bishop *Williams* and Mr. *Osbaston*, were the two first Clergy-men who found the favour of this Parliament, (being remitted their fines, and restored to their livings and liberty) so Doctor *Packlington* and Doctor *Bray* were the two first that felt their displeasures. The former for preaching and printing, the latter for licencing two books, one called *Sunday no Sabbath*, the other *The Christian altar*. Bishop *Williams* moved, that Doctor *Bray* might recant seven errors in the first, four and twenty in the second Treatise. Soon after both the Doctors deceased, for grief, say some, that they had written what they should not, for shame, say others, that they had recanted what they would not, though a third sort more charitably take notice neither of the one nor the other, but merely impute it to the approach of the time of their dissolution.

34. Doctor

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34. Doctor *Cofen* soon after was highly accused, for superstition and unjust proceedings against one Mr. *Smart* on this occasion. The Doctor is charged to have set up in the Church of *Durham* a Marble Altar with Cherubins, which cost two thousand pounds, with all the appurtenances thereof, namely, a Cope with the Trinity, and God the Father in the figure of an old man, another with a Crucifix and the Image of Christ, with a red Beard and blew Cap. Besides he was accused for lighting two hundred wax Candles about the Altar on *Candlemas day*. For forbidding any Psalmes to be sung before or after Sermon, though making an Anthem, to be sung of the *three Kings of Colen* (by the names of) *Gaffer, Balibazar, and Melchior*; and for procuring a consecrated Knife only to cut the Bread at the Communion.

Superstitions
charged on
Dr. Cofen.

35. Mr. *Smart* a prebendary of the Church, one of a grave aspect and reverend presence, sharply envyed in a Sermon against these innovations, taking for his text: *I hate all those that hold superstitious vanities, but thy Law doe I love.*

Cruel usage
of Mr. Smart.

36. Hereupon he was kept prisoner four moneths by the high Commission of *Tork*, before any Articles were exhibited against him, and five moneths before any Proctor was allowed him. Hence was he carried to the High Commission at *Lambeth*, and after long trouble remanded to *Tork*, fined 500. pounds, committed to prison, ordered to recant, and for that neglect thereof, fined again, excommunicated, degraded, and deprived, his damage (as brought in) amounting to many thousand pounds.

37. But now Mr. *Rows* of the House of Commons, bringing up the charge to the Lords against Doctor *Cofen*, termed Mr. *Smart* the *Proto martyr of England in these latter dayes of persecution*, and large reparations was allowed unto him, though he lived not long after to enjoy them.

Relieved by
Parliament.

38. Now though none can excuse and defend Doctor *Cofen* his carriage herein, yet this must be reported to his due commendation. Some yeers after getting over into *France*, he neither joyned with the Church of French Protestants at *Charenton* nigh *Paris*, nor kept any communion with the Papists therein, but confined himself to the Church of old English Protestants therein. Where by his pious living and constant praying and preaching, he reduced some recusants to, and confirmed more doubters in the Protestant Religion. Many his encounters with Jesuits and Priests defeating the suspicions of his foes, and exceeding the expectation of his Friends, in the success of such disputes.

Dr. Cofen his
due praise.

Jan.
13

39. The Commons desired the Lords to joyn with them to finde out, who moved the King to reprove *John Goodman* a seminary Priest, who (as they said) had been twice condemned, and now the second time reprieved, whilst the Parliament sat.

Goodman a
Priest banished
betwixt life
and death.

Jan.
15

40. The King sent a message by the Lord Privy Seal, that *Goodman* was not (as the Commons were informed) condemned and banished, but only sentenced for being a Priest, and therefore that in reprieving him he shewed but the like mercy which Queen *Eliz.* and King *James* had shewed in the like cases.

Jan.
17

41. The Lords joyned with the Commons in their desire concerning *Goodman*, that the Statutes might speedily be executed upon him, as necessary in this juncture of time, wherein Papists swarmed in all parts presuming on indemnity. With what credit or comfort could they sit to enact new Lawes, whilst they beheld former Statutes dayly broken before their eyes?

Feb.
3

42. The King acquainted the Houses that though Queen *Eliz.* and King *James* never condemned Priest merely for Religion, yet rather then he would discontent his Subjects he left him to the judgment of

Z z z z

both

Y. r. he effe-
pion with life
at Jar.

The first men-
tion of the
Protestation.

A Committee
of the Lords
to settle reli-
gion.

a March 21.
pg. 24.

A Sub-Com-
mittee for the
same purpose.

b More were
named, but
chief chiefly
were present.

They confute
an Inn vari-
ous in Doctrin

both Houses, to be disposed of at their pleasure.

43. Goodman petitioned the King that like *Jonah the Prophet*, he might be cast into the Sea, to still the tempest betwixt the King and his People, conceiving his blood well spent to cement them together. But in fine he escaped with his life, not so much by any favour indulged him, as principally because the accusations could not be so fully proved against him.

44. About this time was the first motion of a new *Protestation*, to be taken all over England (the Copy whereof is omitted as obvious every where) which some months after, was generally performed as containing nothing but what was lawfull and commendable therein. Yet some refused it as suspecting the adding of new, would subtract obedience from former oaths, (in being prone to love that best which left the last relish in their souls) and in fine such new obligations of conscience like *suckers*, would draw from the *stock* of the old oaths of supremacy and allegiance.

45. *March* began very blusteringly, on the first day whereof *Archbishop Laud* was in Mr. *Maxfield* his Coach carried to the Tower, and not long after the Lords appointed a Committee of their own Members for settling of peace in the Church. What hopefull opinion the aforelaid *Archbishop* had of their proceedings, will appear by the following note which he entred into his *Diary*.

A Committee for Religion settled in the upper house of Parliament. Ten Earles, ten Bishops, ten Barons. So the Lay-Votes will be double to the Clergy. This Committee will meddle with Doctrine as well as Ceremonies, and will call some Divines to them to consider of the business, as appears by a Letter hereto annexed, sent by the Lord Bishop of Lincoln to some Divines, to attend this service: upon the whole matter, I believe this Committee will prove the National Synod of England, to the great dishonour of the Church. And what else may follow upon it; God knows.

46. At the same time the Lords appointed a Sub-committee, to prepare matters fit for their cognizance, (the Bishop of Lincoln having the Chair in both) authorized to call together divers Bishops and Divines, to consult together for correction of what was amiss, and to settle peace. viz.

b The Archbishop of Armagh.
The Bishop of Durham.
The Bishop of Exeter.
Doctor Samuel Ward.
Doctor John Prideaux.
Doctor William Twisse.
Doctor Robert Sanderson.
Doctor Daniel Featly.

Doctor Ralph Brownrigg.
Doctor Richard Holdsworth.
Doctor John Hacker.
Doctor Cornelius Burges.
Master John White.
Master Stephen Marshall.
Master Edmund Calamy.
Master Thomas Hith.

Jerusalem-Chamber in the Dean of *Westminsters* house, was the place of their meeting, (where they had solemn debates six severall dayes) alwaies entertained at his Table with such bountifull cheer as well became a Bishop. But this we behold as the *last course*, of all publick Episcopall-Treatments, whose Guests may now even put up their Knives, seeing soon after the *Vander* was called for, which took away all Bishops Lands, and most of English-Hospitality.

47. First they took the Innovations of Doctrine into consideration, and by here some complained, that all the tenets of the Council of Trent, had (by one or other) been preached and printed, abating only such points of State-Popery against the Kings Supremacy, made treason by the Statute. Good works co-causes with faith, by justification: private confession, by particular enumeration of sinners,

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Dom
1640

Anno
Regis
Caroli
16

Febr.
4.

March
1.

Mon.
21.

Anno
Regis
Carol.
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sinners, needfull necessitate *medii* to salvation, that the oblation (or as others, the consumption) of the Elements, in the Lords-Supper, holdeth the nature of a true sacrifice, prayers for the dead, lawfulness of monastical vows, the groff substance of *Arminianism*, and some dangerous points of *Socinianism*.

48. Secondly, they enquired into preter-canonical conformity, and innovations in discipline. Advancing Candlesicks in parochiall Churches in the day time, on the Altar so called. Making Canopies over, with travetres of Curtains (in imitation of the *Vault* before the Holy of Holies) on each side and before it. Having a *credentia*, or side-Table, (as a Chappel of ease, to the Mother Altar) for divers uses in the Lords Supper. Forbidding a direct prayer before Sermon, and Ministers to expound the Catechism at large to their Parishioners, carrying children (when baptized) to the Altar so called, and there offering them up to God, pretending for some of these innovations, the injunctions and advertisementes of Queen Elizabeth, which are not in force, and appertaining to the printed Liturgy *Secundo & tertio Edwardi sexti*, which is reformed by Parliament.

49. Thirdly, they consulted about the Common Prayer-Book, whether some legendary, and some much doubted *saits*, with some superstitious memorialls were not to be expunged the calendar: Whether it was not fit that the Lessons should be only out of Canonical Scripture, the Epistles, Gospells, Psalmes, and Hymes, to be read in the new translation, &c. Whether times prohibited for Marriage, are not totally to be taken away. Whether it were not fit that hereafter none should have a Licence, or have their Banes of Matrimony asked, save such who should bring a Certificate from their Minister, that they were instructed in their Catechism. Whether the Rubick is not to be mended, altered and explained in many particulars.

50. Lastly, they entered on the regulating of Ecclesiasticall government, which was not brought in, because the Bishop of Lincoln had undertaken the draught thereof, but not finished it, as employed at the same time in the managing of many matters of State: so easy it is for a great person never to be at leisure, to doe, what he hath no great minde should be done.

51. Some are of opinion that the moderation and mutuall compliance of these Divines, might have produced much good, if not interrupted, conceiving such *lopping* might have saved the *selling* of Episcopacy. Yea they are confident, had this expedient been pursued and perfected,

Troiaq. nunc flares, Priamiq. arx alta maneres.

Troy still had stood in power,

And King Priams lofty Tower,

Had remained at this hour:

it might, under God, have been a means, not only to have checked, but choakt our civil War in the infancy thereof. But the Court prelates expected no good from the result of this meeting, suspecting the Doctrinal Puritans, (as they nicknamed them) joyned with the Disciplinary Puritans, would betray the Church betwixt them. Some hot spirits would not have one ace of episcopall power or profit abated, and (though since consumed by their own hunger) preferred no bread, before half a loaf. These maintained that any giving back of ground, was in effect the granting of the day to the opposite party, so covetous they be to multiply their cravings, on the others concessions. But what the issue of this conference concluded would have been, is only known to him who knew what the Men of Keilah would doe, and whose prescience extends not only to things future, but futureable, having the certain cognisance of contingents, which might, yet never actually shall, come to passe.

52. This consultation continued till the middle of May, and the weaving thereof was fairly forward on the Loomes, when Atropos occar, the bringing

And in discipli-
ne.

And concern-
ing the Com-
mon Prayer-
e This I did
write out of
the private
notes of one of
the Committee

And regulati-
on of govern-
ment.

Divers opini-
ons what this
conference
might have
produced.

* 1 Sam. 23.
12.

Broken off.

in the Bill against *Deanes and Chapters, Root and Branch*, cut off all the threads, putting such a distance betwixt the fore-said Divines, that never their Judgements, (and scarce their Persons) met yet together.

53. In the midst of these troublesome times, *John Davenant* Bishop of *Salisbury* ended his life. His Father was a wealthy and religious Citizen of *London*, but born at *Davenant's Lands in Sible Heningham in Essex*. Where his Ancestours had continued in a worshipfull degree from *Sir John Davenant*, who lived in the time of King *Henry the third*. He bred his sonne a Fellow Commoner in *Queens Colledge in Cambridge*, and would not suffer him to accept a Fellowship, though offered, as conceiving it a bending of these places from the direct intent of the Founders, when they are bestowed on such as have plenty. Though indeed such preferments are appointed, as well for the reward of those that are worthy, as the relief of those that want: and after his Fathers death he was chosen into that Society. In his youthfull exercises, he gave such an earnest of his future maturity, that *Dr. Whitsacre*, hearing him dispute, said, *The he would in time prove the Honour of the University*. A Prediction that proved not untrue; when afterward he was chosen *Margaret Professor of Divinity*, being as yet but a private Fellow of the Colledge. Whereof some yeers after he was made Master, and at last Bishop of *Salisbury*. Where with what gravity, and moderation he behaved himself, how humble, hospitable, painfull in preaching and writing, may better be reported hereafter, when his memory (green as yet) shall be mellowed by time. He sat Bishop about twenty yeers, and died of a Consumption anno 1641. to which, sensibleness of the sorrowfull times, (which he saw were bad, and foresaw would be worse) did contribute not a little. I cannot omit, how some few hours before his death, having lyeen for a long time (though not speechlesse, yet) not speaking, nor able to speak (as we beholders thought, though indeed he hid that little strength we thought he had lost, and reserved himself for purpose) he fell into a most emphaticall prayer for half a quarter of an hour. Amongst many heavenly passages therein, *He thanked God for this his fatherly correction, because in all his life time he never had one heave affliction, which made him often much suspect with himself, whether he was a true Child of God or no, untill this his last sickness*. Then he sweetly fell asleep in Christ, and so we softly draw the Curtains about him.

54. The whole Bodies of Cathedral Churches, being of too great a bulk, to be blown up by their adversaries at once, they began with the Quires, accusing the members thereof for uselesse and unprofitable. The Prelaticall Court Clergy, were not so active and diligent in defending these foundations, as it was expected from their interest and relations. Whether because they were disheartned at the imprisonment of their chief the Archbishop of *Cant.* or because some of them being otherwise obnoxious to the Parliament were loath therein to appear; or because they vainly hoped that this heat once over, all things would continue in their pristine condition; or because they were loath to plead in that Suit, wherein they despaird to prevail, as foreseeing those places destined to dissolution.

55. Yet some of the same side caustically complained of the backwardness of other moderate Cathedral men, that they improved not their power with their Parliament friends to zealously as they might in this cause, as beginning too late, and proceeding too lazily therein, who should sooner have set their shoulders and backs to those tottering Quires, so either to support them, or to be buried under the ruines thereof. Whereas they did whatsoever good men could, or wife men would doe in their condition, leaving no stone unturned which might advantage them herein.

56. Indeed it was conceived inconsistent with their gravity, to set themselves

The death of
John Davenant.

Deanes and
Chapters first
opposed by
Parliament.

An unjust
charge.

The Cathedral men endeavour to preserve their foundations.

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themselves to fight against the shadow of common rumour (and so to feign an enemy to themselves) whilest as yet no certainty of the Parliaments intentions to destroy Deanes and Chapters. What had this been but perchance to put that into their brains, which otherwise they charitably believed would not enter therein? But no sooner were they certified of the reality of their designe, but they vigorously in their callings endeavoured the prevention thereof.

By { Appointing one in each Cathedral Church to sollicite their friends on this behalf.
Drawing up a Petition (the same *mutatis mutandis*) to House of Lords and Commons, which (because never formally presented) I forbear to insert.
Retaining and instructing learned Councell to move for them in the House.

That they were informed that the Orders of the House, would not bear any to plead for them, but that they must personally appear and *viva voce* plead for themselves.

57. Left therefore their longer silence should by posterity be interpreted, either *Sullenesse*, that they would not; or *guiltinesse*, that they durst not speak for themselves, by their friends they obtained leave to be admitted into the House of Commons, and to be heard what they could alledge in their own behalf. They made choice of *Dr. John Hacker*, Prebendary of *Pauls*, and Archdeacon of *London* to be the mouth in the behalf of the rest. The brief heads of whole speech, copied (by his leave) out of his own papers, are here inserted.

58. First he craved the favour of that Honourable House, to whom he was to speak on a double disadvantage. One caused from the shortness of time, this employment being imposed on him but in the afternoon of the day before. The other because he had not heard what crimes or offences were charged on Deanes and Chapters, (that so he might purge them from such imputations) reports only flying abroad that they were accounted of some, of no use, and convenience, the contrary whereof he should endeavour to prove, reducing the same to two heads, *quoad res*, & *quoad Personas*, in regard of things of great moment, and divers Persons concerned in such Foundations.

59. To the first. It is fit that to supply the defects of prayer committed by private men, the publick duty thereof should be constantly performed in some principall place (in imitation of the primitive practice) and this is daily done in Cathedral Churches. And whereas some complain that such service gives offence for the *super-exquisitenesse* of the Music therein, (so that what was intended for Devotion vanished away into Quavers and Aires) he with the rest of his Brethren there present wished the amendment thereof, that it might be reduced to the form which *Athanasius* commends, *ut legentibus sint quàm cantantibus similes*. And here he spake much in praise of the Church-Music, when moderated to Edification.

60. Hence he passed to what he termeth the other wing of the Cherubin, which is Preaching, first planted since the Reformation in Cathedral Churches, as appears by the learned Sermons which *Dr. Allens* (afterwards Bishop of *Exeter*) preached in the Church of *St. Pauls*, and since continued therein. Where by the way he took occasion to reſell that slander, which some cast on *Lecture-Preachers* as an *apostate Corporation*; alledging that the local Statutes of most, or all Cathedral Churches doe require Lectures on the week dayes. And in the name of his Brethren he requested that Honourable House, that the godly and profitable performance of preaching might be the more exacted.

May
12.

Dr. Hacker
his Speech in
the defence of
Deanes and
Chapters.

The two last branches of this Bill passed by generall consent, nor above two dissenting. But the first branch was voted in the *Negative*, wherein all the Bishops gave their own voices for themselves. Yet had their suffrages been secluded, and the question only put to the *lay Lords*, it had been carried for the Bishops by sixteen decisive.

76. After some days debate, the Lords who were against the Bishops, protested that the former manner of *voicing the Bill by branches*, was *unparliamentary and illegal*. Wherefore they moved the House that they should be so joined together, as either to *take the Bill in wholly or cast it all out*. Whereupon the whole Bill was utterly cast out by many voices; had not the Bishops (as again they did) given their suffrages in the same.

77. Master Maynard made a Speech in the Committee of Lords against the Canons, made by the Bishops in the last Convocation, therein with much learning indevouring to prove

1. That in the Saxons times (as *Malmesbury, Hoveden, Sir Henry Spelman &c. doe witness*) Lawes and constitutions Ecclesiasticall had the confirmation of *Peers* and sometimes of the People, to which great Councells our Parliaments doe succede.
2. That it appears out of the aforesaid Authours, and others, that there was some *checking* about the dilute of the generall making of such Church Lawes.
3. That for Kings to make Canons without consent of Parliament cannot stand, because built on a bad foundation, viz. *on the Popes making Canons by his sole Power*, so that the groundwork not being good the superstructure sinketh therewith.
4. He examined the Statute 25 of Henry 8, avouching that that clause, *The Clergy shall not make Canons without the Kings leave*, implyeth not, that by his leave alone they may make them.

Lastly he endeavoured to prove that these Canons were against the Kings *Prerogative*, the Rights, Liberties and Properties of the Subject, insisting herein on severall particulars.

1. The first Canon puts a penalty on such as disobey them.
2. One of them determineth the Kings Power and the Subjects right.
3. It sheweth that the Ordinance of Kings is by the Law of Nature, and then they should be in all places and all alike.
4. One of the Canons saith that the King may not be refitted.
5. Another makes a Holy Day, whereas that the Parliament saith there shall be such and no more.

This his Speech lost neither life nor lustre, being reported to the Lords by the Bishop of *Lincoln* a back friend to the Canons, because made during his absence and durance in the Tower.

78. One in the House of Commons heightened the offence of the Clergy herein, into Treason, which their more moderate adversaries abated into a Premunire. Many much insisted on the Clerks of the Convocation for presuming (being but private men after the dissolution of the Parliament) to grant subsidies, and so without Law, to give away the estates of their fellow-subjects.

78. A Bill was read to repeal that Statute of 1 *Elizabeth*, whereby the *High-Commission Court* is erected. This Bill afterwards forbade any Archbishop, Bishop &c. deriving power from the King to *Affesse*, or inflict any pain, penalty, amercement, imprisonment, or corporal punishment for any ecclesiastical offence or transgression. Forbidding them likewise to administer the Oath *Ex officio* or give Oath to *Church-Wardens*, *Sides-men* or any others, whereby their own or others offences should be discovered.

DIGNISIMO

DIGNISSIMO

Anno Dom. 1641	Anno Regis Caroli 16 June 8
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June
17



DIGNISSIMO

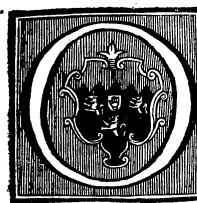
DOM. THOMAE FISHER


BARONETTO.

CUM *Insignia tua Gentilitia* intueor, non sum
adeò *Heraldicæ Artis* ignarus, quin probè sciam,
quid sibi velit *Manus illa, Scutello* inserta.

Te scilicet *Baronetum* designat, cum omnes in illum *Ordinem* cooptati, ex *Institutione* sua, ad * *Ultoniam*, (*Hiberniæ Provinciam*) *forti dextrâ* defendendam teneantur.

At sensum (præter hunc *vulgarem*) alium *latiorem*, & (quoad meipsum) *latiorem*. *Manui illi expansæ*, quæ in tuo *Clypeo* spectabilis, subesse video. *Index* est summæ tuæ *Munificentia*, quo nomine me tibi divinctissimum profiteor.



1.  Mitting matters of greater consequence, know that the Bill against the *High-Commission*, was the third time read in the House of Lords and passed it, which some dayes after was confirmed by his Majesty. Thus the edge of the Spiritual Sword, as to discipline, was taken away. For although I read of a *Proviso* made in the House of Lords, that the generall words in this Bill should extend only to the High-Commission-Court, and not reach other Ecclesiastical jurisdiction : yet that *Proviso* being but written and the Statute printed, all coercive power of Church Confiscatories were taken away. Mr. *Pim* triumphed at this successe, crying out,
 (Aaaa)

(A a j a a)

9114

The High-Commission Court put down.

* *Selaenus* in
titulis Hono-
ris.

At 12 ft wholly
cast out.

Mr. Maynard's
Speech against
the Canons.

Severall judgements of the
Clergyes of
France.

A Bill read against the High Commission.

The Bill for
Regulation of
Bishops.

gitus Dei, it is the finger of God, that the Bishops should so supinely suffer themselves to be surpris'd in their power. Some disaffected to Episcopacy observed a Justice, that seeing many simple souls were in the high Commission Court by capitious interrogatories circumvented into a self-accusation, an unsuspected clause in this Statute should abolish all their lawfull authority.

2. The Bishop of *Lincoln* brought up a Bill to regulate Bishops and their jurisdiction, consisting of severall particulars:

1. That every Bishop being in his Diocese nor sick should preach once every Lords day, or pay five pounds to the poor to be levied by the next Justice of Peace, and distresse made by the Constable.
2. That no Bishop shall be Justice of Peace, save the *Dean of Westminster* in *Westminster*, and *St. Martines*.
3. That every Bishop should have twelve assistants (besides the Dean and Chapter) four chosen by the King, four by the Lords, and four by the Commons, for jurisdiction and ordination.
4. That in all vacancies they should present to the King, three of the ablest Divines in the Diocese, out of which his Majesty might choose one to be Bishop.
5. Deans and Prebends to be resident at the Cathedrals but sixty days.
6. That Sermons be preached therein twice every Lords day, once every Holy day, and a Lecture on Wednesday with a salary of 100. Marks.
7. All Archbishops, Bishops, Collegiate Churches, &c. to give a fourth part of their fines and improved rents, to buy out Impropriations.
8. All double beneficed men to pay a moiety of their benefice to their Curates.
9. No appeal to the Court of *Arches* or Audience.
10. Canons and Ecclesiasticall capitulations, to be drawn up and fitted to the Lawes of the Land by sixteen learned men, chosen six by the King, five by the Lords, and five by the Commons.

This Bill was but once read in the House, and no great matter made thereof: the Antiepiscopeall party conceived it needlesse to shave their beards, whose heads they intended to cut off, designing an utter extirpation of Bishops.

3. By the way the mention of a *moiety to the Curats*, minds me of a crying sin of the English Clergy conceived by the most conscientious amongst them, a great incentive of Divine anger against them, namely, the miserable and scandalous Stipends afforded to their Curats. Which made *Lay-men* follow their pattern in *Vicarages* undowed, seeing such who knew most what belong to the work, allowed the least wages to the Ministry. Hence is it that God since hath changed his hand, making many who were poor Curats rich *Rectors*, and many wealthy *Incumbents* to become poor Curats. It will not be amiss to with thankfulness without pride to the one, and patience without dejection to the other.

4. A Bill was sent up by the Commons against *Matthew Wren* Bishop of *Ely*, containing twenty five Articles, charging him for being Popishly affected, a supplanter of Preaching, and introducer of *Arbitrary Power* to the hazard of the estates and lives of many. They desired he might be sequestered from the Kings Person and Service.

5. To return to the Bishops, the Commons perceiving that they were so tenacious of their votes in Parliament, resolved vigorously to prosecute the impeachment against them for making of Canons, expecting the Bishops should willingly quit their votes as Barons to be acquitted of their

Premunire,

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2

A crying sine
of the English
Clergy.

A Bill against
Bishop *Wren*.

The Bishops
impeached for
making of Ca
nons.

Anno
Regis
Caroli
16

Aug.
16.

premunire, whereby they forfeited all their Personall estates, yet the found of so great a charge did not so fright them but that they persisted legally to defend their innocence.

6. The Bishops that were impeached for making Canons, craved time till *Michaelmas* Term to make their answer. This was vehemently opposed by some Lords, and two questions were put.

1. Whether the Bishops should sit still in the House though without voting (to which themselves consented) whilst the circumstance of time for their answer was in debate.
2. What time they should have for their answer.

The first of these was carried for them by one present voice, and four *Proxies*; and for the second, time was allowed them till the tenth of *November*. And although the adverse Lords pleaded that in offences criminal, for matters of fact, no counsell should be allowed them, but to answer yea or no: yet on the Lord Keepers affirming it ordinary and just to allow counsell in such cases, it was permitted unto them.

7. Bishop *Warner* of *Rochester* is chosen by joynt consent, to sollicite the cause, sparing neither care nor cost therein. Of the *Counsell* he retained, two only appeared; *Serjeant fermin*, who declined to plead for them, except the Bishops would first procure him a Warrant from the House of *Commons* (which they refused to doe:) and *Mr. Chute*, who being demanded of the Lords whether he would plead for the Bishops, Yea (said he) *so long as I have a tongue to plead with*. Soon after he drew up a *Demurrer* in their behalf, that their offence in making Canons could not amount to a *Premunire*. This being shewn to the Bishop of *Lincoln*, he protested that he never saw a stronger demurrer all the dayes of his life: and the notice hereof to the Lords was probably the cause, that they waved any further prosecution of the charge, which henceforward sunk in silence.

8. Passe we now from the *outworks* of Episcopacy (I mean the *Deans* and *Chapters*) thus fiercely stormed (but as yet not taken) to the Bishops themselves, who began to shake, seeing their interest and respects in the House of Lords did daily decay, and decline. Yea, about this time came forth the Lord *Brook* his book against Bishops, accusing them in respect of their parentage to be *de face populi, of the dregs of the people*; and in respect of their studies no way fit for government, or to be Barons in Parliament.

9. Whereupon the Bishops taking this accusation to heart, meet together; and in their own necessary defence, thought fit to vindicate their extractions, some publicly, some in private discourse.

Dr. *Williams* began, then Archbishop of *Tork* (*Canterbury* being in the Tower) was accused in the *Star-Chamber*, for purchasing the two ancientest Houses and inheritances in *North-Wales* (which are *Penrhyn* and *Quemilocke*) in regard he was descended from them. So that he might as truly accuse all the ancient Nobility of *Britain*, as tax him for meanly defended.

Dr. *Fuxon* Bishop of *London* did or might plead that his parents lived in good fashion, and gave him large allowance first in the University, then in *Grays Inn*, where he lived as fashionably as other Gentlemen, so that the Lord *Brooks* might question the parentage of any Inns-of-Court-Gentlemen, as well as his.

Bishop *Morton* of *Durham*, averred that his father had been Lord Major of *Tork*, and born all the Offices of that City with credit and honour, so that the Lord *Brook* might as justly quarrell the descent of any Citizens Sons in *England*.

Bishop *Carle* of *Winchester* his father was for many yeers Auditor in the

[A a a a a]

Have time and
counsell al-
lowed them.

The impeach-
ment of the
Bishops waved
and why.

The Bishops
accused for
mean birth.

Vindicated
their parent-
age.

July
10

the Court of Wards, to Queen Elizabeth, and King James: and the aforesaid Lord may as well condemn all the Sonnes of Officers to be meanly born as accule him.

Bishop Cook of Hereford, his Fathers family had continued in Darbyshire, in the same house, and in the same means, four hundred yeers at least, often Sheriffs of that County, and matched to all the best houses therein. So that the Lord Brook might as well have charged all the ancient Gentry of that shire for mean parentage as accule him.

Bishop Owen of Asaph, that there was not a Gentleman in the two Counties of Carnarvon and Anglesey, of three hundred pounds a yeer, but was his Kinsman or allien in the fourth degree; which he thinks, will sufficiently justify his parentage.

Bishop Goodman of Gloucester, that though his very name seemed to point out his descent from Yeomantry, yet (though the youngest sonne of the youngest brother) he had more left unto him, than the Lord Brook his father had to maintain him and all his family. That his grandfather, by his father side, purchased the whole estate of Sir Thomas Exmew, Lord Maior London 1517. and that by his mothers side he was descended of the best parentage of the City of London.

The rest of the Bishops might sufficiently vindicate their parentage, as most the Sonnes of Ministers, or Lay-Gentlemen, whose extractions ran not so low as to any such *seculencie* charged upon them.

10. But moe symptomes of their dying power in Parliament daily discovered themselves, some whereof we will recount, that posterity may perceive by what degrees they did lessen in the Houle, before they lost their Votes therein.

First, whereas it was customary, that in all Commissions, such a number of Bishops should be joyned with the temporall Lords, of late their due proportions were not observed.

The Clark of the Parliament, applying himselfe to the prevalent party, in the reading of Bills turned his back to the Bishops, who could not (and it seems he intended they should not) distinctly hear any thing, as if their consent or dissent were little concerned therein.

When a Bill passed for exchange of Lands, betwixt the Bishop of London and Sir Nicolas Crispe, the temporall Lords were offended that the Bishop was styled *Right Honourable* therein, which at last was expung'd and he intitled, *one of his Majesties most Honourable Privy Councell*, the honour being fixed upon his State employment, not Episcopal function.

On a solemn Fast in their going to Church, the temporall Lords first took precedence of the Bishops (who quietly submitted themselves to come behind) on the same token, that one of the Lay-Lords said, *Is this a day Humiliation, wherein we shew so much pride, in taking place of those to whom our ancestors ever allow'd it?*

But the main matter was, that the Bishops were denied all meddling even in the Commission of preparatory examinations concerning the Earl of Strafford, as *causa sanguinis*, and they as men of mercy not to deal in the condemnation of any person. The Bishops pleaded, though it was not proper for them to condemn the guilty, yet they might acquit the innocent, and such an one as yet that Earl was charitably presumed to be, untill legally convicted to be otherwise. They alledged also in their own behalf, that a Commission was granted in the reign of Queen Elizabeth, to certain Privy-Counsellors,

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The degrees whereby the Bishops declined in Parliament.

* The young Lord Synder afterwards Earl of Sunderland.

Counsellors for the examination of the Queen of Scots, even to her condemnation if just cause appear'd, and John Whiggis Archbishop of Canterbury, first named therein. All would not prevail, the Bishops being forbidden any interposing in that matter.

11. It must not be forgotten, how about this time the Lord Kimbolton made a motion to perswade the Bishops, willingly to depart with their Votes in Parliament; adding, that if the same would surrender their suffrages, the temporall Lords who remained in the Houle, were obliged in honour, to be more tender of and careful for the Bishops preservation in their Jurisdictions and Revenues. An instrument was employed by the Earl of Essex (or else he employed himself, conceiving the service acceptable) who dealt privately with several Bishops to secure themselves by prevention, to surrender that which would be taken away from them. But the Bishops persisted in the negative, refusing by any voluntary act to be accessarie to their own injury, resolving to keep possession of their Votes, till a prevalent power outhrew them thereof.

12. Now no day passed, wherein some petition was not presented to the Lords or Commons, from several persons against the Bishops as grand grievancers, causing the general decay of trade, obstructing the proceedings in Parliament, and what not? In so much, that the very Porters (as they said) were able no longer to undergoe the burden of Episcopall tyranny, and petitioned against it. But hitherto these were but *blunt petitions*, the last was a *sharp one* (with point and edge) brought up for the same purpose by the armed Apprentices.

13. Now, seeing mens judgments are at such a distance, about the nature of this their practice, some terming it a tumult, mutiny, riot; others calling it courage, zeal, and industry; some admiring them as acted with a publique spirit, above their age and education; others condemning them much, their countenancers more, their secret abettors and contrivers, most of all: I say, when men are thus divided in point of judgement, it will be safest for us to confine our selves, meely to matter of fact. Wherein also we meet with much diversity of relation; though surely, what a Parliamentary Chronicler writes thereof, must be believed.

Now, see how it pleased the Lord it should come to passe; some of the Apprentices, and Citizens were again affronted about Westminster-Abbey, and a great noise and hubbub tell out thereabout. Others, some of them, watched (as it seems by the sequell) the Bishops coming to the Parliament, who, considering the disquiet and great noise by land all about Westminster, durst not come to Parliament that way, for fear of the Apprentices, and therefore intended to have come to Parliament, by water in Barges. But the Apprentices watched them that way also; and as they thought to come to land, they were so pelted with stones, and frighted at the sight of such a company of them, that they durst not land, but were rowed back, and went away to their places.

Thus the Bishops were faine to shelter themselves from the showre of stones ready to fall upon them, and with great difficulty made their escape. Who otherwise on St. Stephens day, had gone St. Stephens way, to their graves.

14. As for the hubbub at Westminster-Abbey lately mentioned, eye-witnesses have thus informed me of the manner thereof. Of those Apprentices who coming up to the Parliament cryed, *No Bishops, no Bishops*, some rudely rushing into the Abbey Church, were reproved by a Virger for their irreverent behaviour therein. Afterwards quitting the Church, the doors thereof by command from the Dean were shut up, to secure the Organs and Monuments therein, against the return of Apprentices. For though others

b Camden
Elix. in An.
1576.

Bishops refused willingly to oblige their Votes.

Multitudes of petitioners against Bishops.

A land-side of Apprentices blow to Westminster.

c John Vicars in his God in the Mount or Parliamentarie Chronicle, lib. 1. pag. 15.

The manner of the tumult at Westminster-Abbey and White-Hall belongs to the pen of State Historians.

Decem.
26.

others could not foretell the intentions of such a tumult, who could not certainly tell their own, yet the suspicion was probable, by what was uttered amongst them. The multitude presently assault the Church, (under pretence that some of their party were detained therein) and force a pane out of the North door, but are beaten back by the officers & Scholars of the Colledge. Here an unhappy tile was cast by an unknown hand, from the leads or battlements of the Church, which so bruited Sir Richard Wiseman (conductor of the Apprentices) that he died thereof, and so ended that dayes distemper.

15. To return to the Bishops, the next day *twelve* of them repaired to *Jerusalem-Chamber* in the Deans lodgings, and if any demand where were the rest of them to make up *twenty six*, take this account of their absence.

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|-----------------------------------------------------------------------------------------------------------------------|-------------------|-----------------------------------------------------------------------------------------------------------------------------|
| 13 Dr. Land Archbishop of Cant. | was in the Tower. | abled long since by his censure in Parliament. |
| 14 Dr. Fuxon Bishop of London, was keeping his hospitality, (it being Christmas) at Fulham. | | 26 Dr. Duppa Bishop of Salisbury, was attending his charge Prince Charles. |
| 15 So was Dr. Curle at Winchester-House, and it was conceived unsafe (though but crosse the Thames) to send unto him. | | 21 Dr. John Prideaux Worcester. |
| 16 So also was Dr. Warner of Rochester, returned to entertain his neighbours in the Country. | | 22 Dr. Winniffe were not Lincoln. |
| 17 Dr. Bridgeman of Chester were not as yet come out of the Country. | | 23 Dr. Ralf Brownrigge yet consecrated Bishop of Exeter. |
| 18 Dr. Roberts of Bangor of the Countrey. | | 24 Dr. Henry King shops of Chichester. |
| 19 Dr. Manwaring Bishop of St. Davids fate not in the house, as did | | 25 Dr. John Westfield Bristol. |
| | | 20 Carile was void by the late death of Dr. Potter, only conferr'd by the King on Archbishop Usher to hold it in Commendam. |

Thus have we made up their numbers, and must not forget that a secret item was given to some of the Bishops, by some of their well-wishers, to absent themselves in this licentious time of Christmas, though they had not the happiness to make use of the advice.

16. The other *twelve* Bishops being not yet fully recovered from their former fear, grief, and anger (which are confest by all, to be but bad counsellors, in cases of importance) drew up in haste and disturbance such a *Protestation*, that posterity already hath had more years to discuss and examine, then they had hours (I had almost said minutes) to contrive and compile, and (most of them implicitly relying on the conceived infallibility of the Archbishop of York in point of *common law*) all subscribed, as followeth.

To the Kings most excellent Majesty and the Lords and Peers, now assembled in Parliament.

W Hereas the Petitioners are called up by severall and respective writs, and under great penalties to attend the Parliament, and have a clear and indubitable right to vote in Bills, and other matters whatsoever debatable in Parliament by the ancient customs,

Why no more then 12 of the Bishops present at the Protest.

The form thereof.

Decem.
27.

customs, Lawes and Statutes of this Realm, and ought to be protected by your Majesty quietly to attend, and prosecute that great service. They humbly remonstrate, and protest before God, your Majesty, and the noble Lords, and Peers, now assembled in Parliament, That as they have an indubitate right to sit and vote in the House of the Lords; so are they, if they may be protected from force and violence, most ready and willing to perform their duties accordingly. And that they doe abominate all actions or opinions tending to Popery, and the maintenance thereof, as also all profension and inclination to any malignant party or any other side or party whatsoever, to the which their own reasons, and conscience shall not move them to adhere. But whereas they have been at severall times violently menaced, affronted and assaulted by multitudes of people in their coming to perform their services in that Honourable House, and lately chased away, and put in danger of their lives, and can finde no redresse or protection upon sundry complaints made to both Houses in these particulars; They humbly protest before your Majesty, and the Noble House of Peers, that saving unto themselves all their rights and interest of sitting, and voting in that House at other times, they dare not sit or vote in the House of Peers, untill your Majesty shall further secure them from all affronts, indignities and dangers in the premises. Lastly, whereas their fears are not built upon phantasies and conceits, but upon such grounds and objects as may well terrifie men of resolution and much constancy; they doe in all humility and duty protest before your Majesty, and Peers of that most Honourable House of Parliament, against all Lawes, Orders, Votes, Resolutions, and Determinations, as in themselves Null and of none effect, which in their absence, since the 27th of this instant moneth of December 1641. have already passed, as likewise against all such as shall hereafter passe in that most Honourable House, during the time of this their forced and violent absence from the said most Honourable House: not denying, but if their absenting of themselves were wilfull and voluntary, that most honourable House might proceed in all their premises, their absence or this protestation notwithstanding. And humbly beseeching your most excellent Majesty to command the Clerk of that house of Peers to enter this their Petition and Protestation among his Records.

They will ever pray God to bleffe &c.

John Eborac.	Jo. Asaph.	Ma. Ely.
Jho. Duresme.	Guli. Ba. and Wells.	Godfry Glouc.
Ro. Co. Lich.	Geo. Heref.	Jo. Peterburg.
Jos. Norw.	Robt. Oxon.	Morice Landasf.

This instrument they delivered to Archbishop Williams, who according to their desire, his own counsell, and promise, at the next opportunity, presented it to his Majesty.

The Bishops
impeached of
High-Treason

And commit-
ted to the
Tower.

Viscount
Newmark in
two Speeches
in the behalf
of Bishops.

* The first
May 21.
The second
May 24 anno
1641.

17. His Majesty would not meddle therewith in this dangerous juncture of time, (his great Councell then sitting) but wholly remitted the matter to the Parliament. The next morning, a Privy-Councellor brought this protestation into the house, at the reading whereof the anti-episcopall party much triumphed, that the Bishops had gratified them with such an advantage against themselves, which their adversaries might wish, but durst not hope for heretofore. A conference is desired with the Commons in the painted Chamber, and therein concluded, that the Bishops should be impeached of high Treason, for endeavouring to subvert the fundamentall laws of the land, and the very being of Parliaments.

18. Hereupon the next day the twelve subscribers were voted to be committed to the Tower, save that Bishop *Morton* of *Durham*, and *Hall* of *Norwich*, found some favour, partly in respect of their old age; and partly in regard of the great good they had done with their pens and preaching, to the Church of God: So that they alone were sent to the custody of the black rod. The rest being brought into the Tower, had that honour granted them in the prison which was denied them in the Parliament, to be esteemed equall with, yea above, temporall Lords, as appeared by the fees demanded of them; Though in fine Sir *John Birn* Lieutenant of the Tower, proved very courteous in removing the rigor thereof. The Archbishop of *Cam.* by a civill message, excused himself for not converging with them, because he was committed on a different account from them, and probably they might mutually fare the worse, for any intercourse. And here we leave them prisoners for eighteen weeks together, and proceed.

19. Now was the Bill against the Bishops sitting in Parliament brought up into the house of Lords, and the matter agitated with much eagernesse on both sides. Amongst those, who sided with them, none appeared in print more zealous, then the Lord Viscount *Newmarke* (afterward Earle of *Kingsstone*, &c.) whose two speeches in Parliament although spoken some * moneths before, yet for the entirenesse of the History may now seasonably be inserted.

I shall take the boldnesse to speak a word or two upon this subject, first as it is in it self, then as it is in the consequence: For the former, I think he is a great stranger in Antiquity, that is not well acquainted with that of their sitting here, they have done thus, and in this manner, almost since the conquest; and by the same power and the same right the other Peers did, and your Lordships now doe, and to be put from this their due, so much their due, by so many hundred years, strengthened and confirmed, and that without any offence, nay, pretence of any, seems to me to be very severe; if it be jus, I dare boldly say it is summum. That this binders their Ecclesiasticall vocation, an argument I hear much of, bath in my apprehension more of shadow than substance in it: if this be a reason, sure I am it might have been one six hundred years agoe.

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A Bishop, my Lords, is not so circumscribed within the circumference of his Diocese, that his sometimes absence can be termed, no not in the most strict sense, a neglect or hinderance of his duty, no more then that of a Lieutenant from his County; they both have their subordinate Ministers, upon which their influences fall, though the distance be remote.

Besides, my Lords, the lesser must yeeld to the greater good; to make wholesome and good Lawes for the happy and well regulating of Church and Common-wealth, is certainly more advantageous to both, then the want of the personall execution of their office, and that but once in three years, & then peradventure but a month or two, can be prejudicial to either. I will goe no further to prove this, which so long experience hath done so fully, so demonstratively.

And now my Lords, by your Lordships good leave, I shall speak to the consequence as it reflects both on your Lordships, and my Lords the Bishops. Dangers and inconveniences are ever best prevented & longinquo; this Precedent comes neer to your Lordships, the bill indeed hath a direct aspect only upon them, but an oblique one upon your Lordships, and such a one, that mutato nomine de vobis. Pretences are never wanting, nay, sometimes the greatest evils appear in the most fair and specious out-sides; witnesse the Shipmony, the most abominable, the most illegall thing that ever was, and yet this was painted over with colour of the Law; What Bench is secure, if to allcage be to convince, and which of your Lordships can say that he shall continue a member of this House, when at one blow six and twenty are cut off? It then behoves the Neighbour to look about him, cum proximus ardet Ucalegon.

And for the Bishops, my Lords, in what condition will you leave them? The House of Commons represents the meanest person, so did the Master his Slave, but they have none to doe so much for them, and what justice can tie them to the observation of those Lawes, to whose consti-

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tution they give no consent? the wisdom of former times gave proxies unto this House merely upon this ground; that every one might have a hand in the making of that, which he had an Obligation to obey: This House could not represent, therefore proxies in room of persons were most justly allowed.

And now my Lords, before I conclude, I beseech your Lordships to cast your eyes upon the Church, which I know is most dear and tender to your Lordships; you will see her suffer in her most principall members, and deprived of that honour which here and throughout all the Christian World ever since Christianity she constantly hath enjoyed; for what Nation or Kingdome is there in whose great and publique assemblies, and that from her beginning, she had not some of hers, if I may not say as essentiall, I am sure I may say as integrall parts thereof: and truly my Lords, Christianity cannot alone boast of this, or challenge it only as hers, even Heathenism claims an equall share.

I never read of any of them, Civill or Barbarous, that gave not due honour to their Religion, so that it seems to me to have no other originall, to flow from no other spring, then nature it self.

But I have done, and will trouble your Lordships no longer; how it may stand with the honour and justice of this house to passe this Bill, I most humbly submit unto your Lordships, the most proper and only fudges of them both.

His second Speech.

I shall not speak to the preamble of the Bill that Bishops and Clergy-men ought not to intermeddle in temporall affaires. For, truly, My Lords, I cannot bring it under any respect to be spoken of. Ought is a word of relation, and must either refer to Humane or Divine Law: to prove the lawfulness of their intermeddling by the former, would be to no more purpose, than to labour to convince that by reason, which is evident to sense. It is by all acknowledged. The unlawfulness by the later, the Bill by no means admits of; for, it excepts Universities and such persons as shall have honour descend upon them. And your Lordships know, that circumstance and chance alter not the nature and essence of a thing, nor can except any particular from an universall proposition

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position by God himself delivered. I will therefore take these two as granted, first that they ought by our Law to intermeddle in Temporall affaires; secondly, that from doing so they are not inhibited by the Law of God, it leaves it at least as a thing indifferent. And now my Lords, to apply my self to the business of the day, I shall consider the conveniency, and that in the severall habitudes thereof. But, very briefly, first in that which is hath to them merely as men, quæ tales: then as parts of the Commonweale: Thirdly, from the best manner of constituting Laws: and lastly, from the practice of all times both Christian and Heathen.

Homo sum, nihil humanum à me alienum puto, was indeed the saying of the Comedian, but it might well have become the mouth of the greatest Philosopher. We allow to sense, all the works and operations of sense, and shall we restrain reason? Must only man be hindered from his proper actions? They are most fit to doe reasonable things that are most reasonable. For, Science commonly is accompanied with conscience; so is not ignorance: they seldome or never meet. And why should we take that capacity from them, which God and nature have so liberally bestowed?

My Lords, the politick body of the Common-wealth is analogicall to the body naturall: every member in that contributes something to the preservation of the whole, the superfluity or defect which hinders the performance of that duty, your Lordships know what the Philosopher calls, *quantitas in quovis, nature sine*. And truly my Lords, to be part of the other body, and doe nothing beneficiall thereunto, cannot fall under a milder term. The Common-wealth subsists by Lawes and their execution: and they that have neither head in the making, nor hand in the executing of them, confer not any thing to the being or well being thereof. And can such be called members unless most unprofitable ones? only fruges consumere nati.

Me thinks it springs from nature it self, or the very depths of justice, that none should be tyed by other lawes then himself makes; for, what more naturall and just, then to be bound only by his own consent? to be ruled by anothers will is merely tyrannicall. Nature there suffers violence, and man degenerates into beast. The most flourishing Estates were ever governed by Lawes of an universall constitution; witness this our Kingdome, witness Senatus Populusque Romanus, the most glorious Common-wealth that ever was, and those many others in Greece and elsewhere of eternal memory.

Some things, my Lords, are so evident in themselves that they are difficult in their proofs. Amongst them I reckon this conveniency I have spoken of: I will therefore use but a word or two more in this way. The long experience that all Christendome hath had hereof for these 1300. yeers, is certainly, argumentum ad hominem. Nay, my Lords, I will goe further (for the same reason runs through all Religions) never was

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there any Nation that employed not their religious men in the greatest affairs: But to come to the business that now lyes before your Lordships. Bishops have voted here ever since Parliaments began, and long before were employed in the publique. The good they have done your Lordships all well know, and at this day enjoy: for this I hope ye will not put them out, nor for the evil they may doe, which yet your Lordships doe not know, and I am confident never shall suffer. A position ought not to be destroyed by a supposition, & à posse ad esse non valet consequentia. My Lords I have done with proving of this positively, I shall now by your good favours doe it negatively in answering some inconveniences that may seem to arise.

Object. 1. For the Text, No man that warrs intangles himself with the affairs of this life, which is the full sense of the word both in Greek and Latine, it makes not at all against them, except to intermeddle and intangle be terms equivalent. Besides my Lords, though this was directed to a Church-man, yet it is of a generall nature and reaches to all, Clergy and Laity, as the most learned and best expositors unanimously doe agree. To end this, Argumentum symbolicum non est argumentativum.

Object. 2. It may be said that it is inconsistent with a spirituall vocation; Truly my Lord, Grace and Nature are in some respects incompatible, but in some others most harmoniously agree, it perfects nature, and raises it to a height above the common altitude, and makes it most fit for those great works of God himself, to make lawes, to doe Justice. There is then no inconsistency between themselves, it must arise out of Scripture, I am confident it doth not formally out of any place there, nor did I ever meet with any learned writer of these or other times that so expounded any Text.

Object. 3. But though in strict terms this be not inconsistent, yet it may peradventure hinder the duty of their other calling. My Lords, there is not any that sits here, more for preaching then I am, I know it is the ordinary means to salvation, yet, I likewise know, there is not that full necessity of it as was in the primitive times. God defend that 1600 years acquaintance should make the Gospell of Christ no better known unto us. Neither, my Lords, doth their office merely and wholly consist in preaching, but partly in that, partly in praying and administering the blessed Sacraments, in a godly and exemplary life, in wholesome admonitions, in exhortations to vertue, debortations from vice, and partly in easing the burthened conscience. These my Lords compleat the office of a Churchman. Nor are they altogether tyed to time or place, though I confesse they are most properly exercised within their own verge, except upon good occasion, nor then the omission of some can be termed the breach of them all. I must add one more, an essentiall one, the very form of Episcopacy that distinguisheth it from the inferiour Ministry, the orderly and good government of the Church: and how many of these, I am sure, not the last, my Lords, is interrupted by their sitting here, once in 3 years, and then peradventure but a very short time: and can there be a great

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a greater occasion than the common good of the Church and State? I will tell your Lordships what the great and good Emperour Constantine did, in his expedition against the Persians, he had his Bishops with him, whom he consulted about his military affairs, as Eusebius has it in his life, lib. 4. c. 56.

Reward and punishment are the great negotiators in all worldly businesses; these may be said to make the Bishops swim against the stream of their consciences; And may not the same be said of the Laity? Have these no operations, but only upon them? Has the King neither frown, honour, nor offices, but only for Bishops? Is there nothing that answers their translations? Indeed my Lords, I must needs say, that in charity it is a supposition not to be supposed; no more in reason, that they will goe against the light of their understanding. The holiness of their calling, their knowledge, their freedom from passions and affections to which youth is very obnoxious, their vicinity to the gates of death, which, though not shut to any, yet always stand wide open to old age: these my Lords, will surely make them steer aright.

But of matter of fact there is no disputation, some of them have done ill, Crimine ab uno disce omnes, is a poetically not a logical argument. Some of the Judges have done so, some of the Magistrates, and Officers; and shall there be therefore neither Judge, Magistrate, nor Officer more? A personal crime goes not beyond the person that commits it, nor can anothers fault be mine offence. If they have contracted any filth or corruption through their own or the vice of the times, cleanse and purge them thoroughly: But still remember the great difference between reformation and extirpation. And be pleased to think of your Trienniall Bill which will save you this labour for the time to come; fear of punishment will keep them in order, if they should not themselves through the love of vertue. I have now my Lords, according to my poor ability, both shewed the conveniences, and answered those inconveniences that seem to make against them. I should now propose those that make for them. As their falling into a condition worse then slaves, not represented by any, and then the dangers and inconveniences that may happen to your Lordships; but I have done this heretofore, and will not offer your Lordships, Cramben bis coctam.

These speeches (though they converted none of the opposite) confirmed those of the Episcopall party, making the Lords very zealous in the Bishops behalf.

20. There were in the House, many other defenders of Episcopacy; as William, Lord Marques of Hartford, the Earle of Southampton, the Earle of Bristol, and the Lord Digby, his Son, and (the never to be forgotten) William, Earle of Bath, a learned Lord, and lover of learning, oftentimes on occasion, speaking for Bishops, once publicly preferring it, one of the greatest Honours which ever happily happened to his family, that one thereof. (Thomas Bourcher by name) was once dignified with the Archbishoprick of Canterbury. Many other Lords (though not haranguing in long Orations,) by their effectual Votes for Bishops, manifested their unfained affections unto them.

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21. About

Object. 4.

Object. 5.

Temporall
Lords favourers
of Bishops.

The death of
Bishop Montague.

* He died on
the 12 of April

eminant and
popular per-
sons made Bi-
shops.

All would not
doe.

A disadvan-
tageous jun-
cture of time
for Bishops.

Bishop Warner
the best
Champion for
Bishops.

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22. About this time, there were many vacant *Cathedrals*, which the *King* lately had, or now did furnish with new *Bishops*; Dr. *Joseph Hall* being removed from *Exeter* to *Norwich*, voyd by the death of *Richard Montague*, born in *Westminster*, bred in *Eaton School*, Fellow in *Kings Colledge*; a great *Grecian*, and *Church Antiquary*, well read in the *Fathers*. But (all in his *Dioecesse*, not being so well skilled in *Antiquity* as himself) some charged him, with superstitious urging of *Ceremonies*, and being accused in *Parliament*, he appeared not (being very weak) but * went a more *compendious way*, to answer all in the *High-Court of Heaven*.

22. As for new elected *Bishops*, his Majesty was most carefull to chuse them out of the most sound for *Judgement*, and blamelesse for *Conversation*.

1. Dr. *John Prideaux*, almost grown to the *Kings Professors-Chair* in *Oxford*, he had set so long and close therein: Procuring by his painfull and learned *Lectures*, deserved repute at home, and amongst *Forain Protestants*: he was made *Bishop of Worcester*.
2. D. *Thomas Winniffe*, Dean of *St. Pauls*, a grave, learned, and moderate *Divine*; made *Bishop of Lincoln*.
3. Dr. *Ralph Brownrig*, of most quick, and solid parts, equally eminent for disputing, and preaching, made *Bishop of Exeter*.
4. Dr. *Henry King*, acceptable on the account of his own merit, and on the score of a *Pious*, and popular *Father*, made *Bishop of Chichester*.
5. Dr. *John Westfield*, for many yeers the painfull and profitable *Preacher*, of great *St. Bartholomews London*, made *Bishop of Bristol*. He dyed not long after.

Surely, *scilicet defensio, fuisse* his deservis, it *Divine Providence* had appointed, that *Episcopacy* (at this time) should have been kept up and maintained, more probable Persons for that purpose, could not have been pick'd out of *England*, so that *envie* and detraction might even feed on their own flesh, their seeth finding nothing in the aforesaid *Eleets* to fasten upon.

23. But *Episcopacy* was so far from faring the better for them, that they fared the worse for it, inasmuch that many, who much loved them in their *Gowns*, did not at all like them in their *Robes*.

24. The Bill was again brought in, against *Bishops Votes* in *Parliament*, and that in a disadvantageous juncture of time, the *Bishops* then being under a threefold qualification.

1. Imprisoned in the *Tower*. Of these eleven besides *Archbishop Laud*, whose absence much weakened the party.
2. Lately Consecrated, and later inducted into the *House of Lords*, as the *Bishops of Worcester, Lincoln, Exeter, Chichester, Bristol*, such their modesty, and manners, they conceived it fitting to practise their hearing, before speaking in the *House*. So that in some sort, they may be said, to have lost their *Voices*, before they found them in the *Parliament*.
3. The remainder of ancient *Bishops*, *London, Salisbury, Bangor*, &c. who seldom were seen (detained with other occasions) and more seldom heard in the *Parliament*.

So that the *Adversaries* of *Episcopacy* could not have obtained a fitter opportunity (the *spirits* of time as large being distilled therinto) then in this very instant to accomplish their desires.

25. Only Dr. *John Warner Bishop of Rochester*, was he, in whom dying *Episcopacy* gave the last green in the *House of Lords*, one of good speech, and a cheerful spirit, and which made both, a good purse, and which made all three, a good cause, as he conceived in his conscience, which made him very pertinently and valiantly defend the *Antiquity* and *Justice* of *Bishops Votes* in *Parliament*.

Anno
Regis
Caroli
17

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liament. This is he, of whose bounty many distressed soules since have tasted, whose reward no doubt is laid up for him in another World.

26. The main argument, which was most insisted on, against their temporal baronies, were the words of the *Apostle*, * No man which warreth, can please himself with the affairs of this life. Their friends pleaded, 1. That the words equally concerned all *Militant Christians*, *Bishops* not being particularized therein. 2. That it was uncharitable to conclude their fingers more clasping of the World, or the World more glutinous to stick to their fingers, that they alone, of all persons, could not touch the World, but must be entangled therewith. But it was answered, that then, a fortiori, Clergy-men were concerned in the Text aforesaid not to meddle with Worldly matters, whose Governing of a whole *Dioecesse*, was so great an employment, that their attendance in *Parliament* must needs be detrimentall to so carefull a vocation.

27. The *Earl of Bristol* engaged himself a valiant Champion in the *Bishops* behalf, he affirmed, that it was according to the Orders of the *House*, that no Bill being once cast out, should be brought in again at the same Sessions. Seeing therefore the Bill against *Bishops Votes*, had formerly been clerely carried by many decisive Votes for the *Bishops*, it was not only prater, but contra-*Parliamentarie*, it should be brought again this Sessions.

28. But seeing this *Parliament* was extraordinary in the manner and continuance thereof (one Session being likely to last for many yeers) it was not conceived fit they should be tied to the observance of such punctuall niceties, and the elumption of the Bill was not only overruled by Votes, but also it was clerely carried in the Negative, that *Bishops* never more should vote as Peers in *Parliament*.

29. Nothing now wanted, save the *Royall Assent*, to passe the said Votes into a Law. The *King* appeared very unwilling therein, partly because he conceived it an injury, to give away the *Bishops* undoubted right, partly because he suspected, that the haters of the function, and lovers of the Lands of *Bishops*, would grow on his grants, and improve themselves on his concessions, so that such yeelding unto them, would not satisfy their hunger, but quicken their Appetites to demand the more hereafter.

30. The importunity of others pressed upon him, that to pryme off their baronies, was the way to preserve their *Bishopricks*; that his Majesty lately obnoxious to the *Parliament*, for demanding the five Members, would now make plenary satisfaction, and give such assurance of his affections for the future, that all things would answer his desired expectation. This was set home unto him, by some (not the farthest) relations, inasmuch that at last he signed the Bill, as he was in *St. Augustines* in *Canterbury*, passing with the *Queen* towards *Dover*, then undertaking her voyage into the *Low-Countries*.

31. Many expected, and more desired that the *Kings condescension* herein should put a period unto all differences. But their expectations were frustrate, and not long after the *King* apprehending himself in danger by tumults, deferred *Whitehall*, went into the *North*, erected his Standard at *Nottingham*, *Edge-Hill* field was fought, and much English blood on both sides shed in severall battles. But I seasonably remember that the Church is my Castle, viz. that the writing thereof is my House and Home, wherein I may stand on my own defence against all who assault me. It was good counsell King *Joshua* gave to King *Amaziah*, * Tarry at home. The practise whereof shall I hope secure me from many mischiefes.

32. About this time the word *Malignans* was first born (as to the Common use) in *England*; the deduction thereof being disputable, whether from *malus ignis* bad fire; or, *malum lignum*, bad fennell; but this is sure, betwixt both

The principall
plea against
Bishops Baro-
nies.

* 2 Tim. 2. 4

Earl of Bri-
stols Plea for
Bishops.

Refused by oc-
casion.

The King un-
willing to con-
sent.

But is impor-
tuned therinto.

Keep in thy
calling.

* 2 Kings 14.
10.

Malignans
first coyned.

both, the name made a combustion all over England. It was fixed as a note of disgrace on those of the Kings party, and (because one had as good be dumb; as not speak with the voice) possibly in that sense it may occur in our ensuing Historie. However the Royalists plead for themselves, that Malignity (a Scripture word) properly denoteth activity in doing evil, whereas they being ever since on the suffering side, in their Persons, Credits, and Estates, conceive the name improperly applied unto them. Which plea the Parliamentary party smile at in stead of answering, taking notice of the affections of the Royalists, how Malignant they would have appeared, if successe had befriended them.

* Rom. 1. 29
And the word, Plunder.

The Bishops in the Tower released.

33. Contemporary with Malignant, was the word, Plunder, which some make of Latine originall, from *plandum dare*, to levell, or plane all to nothing. Others make it of Dutch extraction, as it were to plume or pluck the feathers of a Bird to the bare skin. Sure I am, we first heard thereof in the Swedish wars, and if the name and thing be sent back from whence it came, few English eyes would weep thereat.

34. By this time ten of the eleven Bishops, formerly subscribing their protestation to the Parliament, were (after some moneths durance) upon good bail given) released; two of them, finding great favour in their tees from the Lieutenant of the Tower, in respect of their great charge, and small estate. These now at liberty severally disposed themselves; some went home to their own Diocesse, as the Bishops, of Norwich, Oxford, &c. Some continued in London, as the Bishop of Durham, not so rich in Age, as in all commendable Episcopal qualities. Some withdrew themselves into the Kings quarters; as Archbishop Williams, &c. Only Bishop Wren was still detained in the Tower, where his long imprisonment, (being never brought in to a publick answer) hath converted many of his adversaries into a more charitable opinion of him.

A query, worth enquiring.

35. The Bishops Votes in Parliament, being dead, and departed, (neither to be helps with flattery, nor hurt with malice) one word of enquiry in what notion, they formerly voted in Parliament.

Whether, as a distinct third Estate of the Clergy, or, Whether, as so many single Barons in their temporall capacity.

This was formerly received for a truth, countenanced with some passages in the old Statutes, reckoning the Lords spirituall, and Lords temporall, and the Commons, to be the three Estates, the King, (as Paramount of all) not comprehended therein.

This is maintained by those, who account the King, the Lords, and Commons the three Estates, amongst which Lords the Bishops (though spirituall persons) appeared as so many temporall Barons: Whose absence, is no whit prejudiciall to the Acts past in Parliament.

Some of the Aged Bishops had their Tongues so used to the language of a third Estate, that more then once they ran on that [reputed] Rock, in their Speeches, for which they were publickly shent, and enjoyned an acknowledgement of their mistake.

Divines consulted with in Parliament.

36. The Convocation now not sitting, and matters of Religion many being brought under the Cognizance of the Parliament, their Wisdoms, adjudged it, not only convenient but necessary, that some prime Clergy-men might be consulted with. In order whereunto, they resolved, to select some out of all Counties, whom they conceived best qualified, for their designe herein, and the first of July was the day appointed for their meeting.

S E C T.

Rino Dom. 1641
Anno Regi Caroli 18

1641

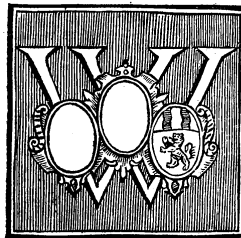
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SECTION IX.

To Mr. { Giles Vandepit
Clegat } of London Merchants.
{ Peter Matthewes }

A Threefold Cable is not easily broken, and a Tri-
plicate of Friends may be presumed effectual to pro-
tect my endeavours. Of whom two are of Dutch,
the third in the midst of English Extraction, not falling
there by casual confusion, but placed by designed Con-
junction. Me thinks it is a good sight, to behold the Dutch
embracing the English, and this Dedication may pass for
the Emblem of the late Agreement, which God long con-
tinue, if for the mutual good of both Nations.

Anno Regi Caroli 1643.
19 July 1. 1643.



Then on this day the Assembly of Di-
vines, to consult about matters of
Religion, met at Westminster in the
Chappel of King Henry the Seventh.
Then the constitution of this Assembly,
as first elected, and designed, was to
consist of about one hundred and
twenty persons chosen by the Parlia-
ment (without respect of Diocesses) in
relation to Shires, two or more of a
County. They thought it not safe to
entrust the Clergie with their own
choice, of whose generall corruption

they constantly complained, and therefore adjudged it unfit that the Dissem-
pered Patients should be or choose their own Physicians.

[Cccc]

2. These

The first meet-
ing of the
Assembly.

The four
English quar-
ters of the
Assembly.

2. These *Elects* were of foure severall natures, as the quarters of the same body, easily distinguishable by these conditions or opinions.

First, men of *Episcopal persuasion*, as the Right Reverend *James Usher* Arch-Bishop of Armagh, Doctor *Brennig* Bishop of Exeter, Doctor *Westfield* Bishop of Bristol, Dr *Daniel Featly*, Dr *Richard Holdsworth* &c.

Secondly, such who in their judgements favoured the *Presbyterian Discipline*, or in proces of time were brought over to embrace it, amongst whom (to mention those who seemed to be pillars, as on whose abilities the weight of the work most lay) we take special notice of.

Dr *Hoyle* Divinity Professor in Ireland.

Cambridge.

Dr *Thomas Gouge* of Black-Fryars.
Dr *Smith* of Bar-keway.
Mr *Oliver Boules*.
Mr *Thomas Gatliger*.
Mr *Henry Scudder*.
Mr *Anthony Tuckeners*.
Mr *Steven Marshall*.
Mr *John Arrowsmith*.
Mr *Herbert Palmer*.
Mr *Thomas Throughgood*.
Mr *Thomas Hill*.
Mr *Nathanael Hodges*.
Mr *Gibbons*.
Mr *Timothy Young*.
Mr *Richard Vines*.
Mr *Thomas Coleman*.
Mr *Matthew Newcomen*.
Mr *Jeremiah Whitaker*.

&c.

Oxford.

Dr *William Twisse*.
Dr *Cornelius Burges*.
Dr *Stanton*.
Mr *White* of Dorchester.
Mr *Harris* of Hanwell.
Mr *Edward Reynolds*.
Mr *Charles Herl*.
Mr *Corbet* of Merton Colledge.
Mr *Conant*.
Mr *Francis Cheinell*.
Mr *Obadiah Sedgewick*.
Mr *Cartar Senior*.
Mr *Cartar Junior*.
Mr *Joseph Caryl*.
Mr *Strickland*.

&c.

I hope an *et cetera* (so distant elsewhere) may be permitted in the close of our Catalogue, and am confident that the rest here omitted as unknown unto me will take no exception. The like assurance I have, that none will cavil if not reckoned up in their just Seniority, both because they know I was none of the Register that entred their Admissions in the Universities, and because it may favour something of a Prelatical spirit to be offended about precedence.

Thirdly, some zealous Ministers, who formerly disliking conformity, to avoid the censures of Episcopal Conferences removed themselves beyond the Seas, chiefly to Holland, where some had plentifull, all comfortable subsistence, whence they returned home at the beginning of this Parliament. These afterwards proved Dissenting Brethren to some transactions in the Assembly, as *Tho: Goodwin*, *Sidrach Symson*, *Philip Nye* &c.

Fourthly,

Fourthly, some members of the house of Lords and Common, were mingled amongst them, and voted joyntly in their consultations, as the Earl of Pembroke, the Lord Say. The most learned Antiquary Mr *John Selden*. Mr *Francis Rouse*, Mr *Bulstrode Whitlock* &c.

Thus was this Assembly (as first chosen and intended) a Quint-Essence of four Parties. Some conceive so motly a meeting promised no good results, whilst others grounded their hopes on what was the motive of the former to depart. The Miscellaneous nature of the Assembly. For what speedier way to make peace in a Distracted Church, then to take in all Interests to consult together. It had been little better then a Spiritual Monopolie, only to employ those of one Party, whilst if all mens Arguments, Objections, Complaints, Desires, be indifferently admitted, an Expedient may be the sooner found out for their just and general satisfaction.

3. So much for the English party of this Assembly. For know, that Commissioners from Scotland were joyned with them; some of the Nobility, as the Earl of Lothian, The Lord Lauderdale, The Lord Warristone. Others of the Clergie, as Mr *Alexander Henderson*, Mr *Galasbie* &c. So that as *Livy* calleth the general meeting of *Ætolia Pan-Ætolum*, this Assembly endeavoured to put on the face of Pan-Britanicum, that the walls of the Palace wherein they met might in some sort be like the waves of the Sea, within the compass whereof they lived, as surrounding one Island and two Nations.

4. Dr *Twisse* preached the first Sermon at the meeting of the Assembly, though the Schools not the Pulpit was his proper Element, (witness his Controversial writings) and in his sermon he exhorted them faithfully to discharge their high calling to the glory of God and the honour of his Church. He much bemoaned that one thing was wanting, namely the Royall assent to give comfort and encouragement to them. Yet he hoped that by the efficacy of their fervent prayers, it might in due time be obtained, and that a happy union might be procured betwixt him and the Parliament. Sermon ended, the Ordinance was read, by which was declared the cause, ground, and intent of their Convention, namely, to consult with the Parliament for the settling of Religion, and Church-government: Then the list of their names was called over who were appointed to be present there, and a mark, (but no penalty) set on such who appeared not at the time prefixed.

5. The appearance of the persons elected answered not expectation, seeing of an hundred and twenty, but sixty nine were present, and those in Coat and Cloaks, of several forms and fashions, so that Dr *Westfield* and some few others seemed the only Non-conformists amongst them, for their conformity whole gowns and Canonical habits differed from all the rest. For of the first sort of Royalists, Episcopal in their judgements very few appeared, and scarce any continued any time in the House (save Dr *Daniel Featly*, of whom hereafter) alledging privately severall reasons for their absence or Departure.

1. First, they had no call from the King, (having read how anciently the breath of Christian Emperours gave the first being to Councils) Yea some on my knowledge had from his Majesty a flat command to the contrary.
2. They were not chosen by the Clergy, and so could not appear as Representatives, but in their personal capacities.
3. This meeting seemed set up to pluck down the Convocation (now neither sitting, nor legally dissolved) which solemnly was summoned for Ecclesiastical affairs.

[Cccc2]

4. If

The Scots
Commission-
ers joyned
in the Assem-
bly.

Dr *Twisse* the
Prolocutor of this
sermon.

The Royalists
reasons of
their non-ap-
pearance.

4. If appearing there they should be beheld by the rest (what Joseph charged on his Brethren) as *spies* come thither to see the nakedness of the Assembly.
5. Being few, they should easily be out-voted by the Opposite Party, and so only worn as *Countenances* to credit their proceedings.

However I have heard many of both Parties desire, that those Defenders of the Hierarchy had afforded their preference, as hoping that their learning and abilities, their temper and moderation might have conduced much to mitigate some violence and extremity in their proceedings. But God in his all-ordering providence saw it unfitting, and whether or no any good had been effected by them, if present (seeing as yet no law to order mens conjectures) is left to the liberty of every mans opinion.

The Assembly constituted.

* Mr Stalmass, his Book against The, Fuller.

The super-added Divines.

The Assembly first present for a fast.

The Government first taken.

Anno Dom. 1643.
Anno Regis Carol. 19.

July 21. Frid.

Sept. 25. Mon.

6. Soon after, the Assembly was completely constituted with all the Essentials thereunto, Dr Twisse Prolocutor, Mr Roborough and Adoniram Byfield, their Scribes and Notaries; And now their good success (next to the Parliaments) was publicly prayed for by the Preachers in the City, and books dedicated unto them, under the title of the most sacred Assembly, which because they did not disavow, by others they were interpreted to approve, four shillings a day salary was allowed them, much too little as some thought for men of their merit, others grumbling at it as too much for what by them was performed. And now what place more proper for the building of Zion (as they propounded it,) then the Chamber of Jerusalem (the fairest in the Deans Lodgings, where King Henry the fourth died, and) where these Divines did daily meet together.

7. Be it here remembered, that some (besides those Episcopally affected) chosen to be at this Assembly notwithstanding absented themselves, pretending age, indisposition, &c. as it is easie for able unwillingness to finde out excuses, and make them probable. Fit it was therefore so many vacancies should be filled up, to mount the Meeting to a competent number and Assemblies, as well as Armies when grown thin, must be recruited. Hence it was that at severall times the Lord and Commons added more Members unto them, by the name of the Super-added Divines. Some of these though equall to the former in power, were conceived to fall short in parts, as chosen rather by the suggestions of others, then for their own abilities, the Original members of the Assembly not overpleased thereat, such addition making the former rather more, then more considerable.

8. One of the first publick Acts, which I finde by them performed, was the humble presenting of a Petition to both Houses, for the appointing of a solemn fast to be generally observed. And no wonder if their request met with fair acceptance, and full performance, seeing the Assemblies Petition, was the Parliaments intention and this solemn suite of the Divines did not create new, but quicken the old resolutions in both Houses, presently a Fast is appointed, and accordingly kept on the following Friday, Mr Boules and Mr Newmen (whose sermons are since printed) preaching on the same, and all the rest of the particulars promised to be taken into speedy consideration.

9. It was now projected to finde out some Band or Tie, for the streighter Union of the English and Scottish amongst themselves, and both to the Parliament. In order whereunto the Covenant was now presented. This Covenant was of Scottish extraction, born beyond Tweed, but now brought to be bred on the South-side thereof.

10. The House of Commons in Parliament, and the Assembly of Divines solemnly took the Covenant at St. Margarets in Westminster.

II. It

Anno Regis Carol. 19.
Sept. 27. Wed.
29. Frid.
Octo. 1. Sund.

Anno Dom. 1643.

11. It was ordered by the Commons in Parliament that this Covenant be forthwith printed and published.

12. Divers Lords, Knights, Gentlemen, Colonels, Officers, Soldiers and others, then residing in the City of London met at St. Margarets in Westminster, and there took the said Covenant. Mr Coleman preaching a Sermon before them concerning the piety and legality thereof.

13. It was commanded by the authority of both Houses, that the said Covenant on the Sabbath day ensuing, should be taken in all Churches and Chapells of London within the lines of Communication, and throughout the Kingdom in convenient time appointed thereunto, according to the Tenour following.

A Solemn league and Covenant, for Reformation and defence of Religion, the honour and happiness of the King, and the peace and safety of the three Kingdomes, of England, Scotland, and Ireland.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeses, Ministers of the Gospel, and Commons, of all sorts in the Kingdoms of England, Scotland, and Ireland, by the providence of God living under one King, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of the Kings Majesty and his posterity, and the true publick liberty, safety and peace of the Kingdom, wherein every ones private condition is included; And calling to minde the Treacheries and Bloody Plots, Conspiracies, attempts, and Practices of the enemies of God, against the true Religion and the professors thereof in all places, especially in these three Kingdoms ever since the Reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised, whereof the deplorable estate of the Church and Kingdom of Ireland, the distressed estate of the Church and Kingdom of England, the dangerous estate of the Church and Kingdom of Scotland, are present and publick Testimonies. We have now at last after (other means of Supplications, Remonstrances, Protestations, and sufferings) for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practices of these Kingdoms in former times, and the example of Gods people in other nations, after mature deliberation resolved and determined to enter into a mutual solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High God do swear,

That we shall sincerely, really, and constantly, through the grace of God endeavour in our several places and callings, the preservation of the reformed Religion in the Church of Scotland in Doctrine, Worship, Discipline, and Government, against our common enemies, the Reformation of Religion in the Kingdoms of England and Ireland, in Doctrine, Worship, Discipline, and Government, according to the word of God, and the example of the best reformed Churches, and shall endeavour to bring the Churches of God in the three Kingdoms to the nearest conjunction, and uniformity in Religion, Confession of Faith, form of Church-Government, directory for Worship and Catechizing; That we and our posterity after us may as Brethren live in faith and love, and the Lord may delight to dwell in the midst of us.

That

Commanded to be printed.

Taken by Gentlemen.

Enjoyed all in London.

That we shall in like manner without respect of persons endeavour the extirpation of Popery, Prelacie, that is, Church-government by Arch-Bishops, Bishops, their Chancellours, and Commissaries, Deans, Deans and Chapters, Arch-Deacons and all other Ecclesiastical Officers, depending on that Hierarchie, Superstition, Heresie, Schism, Prophaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of godliness; lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his name one in the three Kingdomes.

We shall with the same sincerity, reality, and constancy in our several Vocations, endeavour with our estates and lives mutually to preserve the Rights and privileges of the Parliaments, and the due liberties of the kingdomes, and to preserve, and defend the Kings Majesty his person and authority, in the preservation and defence of the true Religion, and liberties of the Kingdoms, that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatness.

We shall also with all faithfulness endeavour the discovery of all such as have been or shall be Incendiaries, Malignants, or evil instruments by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdomes from another, or making any faction or parties amongst the people contrary to this League and Covenant, that they may be brought to publick trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supream Judicatories of both Kingdoms respectively, or others having power from them for that effect shall judge convenient.

And whereas the happiness of a blessed peace between these Kingdoms, denied in former times to our progenitors, is by the good providence of God granted unto us, and hath been lately concluded, and settled by both Parliaments, we shall each one of us according to our place, and interest, endeavour that they remain conjoynd in a firme peace and union to all posterity, and that justice may be done upon the wilfull opposers thereof in manner expressed in the precedent Article.

We shall also according to our places and callings, in this common cause of Religion, liberty, and peace of the Kingdoms, assist, and defend all those that enter into this league and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves directly, or indirectly, by whatsoever combination, perswasion, or terrour to be divided, and withdrawn from this blessed Conjunction and union, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdomes, and honour of the King, but shall all the dayes of our lives zealously and constantly endeavour to continue therein against all opposition, and promote the same according to our power against all lets and impediments whatsoever; and what we are not able of our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed. All which we shall do as in the sight of God.

And because these Kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof; We profess and declare

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Anno
Regis
Carol.
19.

declare before God and the world, our unfeined desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not as we ought valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us, and our true and unfeined purpose, desire and endeavour for our selves, and all others under our charge, both in publick and in private, in all duties we owe to God and man, to amend our lives, and each one to goe before another in the example of a real reformation, that the Lord may turn away his wrath and heave indignation, and establish these Churches and Kingdoms in truth, and peace. And this Covenant we make in the presence of Almighty God the searcher of all hearts, with a true intention to perform the same, as we shall answer at the great day, when the secrets of all hearts shall be disclosed, most humbly beseeching the Lord to strengthen us by his Holy Spirit to this end, and to blese our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of the yoke of Anti-Christian Tyranny, to joyn in the same or like Association and Covenant, to the glory of God, the enlargement of the Kingdom of Jesus Christ, and the peace and tranquillity of Christian Kingdoms, and Commonwealths.

We listen not to their fancy, who have reckoned the words in the *Covenant*, six a hundred sixty six, *Preface* and *Conclusion*, as only circumstantial appendants, not accounted, and esteeme him who trieth it, as well as *lesure* (alias as idle) as he that first made the observation. Much less applaud we their paralel, who (the number in branches agreeing) compare it to the superstitious and cruel *Six Articles* enacted by King Henry the Eighth. But let us consider the solid and serious exceptions alledged against it, not so light and slight as to be puffed away with the breath of the present age, but whose weight is likely to sink them down to the consideration of posterity.

14. First, seeing this *Covenant* (though not as first penned) as prosecuted had heave penalties inflicted on the refusers thereof, such pressing is inconsistent with the nature of any *Contract*; wherein *consent*, not *constraint* is presumed. In a *Covenant* men should go of their own good will, or be led by perswasions, not drawn by frights and fears, much less driven by forfeits and punishments.

15. Secondly, Subjects are so far from having the *express* or *tacit* consent of the King for the taking thereof, that by publick Proclamation he hath forbidden the same. Now seeing Parents had power by the law of God to rescind such vows which their children made without their privacy: by the equity of the same law this *Covenant* is void, if contrary to the flat command of him who is *Pater Patrie*.

16. Many words occur in this *Covenant*, some obscure, others of doubtful meaning, viz. *Common enemies*, *Best-Reformed Churches*, *Malignants*, *Highest Judicatories of both Kingdoms* &c. Untill therefore the obscure be cleared, the doubtful stated and fixed, the same cannot (as it ought) be taken in judgement.

Exceptions to the Preface.

Therein it is suggested, that *Supplications*, *Remembrance*, *Protestations* to the King, were formerly used; which proving ineffectual, occasioned the trying of

a Rev. 13. 19.

Exceptions
general to the
whole.

Made with-
out the Kings
consent.
b Num. 30. 6.

Full of doubt-
ful words.

of this *Covenant*, as the last hopefull means to *preserve Religion from ruine* &c. Now, seeing many joynd neither with their hands nor hearts in presenting these writings, such persons scrupled this *Covenant*, which they cannot take *intrinſic*, becauſe founded on the failing of the aforeſaid means, to the uſing whereof they concurred not in the laſt degree.

17. It is pretended in the *Preface*, that this *Covenant* is according to the *common uſe* of theſe Kingdoms in former times. Whereas indeed it is new in it ſelf, following no former Precedents; a grand Divine ^a of the Parliament-party publicly profeſſing, that, *we read not either in Divine or humane Hiſtories, the like Oath extant in any age, as to the matter, perſons, and other circumſtances thereof.*

Exceptions to the *First Article*.

18. They are unsatisfied to ſwear, to maintain the *Preſervation of the Reformed Religion of Scotland, in Doctrine, Worſhip, Diſcipline, and Government*, as being ignorant (ſuch their diſtance thence, and ſmall intelligence there) of the particulars thereof. They are loath therefore to make a *blind* promiſe, for fear of a *lame* performance.

19. As for the *Reforming of Religion* (which neceſſarily implies a changing thereof) of *England, and Ireland, in Doctrine, Worſhip, Diſcipline, and Government*; they cannot conſent thereunto without manifeſt ſcandal, both to *Papiſts* and *Separatiſts*. For (beſides that they ſhall deſert that *juſt cauſe*, which many pious *Martyrs, Biſhops, and Divines* of our Church, have defended both with their *inke and blood, writings and ſufferings*) hereby they ſhall advantage the *carils* of *Papiſts* againſt our Religion, taxing it of uncertainty, *not knowing where to fix our feet*, as always altering the ſame. Yea, they ſhall not only ſupply *Papiſts* with pleaſ for their *Recuſancy*, *Seſtaries* for their *Separation*, acknowledging ſomething in our *Church-Doctrine and Service*, not well agreeing with *Gods-word*; but alſo ſhall implicitly confeſs *Papiſts* unjuſtly puniſhed by the *Penal-Statutes*, for not conforming with us to the ſame *Publick-Service*, wherein ſome things are by our ſelves, as well as them, miſliked and diſallowed.

20. Nor can they take this *Covenant* without *injury and perjury* to themſelves. *Injury*, by inſinaring their conſciences, credits, and eſtates, if endeavouring to reform Religion (under the notion of faulty and vicious) to which formerly they had ſubſcribed, enjoyed thereto by the ^b Law of the Land, not yet abrogated, never as yet checked by the regrets of their own conſciences, nor confuted by the reaſons of others for the doing thereof.

21. *Perjury*, as contrary to the *Proteſtation* and ſolemn vow they had lately taken, and *Oath of Supremacy*, ſwearing therein to defend all the Kings Rights and Privileges, whereof His Spiritual Jurisdiction in reforming Church-matters, is a principal. Now, although a latter oath may be corroborative of the former, or conſtructive of a new obligation conſiſtent therewith, yet can it not be *indutive* of a tie, contrary to an oath lawfully taken before.

Exceptions to the *Second Article*.

22. It grieveth them therein to ſee *Prelacy* ſo *unequally ſpeak'd*; *Papery* being put before it; *Superſtition, Herieſe, Schiſme, and Prophaneneſs* following after. Such the pleaſure of thoſe that placed them, though nothing akin in themſelves. But a captive by the power of others may be fettered to thoſe whom he hates and abhorres.

Conſent

Anno Dom. 1643.
Anno Regis Carol. 19.

Pretended ancient vet. unrecollected. a Phil. Nye Covenant with Narrat. pag. 12.

Covenant be taken knowing-ly.

Not without a double ſcandal.

Injury to themſelves.

b 13. Eliz. cap. 12.

Perjury to their ſouls. c May the 5. 1641.

But ſuch compage of Prelacy.

Conſent they cannot to the extirpation of *Prelacy*, neither in reſpect,

1 The thing it ſelf, being perſwaded that neither *Papal Monarchie*, nor *Presbyterian D. Monarchie*, nor *Independent Anarchie* are ſo conformable to the Scriptures as *Episcopall Ariſtocracy*, being if (not of Divine in a ſtrict ſence) of *Apoſtolicall Inſtitution*, confirmed with *Church-practice* (the beſt Comment on Scripture when obſcure) for 1500 years, and bottomed on the ſame foundation with *Infants-Baptiſme, National Churches, obſerving the Lords-day, and the like.*

2 Themſelves, of whom, { 1 All when taking degrees in the University.
2 Moſt, as many as are entred into Holy-Orders
3 Not a few when lately petitioning the Parliament for the continuing of Episcopacy
4 Some being members of Cathedral, and Collegiate Churches

OF 3 Church of England, fearing many miſchiefs from this alteration, (felt ſooner than ſeen in all great and ſudden changes) eſpecially becauſe the Eccleſiaſtical Government is ſo interwoven in many Statutes of the land. And, if Schiſms ſo encreaſe on the *ſuſpenſion*, what is to be expected on the *Extirpation* of Episcopacy.

4 His Ma- jeſty, { as contrary to their Oath of Supremacy, wherein they were bound to maintain His { Priviledges, amongst which a principalis, that He is Supreme moderator over all Cauſes and Perſons Spiritual, wherein no change is to be attempted without his conſent.
Dignity, The Collations of Biſhopricks and Deanries, with their profits in their vacancies belonging unto Him, and the *Fiſt-fruits* and *Tenths* of Eccleſiaſtical Dignities, a conſiderable part of the Royal Revenue.

Here we omit their Plea, whoſe chief means conſiſting of *Cathedral preferment*, alledge the like not done from the beginning of the world, that men (though deſerving deprivation for their offences) ſhould be forced to ſwear ſincerely, ſeriouſly, and from their ſouls, to endeavour the rooting out of that, whence their beſt livelihood doth depend.

Exceptions againſt the *Third Article*.

23. It grieveth them herein to be ſworn, to the *Preſervation of the Priviledges of Parliament, and Liberties of the Kingdom*, at large and without any reſtriction, being bound in the following words to defend the *Kings perſon and Authority*, as limited in the preſervation and defence of true Religion, and the Liberties of the Realm; enlarging the former, that the later may be the more conſined.

24. They are jealous what ſhould be the cauſe of the inverſion of the method, ſeeing in the *Solemn Vow and Proteſtation*, the Defence of the *Kings Perſon and Authority* is put firſt, which in this *Covenant* is poſtponed to the *Priviledges of Parliament*. However, ſeeing the *Proteſtation* was firſt taken, [Dddd] the

Four reasons againſt extirpation of Prelacy.

the Covenant as the younger cannot disinherit the elder, of the possession which it hath quietly taken in mens consciences.

Exceptions to the Fourth Article.

25. They are unsatisfied whether the same imposeth not a necessity for children to prosecute their Parents even to death, under the notion of *Malignants* against all rules of Religion and humanity. For even in case of Idolatry, children under the old * law were not bound publicly to accuse their Parents, so as to bring them to be stoned for the same; though such unnatural cruelty be foretold by our * Saviour, to fall out under the Gospel, of those that shall rise up against their Parents, and cause them to be put to death.

Exceptions to the Fifth Article.

26. They understand not what is meant therein by the happiness of a blessed peace betwixt these Kingdoms, whereof Ireland must needs be one, whilst the same is rent with a wofull war, and the other two lands distracted with homebred discords: whereof no settlement can be hoped until first all interests be equally stated, and the Kings Authority, Priviledges of Parliament, and Liberties of Subjects justly bounded, and carefully preserved.

Exceptions to the Sixth Article.

27. They are unsatisfied therein as wholly hypothetical, supposing what as yet is not cleared by solid arguments, viz. that this is the common cause of Religion, Liberty, and peace of the Realms &c. And if the same be granted, it appeareth not to their conscience, that the means used to promote this Cause, are so lawfull and free from just objections which may be raised from the Laws of God and man.

Exceptions to the Conclusion.

28. They quake at the mention, that the taking of this Covenant should encourage other Churches groaning under the yoke of Antichristian Tyranny, to joyn in the same, fearing the dangerous consequences this may produce to forraign Protestants, and inrage Popish Princes (in whose Dominions they live) to cruelty against them, as disaffected to their Government. Besides, when Divine Providence layeth such burthens on his servants, even the yoke of Antichrist is then the yoke of Christ, not to be thrown off with force, but to be born with the confession of the truth, prayers, patience, and Christian courage.

29. So much concerning the Covenant, which some three moneths after began to be rigorously and generally urged. Nor have I ought else to observe thereof, save to add in mine own defence; that I never saw the same, except at distance as hung up in Churches, nor ever had any occasion to read, or hear it read, till this * day in writing my History, what ever hath been reported and printed to the contrary, of my taking thereof in London, who went away from the Savoy to the Kings quarters, long before any mention thereof in England.

30. True it is. there was an Oath which never exceeded the Line of Communication, meeting with so much opposition that it expired in the infancy thereof, about the time when the plot was discovered, for which Mr Townkins and Mr Chaloner suffered. This was tendered to me, and taken by me

Anno Dom. 1643.
Anno Regis Carol. 19.

* The Authors plea in his own just defence.

* July 1 1654.

in the Vestry of the Savoy-Church, but first protesting some limitations thereof to my self. This not satisfying was complained of by some persons present, to the Parliament, where it was ordered, that the next Lords-day I should take the same oath in *terminis terminantibus*, in the face of the Church, which not agreeing with my conscience, I withdrew my self into the Kings parts, which (I hope) I may no less safely, than I do freely confess, because punished for the same with the loss of my livelihood, and since (I suppose) pardoned in the Act of Oblivion.

31. Now began the great and generall purgation of the Clergie in the *Parliaments quarters*, many being outed for their *misdeemeanours* by the Committee appointed for that purpose. Some of their offences were so foul, it is a shame to report them, crying to Justice for punishment. Indeed Constantine the Christian Emperour was wont to say; If I see a Clergie-man offending, I will cover him with my cloak, but surely he meant such offences as are frailties, and infirmities, no scandalous enormities. Such unfavourable fault is good for nothing * no not for the dung-hill, because as the favour is lost which makes it usefull, so the stetting is left, which makes it useles, whereby it is so far from being good compost to fatten ground, that it doth rather embarran it. Let Baal therefore plead for it self, nothing can be said in their Excuse, if (what was the main matter) their crimes were sufficiently proved.

32. But as to the point, hear what the Royalists at Oxford say for their Friends, whilst they conceive themselves to take just exceptions at the proceedings against these Ministers.

1. Some of their faults were so foule, that the * foulness of them, is all that can be pleaded for them. For being *Capital*, the persons deserved to be outed of life, not of living, which leaves a suspicion of imperfect proof.
2. The Witnesses against them were seldom deposed on oath, but their bare complaints beleaved.
3. Many of the Complainers were *factious people* (those most accusing their Sermons who least heard them) and who since have deserted the Church, as hating the Profession of the Ministry.
4. Many were charged with delivering *false Doctrines*, whose positions were found, at the least disputable. Such those accused for preaching that *Baptism washeth away Original sin*; which the most Learned, and honest in the Assembly in some sense will not deny, namely, that in the Children of God it cleanseth the condemning, and final peaceable commanding power of Original sin, though the stain and blemish thereof doth still remain.
5. Some were merely outed for their affections to the Kings cause, and what was malignity at London, was Loyalty at Oxford.

Yea many moderate men of the Opposite Party, much bemoaned such severity, that some Clergie-men, blameless for life, and Orthodox for Doctrine, were only ejected on the account of their faithfulness to the Kings Cause. And as much corruption was let out by this Ejection (many scandalous Ministers deservedly punished) so at the same time the veins of the English Church were also emptied of much good blood (some inoffensive Pastours) which hath made her Body Hydropical ever since, ill humors succeeding in the room, by reason of too large and suddain evacuation. But others of a more violent temper excused all, the present necessity of the Cause requiring it. All Pulpits in the Parliament quarters must be made like the whole earth before the

[D d d d 2]

building

The Parliaments purge to the Clergy.

* Luke 14:33.

The expelled Clergies plea.

* Centu. p.1.

building of Babel, of one language, and of one speech, or else all may be destroyed by the mixture of other Doctrines. And better a mischief to few, than an inconvenience to all. Safer that some (suppose unjustly) suffer, than that the success of the whole cause should be endangered.

33 Then came forth a *Book* called the *Fifth Century*, containing the names of an *hundred Divines* sequestered for their faults with a promise of a *second*, which to my knowledge never came forth. Whether because the *Author* of the former was sensible that the subject was generally odious, or because the death of Mr *White, Licenſer* thereof, prevented any addition, or whether because disſuaded from the *Deſigne*, ſuſpecting a *retaliation* from *Oxford*. Sure I have been informed, that when ſome ſolicited his *Majeſty* for leave to ſet forth a *Book* of the vicious lives of ſome *Paſſant Miniſters*, His *Majeſty* blaſted the deſigne, partly becauſe *revocation* is no *purgation*, partly leaſt the *Publick enemy* of the *Proteſtant Religion* ſhould make an advantage thereof.

34. To supply the vacant places, many young *Students* (whose *Orders* got the speed of their *Degrees*) left the *Univ'rsities*. Other *Ministers* turned *Dissolvs* and *Pluralists*, it being now *charity*, what was formerly *conscience*, to hold two or three *Benefices*. These could plead for themselves, the practice of *Mr Sanders the Martyr*, who held two *Livingz* at good distance, because he could not resigne one but into the hands of a *Papist*, as these men would not surrender them to *Malignants*. Many *Widowes* of great *Cure*, but small *value* were without *Ministers*, (whilst rich matches have many *Suitors*, they may die *Virgins* that have no portions to prefer them) which was often complained of, seldom redressed, it passing for a current maxime, it was safer for people to *fall* then to *feed* on the *poison* of *Malignant* *Paltours*.

35. Let us now look a little into the *assembly of Divines*, where we shall not finde them (as we might justly expect) *all of one tongue and of one language*, there being some not concurring with the major part, and therefore stiled *Dissenting Brethren*. I know the *Scottish Writers* call them of the *Separation*, but because *mollifying terms* are the best *Poollisses* to be applied to the *first swellings of Church-differences*, we decline these words of *dissist*. They are also commonly called *Independents*, though they themselves (if summoned by that name) will return no *Vox avers* thereunto, as to a word *edious and offensive* in the common *sound and notation* thereof. For *Independency* taken for *absolute self-sufficiency*

Without relation to { 1 God
2 King or State
3 Other Churches
4 Particular Christians } is { Profane & Blasphemous.
Seditious and Treacherous.
Proud and Ambitious.
Churlish and Uncharitable.

These *Dissenting Brethren* or *Congregationalists* were but five in the *Assembly*, though many more of their judgements dispersed in the land.

1 Namely, *Thomas Goodwin* bred first in *Chriffs-Col.* then
 2 fellow of *Katherine Hall* in *Cambridge.* } all three
 3 *Philip Nye*, who had his education in *Oxford.* } still alive.
 4 *William Bridge*, fellow of *Emmanuel Colledge* in *Cambridge.* }
 5 *Sidrach Simjon*, of *Queens* } *Col.* in *Cambridge*, both deceased.
 6 *Jeremiah Burroughs*, of *Emmanuel* }

Ic

The first Century why
without a
second.

**Vacant livings
how supplied.**

* Fox *Ad. &*
M'n. p. 1494-
ib. Ad. 1555.

**Dissenting
Brethren first
appear in the
Assembly.**

Anno Dom. 1643.	Anno Regi. Caro 18
-----------------------	-----------------------------

Nov.
19.

It is our unhappineſſe, that in writing their ſtory, we have little ſayd what we have collected out of the writings of pens profeſſedly engaged againſt them, and therefore the leſs credit is to be given thereunto. However in this *Narration* there is nothing of my own, ſo that if any falſhoods therein, they muſt be charged on their account whom the Reader ſhall behold cited in the margin. O therwiſe I confeſs my perſonal reſpects to ſome of the afore named *diſſenters* for favours received from them.

36. Some ten years since the *sinful* *corruptions* (to use their own ^a language) of the worship and government in this *Church*, taking hold on their *conscience*,^b unable any longer to comport therewith, they deserted their *Native Country*. This we beleeve the true cause of their departure, not what^b some suggest, that one for debt, and another for danger (to answer some ill interpreted words concerning the *Scots*) were forced to forsake the *Land*. And although I will not say they *left* not an *hoof* of their *Estate*: behinde them here, they will confesse they conveyed over the most considerable part thereof. Many *wealthy Merchants* and their *families* went over with them, so that of all *Exiles* (for so they stile themselves) these may seem most like *Voluntary Travellers* for good company, though of all *Travellers* most like to *Exile*.

37. Their reception beyond the seas in *Holland* was faire and civill, where the *States* (who though they tolerate, own not all Religions) were interpreted to acknowledge them and their *Churches* by many signs of their favour. First,

By granting them their own Churches to assemble in for Divine worship, where their own Country men met also the same day (but at different hours) for the same purpose.

By permitting the ringing of a *c Bell* to call people to their *Publick meetings*, which loudly founded the *States* consent unto them, as not allowed to such *clandestine Sets*, which shelter themselves rather under the *permission*, then *Protection* thereof.

By affigning a full and liberal maintenance annually for their *Minifters*,
as alfo wine for their *Communion*s.

Nor can there be a better evidence of giving the *right hand of Fellowship* than to give the *full hand* of liberality. A moiety of this people fixed at *Rochester* where they landed, the other travelled up higher for better aire to *Wimbor*, and thence, soon after removed to *Arnhem*, a sweet and pleasant City. No part of *Holland* (largely taken) affording more of *England's* snuff, resembled in their lctters to their *Friends* to *Hereford*, or *Bury* in *Suffolk*.

38. Then fall they to confute of *Church-Discipline*, professing themselves a mere *abstrusa tabula*, with Virgin judgements, longing only to be married to the truth. Yea they looked upon the word of *Christ* (Reader, it is their own c^o expression) as *unpartially and unprejudicially*, as *men made of flesh and blood* are like to do *any juncture of time* that may fall out, the place they went to, the condition they were in, and company they went with, affording no temptation to byass them any way.

39. And first they lay down two grand ground-works, on which their following *Fabrick* was to be erected.

1. Only to take what was held forth in *Gods word*, leaving nothing to *Church-practice*, or *humane prudence*, as but the *Iron leggs* and *Clay toes* of that *Statute*, whose *head* and *whole body* ought to be of pure *Scripture-Gold*.
2. Not to make their *present judgement* binding unto them for the future.

Their

The cause of
their first de-
parting the
land.
a Apostolical
narration p. 2.
b Mr Edwards
in his Answer
to the Apol.
Narr.

Are kindly
entertained
in Holland.

c Apol. N. 17.
Fig. 7.

Otherwise
Arnhem is in
Nijmegen.

low qualified
to find out
the truth.

Appl. Nar.
ag. 3.

Their two
chief ground-
works.

Their adversaries cavil hereat, as a *reserve* able to rout all the *Armies of Arguments* which are brought against them, that because *one day teacheth another*, they will not be tied on *Ten day mornings*, to maintain their *Tenents* on *Munday night*, if a new discovery intervene.

40. In pursuance of these principles they pitched on a *middle way* (as generally the *possession of truth*) betwixt *Presbytery*, as too *rigorous*, *imperious*, and *conclusive*, and *Brownisme*, as too *vague*, *loose*, and *uncertain*. Their main platform was, that Churches should not be *subordinate*, *Parochial* to *Provincial*, *Provincial*, to *National*, (as *Daughter* to *Mother*, *Mother* to *Grandmother*), but *Coordinate*, without *Superiority*, except *Seniority of Sisters*, containing no powerfull influence therein. Thus the Church formerly like a *Chain* with *links of dependency* on one another, should hereafter become like an *heap of rings*, each entire in it self, but (as they thought) far purer then was ever seen before.

41. The manner of their Church-service, according to their own^a relation, was performed in form following.

1. Publick and solemn prayers for *Kings* and all in Authority. Reading the *Scriptures* of the *Old* and *New Testament* with exposition thereof on occasion. Administration of the two *Sacraments*, *Baptisme* to *Infants*, and the *Lords Supper*. Singing of *Psalms*, and collection for the *Poor* every *Lords-day*. For *Publick Officers* they had *Pastors*, *Teachers*, and *Ruling Elders* (not *Lay* but *Ecclesiastick persons*) and *Deacons*.

As for *Church-censures*, they resolved only on *Admonition* and *Excommunication*, the latter whereof was never handled in their^b Church, as no reason that the rod (though made) should be used where the *Children* are all quiet and dutifull. *Synods* they account *usefull*, and in some cases necessary, yet so that their power is but *Official*, not *Authoritative*, where^c they may declare the truth, not enjoin obedience thereunto. Or take it in the language of one of their *Grandees*. *Actus regimini à Synodis debent porrigi non peragi*, the latter belonging to the liberty of several Congregations. Their Adversaries object, that none can give in an exact account of all their opinions, daily capable of alteration and increase. Whilst such Countries, whose unmovable *Mountains*, and stable *Valleys* keep a fixed position, may be easily surveyed, no *Geographer* can accurately describe some part of *Arabia*, where the sitting sands driven with the winds have their frequent removals, so that the *Traveller* findeth a *hole* at his return, where he left a *hill* at his departure. Such the uncertainty of these *Congregationalists* in their judgements, only they plead for themselves, it is not the *wind* of every^d *Doctrine*, but the *Sun* of the *Truth* which with its *New lights* makes them renounce their old, and embrace new resolutions.

42. Soon after a heave *Schism* happened in the Church of *Rotterdam*, betwixt Mr *Bridge*, and Mr *Simson*, the two *Pastors* thereof. Inasmuch, that the latter rent himself saith one^e from Mr *Bridge* his Church to the great offence thereof, though more probable, as another^f reporteth, Mr *Simson* dismissed with the consent of the Church. However many bitter letters passed betwixt them, and more sent over to their *Friends* in *England* full of *invectives*, blackness of the tongue alwayes accompanying the *paroxysms* of such dissenters. Their *Presbyterian Adversaries* make great use hereof to their disgrace. If such *Infant-Churches*, whilst their hands could scarce hold any thing fell a scratching, and their feet spurning and kicking one another, before

Coordination of Churches.

The manner of their Church-service. a *Apol. Nar.* Fig. 8.

b *Apol. Nar.* pag. 9.

c *Response* Jo. Norton. pag. 114.

d Mr Cotton his preface to Mr Norton's Book. are always for new lights. e *Eph.* 4. 15. A Schism in Rotterdam Church. f Mr Edwards at prin p. 35. f Mr John Goodwin in answer to Mr Edwards pag. 238. g pag. 245.

before they could well goe alone, how stubborn and vexatious would they be when arrived at *riper years*.

43. This *Schism* was seconded with another in the same Church, wherein they depoted one of their *Ministers* (Mr *Ward* I conceive his name) which was beheld as a bold and daring deed, especially because herein they consulted not their *Sister Church* at *Amheim*, which publicly was professed mutually to be done in cases of concernment. Here the *Presbyterians* triumph in their conceived discovery of the nakedness and weakness of the *Congregational way*, which for want of *Ecclesiastical Subordination* is too short to reach out a redress to such grievances. For seeing *par in parem non habet potestatem*, Equals have no power over their Equals, the aggrieved party could not right himself by any appeal unto a *Superior*. But such consider not the end, as well as the beginning of this difference, wherein the Church of a *Amheim* interposing (not as a *Judge* to punish *Offenders*, but as a *Brother* to check the failings of a *Brother*) matters were so ordered, that Mr *Ward* was restored to his place, when both he and the Church had mutually confessed their sinful carriage in the matter; but enough, (if not too much hereof) seeing every thing put in a *Pamphlet* is not fit to be recorded in a *Chronicle*.

44. More concord crowned the Congregation at *Amheim*, where Mr *Goodwin* and Mr *Nye* were *Pastors*, wherein besides those *Church-Ordinances* formerly mentioned, actually admitted and exercised, some others stood *Candidates*, and fair *Probationers* on their good behaviour, namely, if under *Tryal* they were found convenient; Such were

1. The^b *Holy Kiss*.
2. *Prophecysings*^c when *Private Christians* at fit times made publick use of their parts and gifts in the Congregation.
3. *Hymns*^d, and, which if no better *Divinity* then *Musick*, might much be crupled at.
4. *Widdows*^e as *Essential She-Ministers* in the Church, which if it be so, our late *Civil-Wars* in *England* have afforded us plenty for the place.
5. *Anointing* of dying people, as a standing *Apostolical*^f Ordinance.

45. Other things were in agitation, when now the news ariveth, that the *Parliament* sitting at *Westminster* had broken the yoke of *Ceremonies*, and proclaimed a year of *Jubilee* to all tender consciences. Home then they hasted with all convenient speed: For only *England* is *England* indeed, though some parts of *Holland* may be like unto it. Over they came in a very good plight and Equipage, which the *Presbyterians* (and those I assure you are quick-fighted when pleased to prie) took notice of. Not a hair of their head singed, nor any smell of the fire of persecution upon their *Clothes*. However they were not to be blamed, if setting their best foot forward in their return, and appearing in the handsomest and chearfullest fashion for the credit of their cause, and to shew that they were not dejected with their sufferings.

46. Presently they fall upon gathering of *Congregations*, but chiefly in or about the *City of London*. *Trent* may be good, and *Severn* better, but oh the *Thames* is the best for the plentiful taking of fish therein. They did pick (I will not say steal) hence a *Master*, thence a *Mistress* of a *Family*, a *Son* out of a *Third*, a *Servant* out of a *Fourth Parish*, all which met together in their Congregation. Some prevented calling by their coming, of *OLD Parishioners* to become *NEW Church-Members*, and so forward were they of themselves, that they needed no force to compell, nor art to persuade them. Thus a new *Inne* never wanteth *Guests* at the first setting up, especially if hanging out a fair *Signe*, and promising more cleanness and neatness then is in any of their *Neighbours*.

47. The

A second Schism in the same Church.

a *Apol. Nar.* pag. 21.

The practice of Amheim Church.

b 1 Cor. 16. 20. c 1 Cor. 14.

d *Eph.* 5. 19. & Col. 3. 16.

e 1 Tim. 5. 9.

f James 5. 14.

The five Exiles return home.

Gather Churches in England.

The Presbyterians offended.

47- The Presbyterians found themselves much agrieved hereat. They accounted this practise of the *Dissenting Brethren* but *Ecclesiastical felanie*, for at the best, that they were but *spiritual Interlopers* for the same. They justly feared (if this fashion continued) the falling of the *Roof*, or founding of the *Foundations* of their own *Parishes*, whence so many *Corner Stones, Pillars, Rafter*s, and *Beams*, were taken by the other to build their *Congregations*. They complained that these new *Pastors* though slighting *Tithes* and *set maintenance*, yet so ordered the matter by gathering their *Churches*, that these *gleanings* of *Ephraim* became better then the *Vintage* of *Abiezzer*.

Dissenting Brethren crave a Toleration.

* In their epistle to the Reader prefixed to Mr. Norton's book.

Oppressed by others.

But favoured by the Parliament a *Apol. Nar.* pag. 2. b. 6. p. 31.

48. Not long after when the *Assembly of Divines* was called, these five *Congregationalists* were chosen *members* thereof, but came not up with a full content to all things added therein. As accounting that the pressing of an exact concurrence to the *Presbyterian Government*, was but a kinde of a *Conscience-Prison*, whilst accurate conformity to the *Scotch Church* was the very *Dungeon* thereof. *A regimine ecclesiastico* (say * they) *uti nunc in Scotia viget longius distamus, quippe quod (ut nobis videtur) non tantum a Scripturis, sed ab ecclesiarum reformatarum suorumque Theologorum sententijs (qui sub Episcoporum tyrannide diu duriterque passi sunt) plurimum distat.* No wonder therefore if they desired a *Toleration* to be indulged them, and they excused for being concluded by the *Votes of the Assembly*.

49. But the *Presbyterians* highly opposed their *Toleration*, and such who desired most ease and liberty for their sides when bound with *Episcopacy*, now girt their own government the closest about the consciences of others. They tax the *Dissenting Brethren* for *Singularity*, as if these men (like the *five senses of the Church*) should discover more in matter of *Discipline* then all the *Assembly* besides, some moving their ejection out of the same, except in some convenient time they would comply therewith.

50. Hopefuls to speed here, the *Dissenters* seasonably presented an *Apologetical narrative* to the *Parliament*, styled by them the *most sacred refuge or Asylum* a *for mistaken and misjudged innocence*. Herein they petitioned *Pathetically* for some favour, whose conscience could not joyn with the *Assembly* in all particulars, concluding with that pittifull close (enough to force tears from any tender heart) that they *h* pursued no other interest or designe, but a subsistence (be it the poorest and meanest) in their own land, as not knowing where else with safety health and livelihood to set their feet on earth, and subscribed their names.

Thomas Goodwin.
Philip Nye.

Sidrach Simson.
Jeremiah Burroughes.

William Bridge.

If since their condition be altered and bettered, that they (then wanting where to set their feet) since lie down at their length in the fat of the land, surely they have returned proportionable gratitude to God for the same. Sure it is that at the present these *Petitioners* found such favour with some potent persons in *Parliament*, that they were secured from farther trouble, and from lying at a *posture of defence*, are now grown able not only to encounter but invade all opposers; yea to open and shew the dore of preferment to others, so unfeareable are the *dispositions* of Divine Providence in making suddain and unexpected changes. (as in whole nations) so in private mens estates, according to the *Counsel of his will*.

New-England Churches Congregationalists.

51. Such as desire further instruction in the *Tenents* of these *Congregationalists*, may have their recourse to those many *Pamphlets* written *pro and con* thereof. The worst is, some of them speak so loud, we can scarce understand

Anno Dom. 1643.
Anno Regis Carol. 19.

Anno Regis Carol. 19.
Anno Dom. 1643.

understanding what they say, so hard is it to collect their judgements, such the violence of their passions. Only I will add, that for the main, the Churches of *New-England* are the same in Discipline with these *Dissenting Brethren*.

52. Only I will add, that of all the *Authors* I have perused concerning the opinions of these *Dissenting Brethren*, none to me was more informative, then Mr *John Norton*, (One of no less learning then modesty) *Minister* in *New-England* in his answer to *Apolonius Pastor* in the Church of *Middleborough*.

20. 1644.

53. Look we now again into the *Assembly of Divines*, where we finde Dr *Cornelius Burges*, and Mr *Herbert Palmer* the *Affessors* therein, and I am informed by some (more skilfull in such niceties then my self) that *Two* at the least, of that *Office*, are of the *Quorum* Essential to every lawfull *Assembly*. But I mis Dr *William Twiss* their *Prolocutor* or lately deceased; He was bred in *New-Colledge* in *Oxford*, good with the *Trowell*, but better with the *Sword*, more happy in *Polematic Divinity*, then edifying *Doctrine*. Therefore he was chosen by the *States of Holland* to be *Professor of Divinity* there, which he thankfully refused. Mr *Charles Herle* Fellow of *Exeter Colledge* of *Oxford* succeeded him in his place, one so much *Christian, Scholar* and *Gentleman*, that he can unite in *affection* with those who are disjoyn'd in judgement from him.

54. The *Assembly* met with many difficulties, some complaining of Mr *Selden*, that advantaged by his skill in *Antiquity Commonlaw*, and the *Oriental tongues*, he employed them rather to *pole* then *profit*, perplex then inform the members thereof, in the *fourteen queries* he propounded. Whose intent therein was to humble the *Jure-jurino-Ship* of *Presbytery*, which though *Hinted* and *Held forth*, is not so made out in *Scripture*, but being too *Stant* on many occasions it must be perced with *prudential Additions*. This great *Scholar*, not over loving of *any* (and lest of *these*) *Clergie-men*, delighted himself in raising of scruples for the vexing of others, and some stieck not to say, that those who will not feed on the *steeb* of *Gods-word* cast most bones to others, to break their teeth therewith.

55. More trouble was caused to the *Assembly* by the *Opinions* of the *Erasians*, and it is worth our enquiry into the first *Author* thereof. They were so called from *Thomas Erasmus* a Dr of *Physick*, born at *Baden* in *Switzerland*, lived *Professor* in *Hidelbridge*, and died at *Basel*, about the year one thousand five hundred eighty three. He was of the *Privie Council* to *Frederick*, the first *Protestant Prince* *Palatine* of that name, and this *Erasmus* (like our Mr *Perkins*) being lame of his right, wrote all with his left hand, and amongst the rest, one against *Theodor. Biza*, de *Excommunicatione*, to this effect, that the power, and excommunication in a *Christian State* principally resides in *secular power* as the most competent Judge, when and how the same shall be exercised.

56. Mr *John Coleman* a modest and learned man, benefited in *Lincolnsire*, and Mr *John Lightfoot*, well skilled in *Rabbinical Learning* were the chief members of the *Assembly*, who (for the main) maintained the tenents of *Erasmus*. These often produced the *Hebrew Original* for the power of *Princes* in ecclesiastical matters. For though the *New Testament* be silent of the *Temporal Magistrats*, (Princes then being *Pagans*) his meddling in Church-matters, the Old is very vocal therein, where the Authority of the *Kings of Judah*, as nursing fathers to the Church is very considerable.

57. No wonder if the *Prince Palatine* (constantly present at their debates) heard the *Erasians* with much delight, as wellcoming their *Opinions* for *Country sake*, (his *Natives* as first born in *Hidelbridge*) though otherwise in his own judgement no favourer thereof. But other *Parliament men* listened very favourably to their *Arguments* (Interest is a good quickner of Attention)

[Eeee]

hearing

The rest referred to Mr Norton's book.

Mr Herle succeeded Burges's Prolocutor to Dr Twiss.

a See his dedication to them in his book called *Industria gratia*.

Mr Seldens juggling Questies.

Erasians why so called, and what they held.

b Thomas in *Obit. vir. illustr.* Anno 1583.

The Erasians in the Affirm. bly.

Favourably listened to.

The Assembly
usually
check.

hearing their own power enlarged thereby, and making use of their *Eraisons* for a *check*, to such who pressed conformity to the *Scotch Kirke* in all particulars.

58. Indeed once the *Assembly* stretched themselves beyond their own line, in meddling with what was not committed by the *Parliament*, to their cognizance and consultation, for which they were afterward *staked down*, and *tied up with a shorter tether*. For though the wife *Parliament* made use of the *Presbyterian zeal and activity*, for the extirpation of *Bishops*, yet they differently resolved to hold a strict hand over them; as not coming by their own power to *advise*, but called to *advise* with the *Parliament*. Nor were they to cut out their own work, but to make up what was cut to their own hands, and seeing a *Præmunire* is a rod, as well for a *Presbyter*, as a *Prelate* (if either trespas on the state by their over activity) though they felt not this rod, it was *showed to them*, and *shak'd over them*, and they threw'dly and justly thent for their over-medling, which made them the wiser and warier for the time to come.

The Scotch
discipline in
vain strived
for.

59. Indeed the major part of the *Assembly* endeavoured the setting of the *Scotch Government* in all particulars that though *Tweed* parted their *Countries*, nothing might divide their *Church Discipline*, and this was laboured by the *Scotch Commissioners* with all industry and probable mean to obtain the fame; But it could not be effected, nor was it ever settled by *Act of Parliament*. For as in *Heraltry* the same seeming *Lions in colour and posture*, rampant and langued alike, are not the selfe-fame, if the one be armed with *nails and teeth*, the other deprived of both, so cannot the *English* be termed the same with the *Scotch-Presbyter*, the former being in a manner absolute in it self, the latter depended on the *State* in the Execution of the power thereof.

Coercive
power kept
in the Parli-
ment.

60. Inasmuch that the *Parliament* kept the *Coercive power* in their own hands, not trusting them to carry the KEYS AT THEIR GIRDLE, so that the power of excommunication, was not intrusted with them, but ultimately resolved into a *Committee* of eminent persons of *Parliament*, whereof *Thomas Earl of Arundel* (presumed present because absent with leave beyond the seas) is the first person nominated.

Oxbridge
fronies treat-
ty.

61. A Treaty was kept at *Oxbridge* betwixt the *Commissioners* of the *King* and *Parliament*, many well meaning people promising themselves good success thereby, whilst others thought this Treatie was born with a dying countenance, saying there wanted a third to interpose to make their distances up by powerfull persuasion, no hope of good in either without condescension in both parties. One may smile at their inference, who presumed that the *Kings Commissioners*, coming to *Oxbridge*, two parts of three to meet those of the *Parliament*, would proportionably comply in their yieldings. A weak *Topical conjecture*, confuted by the formerly going of the *Parliaments Commissioners* clean through to *Oxford*, and yet little condescension to their propositions.

Mr. Lovers in-
dilection.

62. Here *Mr. Christopher Love* (waiting on the *Parliament Commissioners* in a general relation) gave great offence to the *Royalists* in his *Sermon*, shewing the impossibility of an agreement, such the dangerous errors, and malicious principles of the opposite party; many condemned his want of charity, more of discretion in this juncture of time, when there should be a cessation from *Invidious* for the time being. But men censures must fall the more highly upon his memory, because since he hath suffered, and so satisfied here for his faults in this or any other kinde.

The conference of
Divines.

63. with the *Commissioners* on both sides, certain *Clergys-men* were sent in their presence to debate the point of *Church-government*,

For

Anno
Dom.
1644.Anno
Regis
Carol
20.Anno
Regis
Carol
20.Anno
Dom.
1644.

For the King.

For the Parliament.

Dr. Benjamin
Henry
Henry
Steward
Shelden
Hammond
Ferne

Mr. Steven Marshall.
Mr. Richard Vines.

These, when the *Commissioners* were at leisure from civil affairs, were called to a conference before them.

64. Dr. Laney proffered to prove the great benefits which had accrewed to *Gods Church* in all Ages by the Government by *Bishops*, but the *Scotch-Commissioners* would in no wise hear him, whereupon the Doctor was contentedly silent. Some *discourses* rather than *disputes* passed betwixt Dr. Steward, and Mr. Marshall, leaving no great impressions in the memories of those that were present thereat.

Dr. Laney
might not be
heard.

65. Only Mr. Vines was much applauded by his own party, for proving the sufficiency of ordination by *Presbyters*, because *Ministers* made by *Presbyterian Government* in France and the *Low-Countries*, were owned and acknowledged by our *Bishops* for lawfully ordained for all intents and purposes, both to Preach and Sacramentize, and no reordination required of them. Thus the goodness of *Bishops* in their charity to others, was made use of against themselves, and the necessity of the *Episcopal* function.

An argument
ad homines if
not ad causas.

66. To return to the *Assembly*, the *Monuments* which they have left to posterity of their meeting, are chiefly these, *Articles of Religion* drawn up by them, and a double *Catechism*, one the lesser, the other the greater, whereof at first very few were printed for *Parliament men*, meaner folk not attaining so great a *Treasure*, besides their *Directory* whereof hereafter.

Books made
by the As-
sembly.

67. As for the conclusion of this *Assembly* it dwindled away by degrees, though never legally dissolved. Many of them after the taking of *Oxford* returning to their own cures, and others living in *London* absented themselves, as disliking the managing of matters. Such as remained, (having survived their great respect) and being too few to maintain the dignity of an *Assembly*, contented themselves with the notion of a *Committee*, chiefly employed to examine their abilities, and good affections, who were presented to livings. Till at last as in *Philosophy*, *accidentia non corruptuntur*, sed desinunt, they vanish with the *Parliament*, and now the execution of the *Arch-Bishop of Canterbury* comes next under our pen, whose trial being most of civil concernment, is so largely done in a book of that subject, that by us it may be justly omitted.

The Assembly
rather sinketh
then endeth.

68. Next followed the execution of the *Arch-Bishop of Canterbury*, *Sherif Chambers* of *London*, bringing over night the warrant for the same, and acquainting him therewith. In preparation to so sad a work, he betook himself to his own, and desired also the prayers of others, and particularly of Dr. Holdsworth fellow prisoner in that place for a year and half; though all that time there had not been the least converse betwixt them. On the morrow he was brought out of the Tower to the Scaffold, which he ascended with a cheerful countenance, (as rather to gain a Crown, then lose an Head) imputed by his friends to the cleavedness, by his foes to the fearedness of his Conscience. The *Beholders* that day were so divided betwixt *Bemoaners* and *Insulters*, it was hard to decide which of them made up the major part of the company.

The Arch-
Bishop pre-
pares for
death.

And preach-
eth his own
farrall ser-
mon.

69. He made a *Sermon-Speech*, taking for his Text the two first verses of the 11. Chap. of the Epistle to the Hebrews. *Let us run with patience the race which is set before us; Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God.* Craving leave to make use of his notes, (for the infirmity of his aged memory) he di- lated thereon about half an hour, which discourse, because common, (as publicly printed) we hear forbear to insert. For the main, He protested his own innocence and integrity, as never intending any subversion of Laws and Liberty, no enemy to Parliaments (though a mil liker of some mis- carriages) and a Protestant in Doctrine and Discipline, according to the esta- blished laws of the land. Speech ended, He betook himself awhile to his prayers, and afterwards prepared himself for the fatal stroke.

Questioned
about the af-
fluence of his
fortune and
death.

70. *St John Clotworthy* (a member of the *House of Commons*) being present interrogated him concerning his assurance of Salvation, and where- on the same was grounded. Some censured this interruption for uncivil and unseemable, as intended to *ruffle* his soul with passion, just as he was fairly *folding* it up, to deliver it into the hands of his Redeemer. But the Arch-Bishop calmly returned, that his assurance was evidenced unto him by that inward comfort which he found in his own soul. Then lying down on the block, and praying *Lord receive my soul*, the Executioner dexte- rously did his office, and at one blow severed his Head from his Body. In- stantly his face (*reddy* in the last moment) turned *white as ashes*, confuting their falshoods, who gave it out that he had purposely painted it, to fortifie his cheeks against discovery of fear in the paleness of his complexion. His corps were privately interred in the Church of *Albano's Barking* without any solemnity, save that some will say, He had, (in those dayes) a fair Funer- al, who had the *Common-Prayer* read thereat.

His birth in
Reading,
breeding in
Oxford.

71. He was born *Anno 1573* of honest parents at *Reading in Bark-shire*, a place, for the position thereof, almost equally distanced from *Oxford* the *Scene* of his breeding, and *London* the principal stage of his preterment. His Mother was Sister to *St William Webb*, (born also at *Reading*) *Salter*, and *Anno 1591* Lord *Majon of London*. Here the Arch-Bishop afterwards built an Almshouse, and endowed it with two hundred pounds *per annum*, as ap- pears by his own *Diary*, which if evidence against him for his faults may be used as a witness of his good works. Hence was he sent to *St Johns Colledge in Oxford*, where he attained to such eminency of learning, that * one since hath ranked him amongst the greatest Scholars of our Nation. He afterwards married *Charles Blunt* Earl of *Devon-shire* to the Lady *Rich*, which proved (if intended an advantage under his feet, to make him higher in the notice of the world) a covering to his face, and was often cast a rubb in his way, when running in his full speed to preferment, till after some difficulty, his greatness at the last made a shift to stride over it.

* Dr *Haylin*
in his last Ed-
ition of his
Microscop.

He charged
through all
Church pre-
fements.

72. In some sort He may be said to have served in all offices in the Church, from a *Common-Souldier*, to a kind of *General* therein. There was neither *Order*, *Office*, *Degree*, nor *Dignity* in *Colledge*, *Church* or *University*, but he passed through it.

1. Order, Deacon, Priest, Bishop, Arch-Bishop.
2. Office, Scholar, Fellow, President, of *St Johns Colledge*, Proctor, and Chancellor of *Oxford*.
3. Degree, Bachelor, and Master of Arts, Bachelor and Do- ctor of Divinity.
4. Dignity, Vicar, Prebendary of *Stanford*, Parson of *Ibstock*, Prebendary of *Wesminster*, Arch-Deacon of *Huntington*, Dean

Anno
Dom.
1645.
Anno
Regis
Carol.
21.

Anno
Regis
Carol.
21.
Anno
Dom.
1645.

Dean of *Colechester*, Bishop of *St Davids* in *Wales*, *Ruth* and *Wells*, and *London*, in *England*, and finally Arch-Bishop of *Canterbury*.

It was said of *Dr George Abbot*, his Predecessor, that he suddenly started to be a Bishop, without ever having *Pastoral charge*, whereas this man was a great *Traveller* in all *Chaires of Church-prement*, sufficient to acquaint him with an experimental knowledge of the conditions of all such persons who at last were subjected to his Authority.

73. He is generally charged with Popish inclinations, and the story is commonly told and beleaved, of a Lady (still alive) who turning Papist, and being demanded of the Arch-Bishop the cause of her changing her religion, tartly returned, *My Lord it was because I ever hated a conch*. And being desired to expl in her meaning herein, *I perceived* (said she) *that your Lordship and many others, are making for Rome as fast as we can, and that I were to prevent a pros, I went before you*. Be the tale true or false, take *Papist* for a *Trent-Papist*, embracing all the derisions of that council, and surely this Arch-Bishop would have been made *Fewel* for the fire, before ever or that perswasion. Witness his book against *Fisher*, wherein he giveth no less ac- count of his sincerity then ability to defend the most dominative points wherein we and the Papists dissent.

Charged un-
justly to be
a Papist.

74. However most apparent it is by severall passages in his life, that he endeavoured to take up many controversies betwixt us and the Church of *Rome*, so to compromise the difference, and to bring us to a *Unity*, if not *Contingity* therewith, an impossible designe (if granted lawfully) as some every way his equals did adudge. For composition is impossible with such, who will not agree except all they sue for, and all the charges of their suite be to the utmost farthing awarded unto them. Our reconciliation with *Rome* is clogged with the same impossibilities: She may be gon to, but will never be met with, such her *Trade* or as *Peevishness*, not to stir a step to obviate any of a different Religion. *Rome* will never so farre *un-Pope* it self, as to part with her pretended *Supremacy* and *infallibility*, which cuts off all possibi- lity of Protestants Treaty with her, if possibly without prejudice to Gods glory and the truth, other controversies might be composed. Which done, *England* would have been an Island as well in Religion, as Scituation cut off from the continent of *Foreign Protestant Churches*, in a singular posture by it self, hard to be imagined, but harder to be effected.

Yet endeav-
ouring are
con-cili-ation
betwixt *Rome*
and *England*.

75. Amongst his humane frailties, *choler* and *passion* most discovered it self. In the *Star-Chamber* (where if the crime not extraordinary, it was fine enough for one to be sued in so chargeable a Court) He was observed al- ways to concur with the severest side, and to infuse more *vinegar* then *oyle* into all his *censures*, and also was much blamed for his severity to his Predecessor easing him against his will, and before his time, of his juris- diction.

Over-severe
in his cen-
sures.

76. But he is most accused for over-medling in State-matters, more then was fitting, say many, then needfull, say most, for one of his pro- fession. But he never more overshot himself, then when he did impose the *Scotch Liturgie*, and was *αλλοτρισ-αρχιεπισκός* over a free and forrain Church and Nation. At home, many grumbled at him for oft making the *Shallowest* pretence of the *Crown* deep enough (by his powerfull digging there- in) to drown the undoubted right of any private Patron to a Church-living. But Courtiers most complained, that he persecuted them, not in their proper places, but what in an ordinary way he should have taken from the hands of inferior officers, that He with a *long* and *strong Arm* reached to himself over

Over-med-
ling in State
matters.

over all their heads. Yet others plead for him, that he abridg'd their *bites* not *fees*, and it vexed them that He struck their *fingers* with the *dead-pal-
se*, so that they could not as formerly have a *feeling* for Church Prefer-
ments.

Conscienti-
ous in keep-
ing a Diary.

77. He was conscientious according to the principles of his devotion, witness his care in keeping a constant Diary of the passages in his life. Now he can hardly be an ill husband, who casteth up his receipts and expenses every night, and such a soul is, or would be good, which enters into a daily Scrutiny of his own actions. But such who commend him in making, condemn him in keeping such a Diary about him in so dangerous days. Especially he ought to untongue it from talking to his prejudice, and should have garbled some light trivial and jocular passages out of the same. Whereas sure the omission hereof argued not his carelessness but confidence, that such his privacies should meet with that favour of course, which in equity is due to writings of that nature.

Temperate
and chaste.

78. He was temperate in his diet, and (which may be presumed the effect thereof) chaste in his conversation. Indeed in his *Diary*, he confessed himself lapsed into some special Sin with E. B. for which He kept an *Anniversary Humiliation*. Indeed his * Adversary makes this note thereon, *per-
chance he was unclean with E. B.* which is but an uncharitable suspicion. *Now an exact Diary is a window into his heart who maketh it*, and therefore pity it is any should look therein, but either the friends of the party, or such ingenious foes as will not, (especially in things doubtfull) make conjectural comments to his disgrace. But, be E. B. male or female, and the sin committed, of what kinde soever, his fault whispers not so much to his shame, as his solemn repentance sounds to his commendation.

* Mr Prim
the brevity
of his life.
pag. 30.

An enemy to
gallantry in
Clergie-mens
cloaths.

79. He was very plain in apparel, and sharply checkt such Clergymen whom he saw goe in rich or gaudy cloaths, commonly calling them of the *Church-Triumphant*. Thus as *Cardinal Woolf* is reported the first Prelate, who made *Silks*, and *Sattens* fashionable amongst clergy-men; so this Arch-Bishop first retrenched the usual wearing thereof. Once at a Visitation in *Effex*, one in *Orders* (of good estate and extraction) appeared before him very gallant in habit, whom Dr *Laud* (then Bishop of *London*) publicly reproved, shewing to him the plainness of his own apparel. My Lord (said the Minister) *you have better cloaths at home and I have worse*, whereat the Bishop rested very well contented.

Not partial to
his kindred

80. He was not partial in preferring his kindred, except some merit met in them with his *affiance*. I knew a near kinsman of his in the University, Schollar enough, but somewhat wilde and lazie, on whom it was late before he reflected with favour, and that not before his amendment. And generally persons promoted by him were men of learning and abilities, though many of them Arminians in their judgements, and I beleieve they will not be offended with my reporting it, seeing most of them will endeavour to justify and avouch their opinions herein.

No whis-
ad-
dressed to co-
vectorialties.

81. Covetousness He perfectly hated, being a single man and having no project to raise a name or Family, he was the better enabled for publick performances, having both a *price in his hand*, and an *heart also* to dispose thereof for the general good. St *Johns* in *Oxford*, wherein he was bred, was so beautified, enlarged, and enriched by him, that strangers at the first sight knew it not, yea it scarce knoweth it self, so altered to the better from its former condition. Inomuch that almost it deserveth the name of *Cantebury-Colledge*, as well as that which *Simon Isp* founded, and since hath lost its name, united to *Christ-Church*. More buildings he intended, (had not the stroke of one *Axe* hindred the working of many *hammers*) chiefly on Churches, whereof the following passage may not impertinently be inserted,

Anno
Dom.
1645.
Anno
Regis
Carol.
21.

82. It happened that a Visitation was kept at St *Peers* in *Corw-bills*, for the Clergy of *London*. The Preacher discoursing of the painfulness of the Ministerial Function, proved it from the Greek deduction of *Διακονος*, or *Deacon*, so called from *κινω dust*, because he must *laborare in arena pulvere, work in the dust*, doe hard service in hot weather. Sermon ended, Bishop *Laud* proceeded to his charge to the Clergy, and observing the Church ill repaired without, and slovenly kept within, I am *sorry* (said He) *to meet here with so true an Etymologie of Diaconus, for here is both dust and dirt too, for a Deacon (or Priest either) to work in. Yea it is dust of the worst kind, caused from the ruines of this ancient house of God, so that it pitieth his servants to see her in the dust*. Hence he took occasion to press the repairing of that, and other decayed places of divine worship, so that from this day we may date the general mending, beautifying and adorning of all English Churches, some to decency, some to magnificence, and some (if all complaints were true) to superstition.

The grand
Emblem of the
rejoicing of
Churches.

* Psalm 124.

83. But the Church of St *Pauls*, (the only Cathedral in Christendom dedicated to that *Apostle*) was the master piece of his performances. We know what * one Satyrically said of him, that he *plucked down Puritans, and Property, to build up Pauls and Prerogative*. But let impartial Judges behold how he left, and remember how he found that ruinous fabrick, and they must conclude that (though intending more) he effected much in that great designe. He communicated his project to some private persons, of taking down the *great Tower* in the middle, to the *Spurs*, and rebuild it in the same fashion, (but some yards higher) as before. He meant to hang as great and tuneable a ring of Bells, as any in the world, whose sound advantaged with their height and vicinity of the *Thames*, must needs be loud and melodious. But now he is *turned to his dust*, and all his thoughts have perished, yea that Church, formerly approached with due reverence, is now entered with just fear, of falling on those under it, and is so far from having its old decays repaired, that it is daily decayed in its new reparations.

Principally of
St. Pauls.

* Lord F.

84. He was low of Stature, little in bulk, cheerful in countenance, (wherein gravity and quickness were well compounded) of a sharp and piercing eye, clear judgement, and (abating the influence of age) firme memory. He wore his hair very close, and though in the beginning of his greatness, many measured the length of mens strickness by the shortness of their hair, yet some will say, that since out of Antipathy to conform to his example, his opposites have therein indulged more liberty to themselves. And thus we take our leave of him, whose estate, (neither so great as to be envied at, nor so small as to be complained of) he left to his heir and Sisters Son Mr *John Robinson* Merchant of *London*, though fain first to compound with the Parliament before he could peaceably enjoy the same.

His personal
character.

85. The same year with this Arch-Bishop, died another *Divine*, (though of a different judgement) no less esteemed amongst men of his own perswasion, viz. Mr *John Dod*, who (in the midst of troublesome times) quietly withdrew himself to heaven. He was born at *Shortleage* in *Cheshire* (the youngest of seventeen children) bred in *Jesus Colledge* in *Cambridge*. At a disputation at one Commencement he was so *facetiously solid* (wild, yet *sweet fruits* which the *stock* brought forth before grafted with *grace*) that *Oxford-men* there present, courted him home with them, and would have planted him in their University, save that he declined it.

The birth and
breeding of
Mr Dod.

86. He was a *Passive Nonconformist*, not loving any one the worse for difference in judgement about Ceremonies, but all the better for their unity of affections in *grace* and *goodness*. He used to retrench some hot spirits when inveighing against Bishops, telling them how God under that government had given a marvelous increase to the Gospel, and that godly men might comfortably comport therewith, under which *learning* and *religion* had lo manifest

One peacea-
ble in our
Israel.

felt an *Improvement*. He was a good *Decalogist*, and is conceived to his dying day (how roughly soever used by the opposite party) to stick to his own judgement of what he had written on the *fifth Commandment*, of *Obedience to lawful Authority*.

Improved all to piety.

87. *Somertous Gentlemen* casually coming to the table of *St Anthony* *Cope in Ham.* were half-starved in the midst of a feast, because refraining from *securing* (meat and drink to them) in the presence of *M^r Dod*; of these one after dinner ingeniously professed, that he thought it had been impossible for himself to forbear *oaths* so long a time. Hereat *M^r Dod* (the *same* of whose *zeal* turned all accidents into *fuel*) fell into a pertinent and seasonable discourse (as more better at *occasional*;) of what power men have more then they know of themselves to refrain from sin, and how active Gods restraining grace would be in us to bridle us from wickedness, were we not wanting to our selves.

Youth will away.
* Judg 16.20.

88. Being stricken in years, he used to compare himself to *Sampson* when his hair was cut off. I rise faith he in a morning as *Sampson* did, and think, *I will go out as at * other times, goe, watch, walk, work, studie, ride, as when a young man.* But alas! he quickly found an alteration, and so do I, who must *sloop to age, which hath clipt my hair and taken my strength away.*

God seen at the first hand in nature, but at the second in art.

89. Being at *Holdenbie*, and invired by an *Honourable person* to see that stately house built by *St Christopher Hatton*, (the Masterpiece of English Architecture in that age) he desired to be excused, and to sit still looking on a flower which he had in his hand. *In this Flower* (saith he) *I can see more of God, then in all the beautiful buildings in the world.* And at this day as his flower is long since withered, That magnificent *Pile* (that fair flower of art) is altogether blasted and destroyed.

An innocent deceiver.
* In a list written by Mr Clark.

90. It is reported, he was but courtly used of the *Cavaliers*, who (they say) plundered him of his linnen * and household stuff, though (as some tell me) if so disposed, he might have redeemed all for a very small matter. However the good man still remembered his old maxime, *Sanctified afflictions are good Promotions*, and have been credibly informed, that when the fouldiers brought down his sheets out of the Chamber, into the room where *M^r Dod* sat by the fire side; He (in their absence to search after more) took one pair and clapt them under his Cushion whereon he sat, much pleasing himself after their departure that he had (as he said) *plundered the plunderers*, and by a *lawfull felony* saved so much of his own to himself.

Excellent Hebrician.

91. He was an excellent scholar, and was as causlessly accused, as another *John*, of his name (*M^r Job Fox* I mean) for *lacking of latin*. He was also an exquisite *Hebrician*, and with his society and directions in one Vacation taught that tongue unto *M^r John Gregorie* that rare Linguist, and Chaplain of *Christ's Church*, who survived him but one * year, and now they both together praise God in that language, which glorified *Saints* and *Angels* use in heaven.

* Dying at Kullington. May 11. 1646. and was buried in Christ Church Oxford. Farewell old Puritan.

92. He was buried at *Faully* in *Northampton-shire*, with whom the *Old Puritan* may seem to expire, and in his grave to be interr'd. Humble. Meek, Patient. Hospital, Charitable as in his censures of, so in his alms to others. Would I could truly say but half so much of the next Generation.

SECT.

SECTION X.

To the right Worshipful Roger Price Esq; High
Sheriffe of Buckingham-shire.

Sea-men observe, that the water is the more troubled the nearer they draw on to the Land, because broken by repercussion from the Shore. I am sensible of the same danger, the nearer I approach our times, and the End of this History.

Yet fear not Sr, that the least wrong may redound to You, by my indiscretion in the writing hereof; desiring You only to Patronize what is acceptable therein, and what shall appear otherwise, is left on my account to answer for the same.

Anno Dom. 1645.
Anno Regis Carol. 21.



You may know, that amongst the most Remarkables, effected by the Assembly of Divines, the compiling of the Directory was one, which although composed in the former years, yet because not as yet meeting with universal Obedience, it will be seasonable enough now to enter on the consideration thereof. The Parliament intending to abolish the Liturgie, and loath to leave the Land altogether at a loss, or deformity in publick service, employed the Assembly in drawing up a model of Divine worship: Herein no direct forme of Prayer Verbis conceptis was prescribed, no outward or

The Directory drawn up by the Assembly.

badly worship enjoyed, nor people required in the Responses (more then in Amen) to bear a part in the Service, but all was left to the discretion of the Minister, not enjoined what, but directed to what purpose, he ought to order his devotions, in publick-prayer and administering Sacraments.

F fff

2. The

To which the dissenting Brethren at last assent.

A discreet and charitable Preface.

The Directory enforced by ordinance of Parliament.

A good price if well paid.

* Pro. 20. 14.

A Second Ordinance, to back the former.

The Kings Proclamation contrary to the Parliaments Ordinance.

* Isa. 28. 10.

Arguments pro and con. to the Directory.

2. The dissenting Brethren (commonly call'd Independents) were hardly perswaded to consent to a *Directory*. Even *libera custodia*, (though it be the best of *Restraints*) is but a *restraint*; and they suspected such a *Directory* would (if enforced) be an infringing of the *Christian Liberty*. However, they consented at last, the rather because a *Preface* was prefixed before it, which did much moderate the matter, and mitigate the rigorous imposition thereof.

3. In this preface, respectful terms are (no less discreetly than charitably) afforded to the first compilers of the *Liturgie*, allowing them wife and pious, in redressing many things which were vain, erroneous, superstitious, and idolatrous, affirming also, that many Godly and Learned men of that age, rejoiced much in the *Liturgie*: as that time set forth; But adding withall, that they would rejoice more, had it been their happiness to behold this present reformation, they themselves were perswaded, that these first Reformers (were they now alive) would joy with them in this work of advancing the *Directory*.

4. The *Assent* work of the *Directory* thus ended, the Lords and Commons began therewith, prefixing an *Ordinance* therunto (made much up of forms of repeal) laying down the motives inclining them to think, the abolishing of the *Common-Prayer*, and establishment of this *Directory* necessary for this Nation. First, the consideration of the many inconveniences risen by that book in this Kingdom. Secondly, their *Covenant-Resolution* to reform Religion according to Gods word and the best reformed Churches. Thirdly, their consulting with the learned, pious, and renowned Divines for that purpose.

5. The Benefit of Printing the *Directory* was bestowed on Mr. *Rombergh*, and Mr. *Byfield* Scribes to the Assembly, who are said to have sold the same for some hundreds of pounds. Surely the *Stationer* who bought it, did not with the dishonest Chap-man, first decry the worth thereof, and then boast of his pennyworth: If since he hath proved a leser thereby, I am confident, that they who sold it him, carried such a *Chancery* in their bosoms, as to make him fair satisfaction.

6. Now because it was hard to turn people out of their old track, and put them from a beaten path, (such was, cast it *consistency* or *obstinacy*, love or doing, of the generality of the Nation, on the *Common-Prayer*) the Parliament found it fit, yea necessary to back their former Ordinance with a second, dated twenty third of August 1645. And entitled an Ordinance of the Lords and Commons for the more effectual putting in execution the *Directory* &c. Wherein directions were not only given for the dispersing and publishing of the *Directory*, in all Parishes, Chappelltries, and Donatives, but also for the calling in, and suppressing of all books of *Common-Prayer*, and several forfeitures and penalties to be levied and imposed upon conviction before justices of Assize, or of Oyer and terminer, &c.

7. But in opposition hereunto, the King at Oxford set forth a *Proclamation* (bearing date the thirteenth of November 1645.) enjoying the use of *Common-Prayer* according to the Law, notwithstanding the pretended ordinances for the new *Directory*. Thus as the waves commanded one way by the Tide, and countermanded another with the wind, know not which to obey; so, people stood amused betwixt these two forms of service, *ling* upon line, * precept upon precept, being the easiest way to edifie, whilst *line* against *line*, precept against precept, did much disturb and distract.

8. The King and Parliament being thus at difference, no wonder if the pens of the Chaplains followed their *Patrons*, and engaged violently pro and con in the controversy. I presume it will be lawful and safe for me, to give in a brief of the Arguments on both sides, reserving my private opinion to my self, as not worthy the readers taking notice thereof; for as it hath been permitted in the height and heat of our Civil war, for Trumpeters and Messengers, to have fair and free passage on both sides, pleading the

Anno Dom. 1645.

Anno Regis Carol. 21.

Anno Regis Carol. 21.

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Privilege of the publick faith, provided they do not intert themselves like parties, and as spies forfeit the protection, to subjecting themselves justly to the severest punishment: So Historians in like manner in all ages have been permitted to transmit to posterity an impartial account of actions, preserving themselves Neuters in their indifferent relations.

Against the Liturgie.

1. Sad experience hath made it manifest, that the *Liturgie* used in England, (notwithstanding the religious intentions of the compilers thereof) hath proved an offence to many godly people.

2. Offence thereby hath also been given to the reformed Churches abroad.

3. Mr. Calvin himself disliked the *Liturgie*, in his letter to the Lord Protector, charitably calling many things therein tolerabiles inepitias.

4. The *Liturgie* is no better, then confining of the Spirit, tying it to such and such words, which is to be left alone to its own liberty, use praying, and *hæc* praying, the extemporary gift is improved by the practice thereof.

5. It being a compliant with the Papists, in a great part of their Service, doth not a little confirm them in their Superstition and Idolatry.

6. It is found by experience that the *Liturgie* hath been a great means to make an idle and an unedifying Ministry.

For the Liturgie.

1. Such offence (if any) was taken, not given, and they must be irreligious mistakes which stand in opposition to such religious intentions.

2. No forraign Church ever in print expressed any such offence, and if some particular man have disliked it, as many and as eminent have manifested their approbation thereof.

3. Mr. Calvin is but one man. Besides, he spake against the first draught of the *Liturgie*, Anno 1. of King Edw. the sixth, which afterwards was reviewed in that Kings Reign, and again in the first of Queen Elizabeth.

4. The same charge lieth against the *Directory*, appointing though not the words to be prayed with, the matter, to be prayed for. Poor liberty to leave the spirit only to supply the place of a Vocabulary, or a *Copia Verborum*. And seeing Sense is more considerable then Language, the prescribing thereof restraineth the Spirit as much, as appointing the words of a prayer.

5. It comlieth with the Papists in what they have retained of Antiquity, and not what they have superseded of Idolatry, and therefore more probably may be a means of converting them to our Religion, when they perceive us not possessed with a Spirit of opposition unto them, in such things wherein they clofe with the Primitive Times.

6. The Users of the *Liturgie* have also laboured in Preaching, Catechising, and study of Divine Learning. Nor doth the *Directory* secure any from Laziness, seeing nothing but *Lungs* and *sides* may be used in the delivery of any extemporary prayer.

Against the Liturgie.

7. It is tedious to the people with the unnecessary length, taking up an hour at least, in the large and distinct reading thereof.

8. Many Ceremonies, not only unprofitable but burthenfome are therein imposed on peoples consciences.

9. Diverse able and faithful Ministers, have by the means of the Liturgie been debar'd the exercise of their Ministry, and spoiled of their livelihood, to the undoing of them and their family.

Such as desire to read deeper in this Controversie, may have their recourse to the manifold *Treatises* written on this subject.

9. But leaving these disquiets, the *Common-Prayer* daily decreased, and *Directorie* by the power of *Parliament* was advanced. Here some would faine be satisfied, whether the *Abolishing* of the main body of the *Common-Prayer*, extendeth to the prohibition of every expreffion therein, (I mean not such which are the *numerical* words of *Scripture*, whereof no question) but other ancient passages, which in the *Primitive Times*, were laudably (not to say necessarily) put in practice.

10. I know a Minister who was accused for using the *Gloria Patri* (conforming his practice to the *Directorie* in all things else,) and threatened to be brought before the *Committee*. He pleaded the words of Mr *Cartwright* in his defence, * *confessing the Gloria Patri founded on just cause that men might make their open profession in the Church of the Divinity of the Son of God, against the detestable opinion of Arius and his Disciples. But now (saith he) that it hath pleased the Lord to quench that fire, there is no such cause why those things should be used. But seeing, (said the Minister) it hath pleased God for our sins to condemn us to live in so licentious an age, wherein the Divinity both of Christ and the Holy-Ghost is called frequently and publicly into question, the same now (by Mr Cartwrights judgement) may lawfully be used, not to say can well be omitted. I remember not that he heard any more of the matter.*

11. It is now high time to take our farewell of this tedious subject, and leave the issue thereof to the observation of *Posterity*. The best *Demonstration* to prove, whether *Daniel* and his *Fellows* (the *Children of the Captivity*) should thrive better by plain pulse (to which formerly they had been used) or the new diet of dapper and dainty dishes, was even to put it to the *Trial* of some dayes experiment, and then a *Survey* taken of their *Complexions*, whether they be impaired or not; so when the *Directorie* hath been practised in *England* ninety years (the world lasting so long) as the *Liturgie* hath been, then *Posterity* will be the competent Judge, whether the *Face of Religion* had the more lively, healthful, and chearful looks, under the one, or under the other.

For the Liturgie.

7. Some observers of the *Directorie*, to procure to their parts and persons the repute of ability and piety, have spent as much time, in their extemporary devotions.

8. This is disproved by such who have written volums in the vindication thereof. But grant it true, not a total *abolution*, but a reformation thereof may hence be inferred.

9. The *Directorie*, if enforced to subject the refusers to penalties, may spoil as many, and as well deservng of their *Ministry*, and livelihood.

Anno Dom. 1645.
Anno Regis Carol. 21.

A query for concinnice sake.

A word in due season.

* His reply against Whitgift. p. 107. Sect. 4.

A farewell to the subject.

* 1 Dan. 1. 13.

12. The next news engrossing the talk of all tongues, was about Dr *Williams* Arch-Bishop of *Tork*, no less suddenly than strangely metamorphosed, from a zealous *Royalist* into an active *Parliamentarian*; being to relate the occasion thereof, we will enter on the brief history of his life, from the cradle to the grave, repeating nothing formerly written, but only adding thereunto.

13. None can question the gentility of his extraction, finding him born at *Aberconway* in *Carnarvon-shire* in *Wales*; of a family rather ancient than rich. His Grandfather had a good estate, but aliened (it seems) by his heirs, so that this Doctor, when Lord-Keeper, was fain to repurchase it. Surely it was of a considerable value, because he complaineth in his letter to the Duke (who encouraged him to the purchase) that he was forced to borrow money, and stood indebted for the same.

14. He was bred in St *Johns Colledge* in *Cambridge*, to hold the scales even with St *Johns* in *Oxford*, wherein Arch-Bishop *Land* had his education. Dr *Gwyn* was his tutor, his chiefeft, if not his only eminency, and afterwards the occasion of his preferment. For as this Tutor made his *univ* Fellow; this *Pupil* made the Tutor Master of the Colledge. Next was Mr *Williams* made *Professor* of the University, excellently performing his *ABs* for the place in so stately a posture, as rather but of duty, thereby to honour his *Mathematical* University, than desire to credit himself, as taking it only in his passage to an higher employment.

15. He was Chaplain (or Councillor shall I say?) to *Thomas Egerton Lord Chancellor*, who imparted many mysteries of that place unto him. Here an able Teacher of *State* met with as apt a Scholar, the one not more free in powering forth, then the other capable to receive, firm to retain, and active to improve what was infused into him. So dear was this Doctor to his Patrone, that this Lord dying on his death-bed, desired him to choose what most acceptable legacy he should bequeath unto him. Dr *Williams*, waving and slighting all morny, requested foure Books, being the collections of the Lord his industry, learning, and experience, concerning

1. The Prerogative Royall.

2. Priviledges of Parliaments.

3. The proceedings in Chancery.

4. The power of the Star-Chamber.

These were no sooner asked then granted; and the Doctor afterwards copied out these foure Books into his own brains. Books which were the *four clemens* of our *English State*, and he made an absolute Master of all the materials, that is, of all the passages therein, seeing nothing superfluous was therein recorded.

16. By the Duke of *Buckingham* (whom he had married to the daughter of the Earle of *Ratland*) he presented these Books to King *James*. Then did His Majesty first take notice of his extraordinary abilities, soon after preferring him by the Dukes mediation, to the Deary of *Westminster*, Bishop of *Lincolne*, and Keepers place of the *Great Seal*, till he lost the last in the first of King *Charles*, as hath formerly been related.

17. I dare confidently avouch what I knowingly speak, that the following passage was the *motus primus* of the breach betwixt him and the Duke. There was one Dr *Theodore Price* a Welsh man, highly beloved both by Bishop *Williams* and Bp *Land*, so that therein the rule did not hold, Those that agree in one third agree among themselves; these two Prelates mutually mortal enemies meeting in the love of this Doctor. Now the Arch-bishoprick of *Armagh* in *Ireland* falling vacant, Bishop *Williams* moved the Duke for Dr *Price*, his country man: to whom the Duke answered, that King

Arch-Bishop *Williams* strangely aliened.

Born in *Wales* of good parentage.

* Cabala pag.

Bred in Saint *Johns*, and Professor of *Cambridge*.

The Lord *Egerton* his boon to this his Chaplain.

The means of his speedy and great preferment.

The original breach betwixt the Duke and Lord Keeper.

King James had by promise fore-disposed the place on the Bishop of Meath, Dr James Usher, one whose deserts were sufficiently known. Not satisfied herewith, Bishop Williams by his own interest endeavoured to bring Dr Price into the place. The Duke understanding that he, who formerly professed a *subordination* to, at the least a *concurrency* with his desires, should now offer to contest with him, resolved, that seeing the Lord-Keeper would not own himself to stand by his love, the world should see he should fall by his anger; and this ministered the first occasion to his ruine. And when once the *Alumna* was founded of the Dukes displeasure, no Courtier so deaf and drowsie, but did take the fame; And all things concurred to his disadvantage. This is that Dr Theodore Price, who afterwards died a professed Catholic, reconciled to the Church of Rome.

18. Yet after his resigning the *Seal*, faire preferment was left unto him, could he have confined his large heart thereunto. I meet with a passage in * letter from this Lord-Keeper to the Duke, wherein he professeth calling God to witness, that the Lord-Keeper (troubled with many miseries where-with suddain greatness is accompanied) envied the fortunes of one Dr Williams, late Dean of Westminster. Be this a truth or a complement, what he formerly envied now he enjoyed, returned to a plentiful privacie; not only of the *Deanry* of Westminster, but *Bishoprick* of Lincoln, which he held with the fame. But alas, when our desires are forced on us by our foes, they do not delight but afflict. The same step is not the same step, when we take it *ascendendo* in hopes to higher preferment, and when we light upon it *descendendo*, or are remitted unto it as falling from higher advancement. The Bishop is impatient for being less than he had been; and there wanted not those secret enemies to improve his discontents to his disgrace, almost destruction, as sining in the *Star-Chamber*, and long imprisoning in the Tower.

19. Now came that Parliament so much wished for, that many feared it would never begin, and afterwards (oh the mutability of desires, or change of things desired!) the same feared it would never have an end. Then is Bishop Williams sent for out of the Tower, brought to Parliament, advanced to the Arch-Bishoprick of York, and is the *Antesignanus* of the *Episcopal party*, to defend it in the *House of Lords* (as best armed with his power and experience) against a vally of affronts and oppositions.

20. Once when His Majesty saw him earnest in the defence of Episcopacy then opposed by Parliament, My Lord (saith the King) I commend you that you are no whit daunted with all disasters, but are zealous in defending your Order. Please it your Majesty (returned the Arch-Bishop) I am a true Well-man, and they are observed never to run away, till their Generall do first forsake them. No fear of my sinching whilst your Highness doth countenance our cause. But soon after he was imprisoned about the Bishops Protestation to the Parliament, and with great difficulty obtained his liberty, as was afore observed.

21. Retiring himself into North-Wales (where his birth, estate, alliance, but chiefly hospitality did make him popular) he had a great, but endeavoured a greater influence on those parts. It gave some distast, but in all consultations he would have his advise pass for an oracle, not to be contested with, much less controled by any. But vail the difference betwixt his Orders in Chancery, armed with power to enforce obedience, and his counsell here, which many Military men (as in their own element) took the boldness to contradict; Buff-coats, often rubb'd and grated against this Prelats silk Cassock, which (because of the softer matter) was the sooner fretted therewith. Indeed he endeavoured as much as might be to preserve his country from taxes (an acceptable and ingratiating designe with the people) but sometimes inconsistent with the Kings present and pressing necessities. All his words and deeds are represented at Oxford (where his Court-

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Court-interest his daily decline) to his disadvantage, and some jealousies are raised of his cordialties to the Royal Cause.

22. At last some great Affronts were put upon him (increased with his tender relating of them,) being himself (as I have been informed) put out of Commission, and another placed in his room. A disgrace (to much the more insupportable to his high Spirit, because he conceived himself much meriting of his Majesty, by his loyalty, industry, ability, and experience in his Cause, who hitherto had spared neither care nor cost in advancing the same, even to the impairing of his own estate.

23. But now he entereth on a designe, which had I line and plummet, I want skill to manage them in measuring the depth thereof. He fluxt to the Parliament for favour, and obtained it, whole General in a manner he becomes in laying siege to the Town and Castle of Abercon-way, till he had reduced it to their service, and much of the Town to his own possession.

24. And now Meruit sub Parlamento in Wallia is the wonder of all men. I confess he told his kinsman, who related it to me, that if he might have the convenience to speak with his Majesty, but one half-houre (a small time for so great a talk) he doubted not but to give him full satisfaction for his behaviour. Sure it is, those of the Royall Party, and his own Order, which could not mine into his invisible motives, but surveyed only the sad surface of his actions, condemn the same as irreconcilable with the principles he professed. And though hereby he escaped a Composition for his estate in Goldsmiths-Hall, yet his memory is still to compound (and at what rate (know not) with many mouths, before a good word can be afforded unto it; But this, perchance, have never read the well latined Apologie in his behalf. And although some will say, that they that need an Apologie come too near to fault, the word (as commonly taken) sounding more of excuse than defence, yet surely in its genuine notation, it speaks not guilt, but all-ways greatness of enemies and oppressors.

25. Of all English Divines since the Reformation, he might make the most experimental Sermon on the Apostles words, By honour and dishonour, by ill report and good report, though the method not so applicable as the master unto him, who did not close and conclude with the general good esteeme, loving by his last compliance his old friends at Oxford, and in lieu of them finding few new ones at London.

26. Envie it self cannot deny, but that whithersoever he went, he might be traced by the footsteps of his benefaction. Much he expended on the repair of Westminster-Abby-Church, and his answer is generally known, when pressed by Bishop Laud to a larger contribution to S. Pauls, that he would not rob Peter to pay Paul. The Library of Westminster was the effect of his bounty, and so was a Chappel in Lincoln-Colledge in Oxford, having no other relation thereunto, than as the name sake * of his Bishoprick: so small an invitation will serve to call a coming charity. At S. Johns in Cambridge he founded two Fellowships, built a fair Library, and furnished it with books, intending more, had his bounty then met with proportionable entertainment. But Benefactors may give money, but not grateful minds to such as receive it.

27. He was very chaste in his conversation, whatsoever a nameless author hath written on the contrary: Whom his Confuter hath styled, *Caligula* & *Coquinarius*, or, The Quierter out of the kitchen, and, that deservedly for his unworthy writings, out of what Dripping-pan soever he licked this his sturth intelligence. For most true it is, (as I am certainly informed from such who knew the privacies and casualties of his infancy,) this Arch-Bishop was but one degree removed from a Misogynist, yet to palliate his infirmity to noble females, he was most compleat in his courtly address.

Inceded with great affronts.

Takes a Commission from the Parliament.

Condemned by all Royallists.

Humane inconsistency.

His acts of charity.

* I believe He also was a Whore-house.

Purged from unjust aspersions.

Not contented with his own with, * Calula, or Scrimia Sacra part. 1 p. 59.

Enlarged out of the Tower and made Arch-Bishop of York

His pleasant answer to the King.

Retires into North-Wales and sinks by degrees into disfavours.

A perfect
Anti-Papist.* *Cahale* part.
1. pag. 81.Favour of
some Non-
conformists.* *Cahale*, part.
1. pag. 79.The character
of his person.His favoury
speech.His death on
our Lady-day.A list of Parli-
ament Ordina-
nces touch-
ing Religion.
* *Sr. Simon*
D'ew.

28. He hated Popery with a perfect hatred: and though oft declaring freedom and favour to imprisoned Papists, as a Minister of state, in obedience to his office; yet he never procured them any courtesies out of his proper inclinations. Yea, when Dr. the new Bishop of *Caledon*, at the end of King James His Reign first arrived in England, he gave the Duke of Buckingham advice (in case other circumstances conveniently concurred) that the Judges should presently proceed against him, and hang him out of the way, and the King cast the blame on Arch-Bishop *Abbot*, or himself, prepared (it seemeth) to undergo his Royal displeasure therein.

29. Not out of Sympathy to Non-conformists, but Antipathy to Bishop *Laud*, he was favourable to some select persons of that opinion. Most sure it is, that in his greatness he procured for Mr. *Cotton* of *Boston* a toleration under the *Broad Seal*, for the free exercise of his Ministry, notwithstanding his dissenting in Ceremonies, so long as done without disturbance to the Church. But as for this Bishop himself, he was so great an honourer of the English Liturgie; that of his own cost, he caused the same to be translated into Spanish, and fairly printed, to confute their false conceit of our * Church, who would not believe, that we used any *Book of Common-Prayer* amongst us.

30. He was of a proper person, comely countenance, and amiable complexion, having a stately garbe and gate by nature, which (suppose him prouder then he should be) made him mistaken prouder then he was. His head was a well filled Treasury, and his tongue the faire key to unlock it. He had as great a memory as could be reconciled with so good a judgement; so quick his parts, that his extempore-performances equalized the premeditations of others of his profession. He was very open, and too free in discourse, disdaining to lie at a close guard, so confident of the length and strength of his weapon.

31. Thus take we our farewell of his memory, concluding it with one of his speeches (as favourie I believe as ever any he uttered) wherein he expressed himself to a grave Minister coming to him for Institution in a living. I have (saith he) passed thorough many places of honour and trust, both in Church and State, more then any of my Order in England this seventy years before. But were I but assured that by my preaching I had converted but one soule unto God, I should take therein more spiritual joy and comfort, than in all the honours and offices which have been bestowed upon me.

32. He died as I take it, Anno 1649. Sure I am on the 25. of March, leaving a leading case (not as yet decided in our Law) whether his *half years rents* (due after *Sunrise*) should goe with his Goods and *Châtel*, unto his Executor, or fall to his Heir; The best was, such the Providence of the Parties concerned therein, that before it came to a Suite they seasonably compounded it amongst themselves.

33. Come we now to present the Reader with a List of the principal Ordinances of the Lords and Commons, which respected Church-matters. I say principal, otherwise to recite all, (which wear the Countenance of an Ecclesiastical Tendency, some of them being mingled with civil affairs) would be over-voluminous. Yea I have heard, that a great * *Antiquary* should say, that the Orders and Ordinances of this Parliament in bulke and number, did, not only equall, but exceed all the Laws and Statutes, made since the Conquest, it will be sufficient therefore to recite Titles of those most material, going a little backward in Time, to make our History the more entire.

Die Martii Augusti. 19. 1645.

Directions of the Lords and Commons (after advice had with the Assembly of Divines) for the election and chusing of Ruling Elders, in all the Congregations, and

Anno
Dom. 1645.Anno
Regis
Carol. 21.Anno
Regis
Carol. 22.Anno
Dom. 1646.

and in the Classial Assemblies for the City of London and Westminster, and the several Countries of the Kingdom. For the speedy setting of the *Presbyterian* Government.

Die Luna. Oct. 20. 1645.

An Ordinance of the Lords and Commons together with Rules and Directions concerning suspension from the Sacrament of the Lords Supper, in cases of Ignorance and Scandal. Also the names of such Ministers and others that are appointed Triers and Judges of the ability of Elders in the twelve Classes with the Province of London.

Die Sabbathi March 14. 1645.

An Ordinance of the Lords and Commons for keeping of scandalous persons from the Sacrament of the Lords Supper, the enabling of the Congregation for the choice of Elders, and supplying of defects in former ordinances and directions of Parliament concerning Church Government.

Die Veneris June 5. 1646.

An Ordinance of the Lords and Commons for the present setting (without further delay) of the Presbyterian Government in the Church of England.

Die Veneris August 28. 1646.

An Ordinance of the Lords and Commons for the Ordination of Ministers by the Classial Presbyters within their respective bounds, for the several Congregations in the Kingdom of England.

Die Sabbathi Jan. 29. 1647.

An Ordinance of the Lords and Commons for the speedy dividing and setting of the several Counties of this Kingdom into distinct Classial Presbyteries, and Congregational Elderships.

34. Great now was the clamorous importunity of the Wives and Children of Ministers sequestred, ready to starve for want of maintenance. I had almost called them the Widdows and Orphans of those Ministers, because though their Fathers were living to them, their Means were not living to their Fathers, and they left destitute of a livelihood. Indeed there was an Ordinance of Parliament made 1644, impowring their Commissioners in the Country to appoint means (not exceeding a fifth part) to the Wives and Children of all sequestred Persons, but seeing Clergie-men were not therein expressed by name, such as enjoyed their sequestred refused to contribute any thing unto them. Whereupon the House of Commons compassionately reflecting on the distresses of the foresaid complainners, made an Order in more particular manner for the Clergy, and (seeing it is hard to come by) I conceive it a charitable work, here to insert a Copy thereof.

Die Jovis. Nov. 11. 1647.

That the Wives and Children of all such Persons as are or have been or shall be sequestred, by Order of either Houses of Parliament, shall be comprehended within the Ordinance, that alloweth a fifth part for Wives and Children, and shall have their fifth part allowed unto them, and the Committee of Lords and Commons for sequestration, and the Committee of plundered Ministers, and all other Committees are required to take notice hereof, and yield Obedience hereunto accordingly.

H. Elsing Clericus Parliamenti
Domus Communis.

[G g g g]

35. But

An order for
the fifth part
for Ministers
Wives and
Children.The Copy
thereof.

Several ways
endeavour
to frustrate
this order.

First evasion.

Second eva-
sion.

Third eva-
sion.

Fourth Eva-
sion.

Fifth Evasion.

Sixth Evasion.

Seventh Eva-
sion.

Remember
the Poor.

* Job. 29. 15.

35. But *Corvetousness* will wriggle it self out at a *small hole*. Many were the *Evasions* whereby such *Clergie-men* posselt of their livings do frustrate and defeat the effectual payment of the *fift part* to the aforesaid *wives* and *Children*. Some of which *starting-holes* we will here present, not to the intent that any should unjustly *hide* themselves herein, but that for the future they may be *stopped up*, as obstructing the true performance of the *Parliament's* intended *Curtelie*.

36. First they plead that *Taxes* being first deducted, *Tithes* are so badly paid, they cannot live and maintain themselves if they must still pay a *fift part* out of the remainder. Such consider not, if themselves cannot live on the *whole* *Grist*, how shall the *Families* of such *sequestred Ministers* subsist on the *Coale*.

37. Secondly, if the foresaid *Minister* hath a *wife* without *Children*, or *Children* without a *wife*, or but *one Child*, they deny payment, as not within the *Letter* (though the *Equity*) of the *Order*; though *one Child* is as unable to live on *nothing*, as if there were *many more*.

38. Thirdly, if the *sequestred Minister* hath any temporal means of his own, or *since his sequestration* hath acquired any place wherein he officiateth (though short of a comfortable subsistence) they deny payment of a *fift part* unto him.

39. Fourthly, they affright the said *sequestred Minister*, threatening to *new article* against him for his former faults. Whereas, had he not been reputed a *malignant*, not a *fift part*, but all the *fide parts* were due unto him.

40. Fifthly, many who have *livings* in *great Towns* (especially *Vicarages*) disclaim the receiving of any *Benefits* in the nature of *Tithes*, and accept them only in the notion of *Benevolence*. Then they plead nothing due to the *sequestred Minister*, out of the free *gratuities* which only are bestowed upon them.

41. Sixtly, they plead, that nothing can be demanded by virtue of the said *Ordinance*, longer then the sitting of the said *Parliament* which made it, which long since is dissolved; now though this be but a dilatory plea, (themselves enjoying the *four parts* by virtue of the same *Order*) yet though it doth not finally *blast*, it doth much *set back* the *fift part*, and whilst the same *groweth*, the *Ministers Wives* and *Children* *starve*.

42. Lastly, of late, since the setting forth of the *Proclamation* that all who *disquiet* their *peaceable possession*, who are put into *livings* by the *Parliaments Order*, should be beheld as *enemies* to the *State*. Such *sequestred Ministers* who only sue the refusers to pay the *fift part* unblameable in all things else, are threatened (though they humbly conceived contrary to the true intent of the *Proclamation*) with the foresaid penalty if they desist not in their suite. Many more are their *subterfuges* (besides vexing their *wives* with the tedious attendance to get *Orders* on *Orders*) so that as one truly and *factly* said, the *fifts* are even paid at *fixes* and *sevens*.

43. I am sorry to see the *pitiful* and *pious intentions* of the *Parliament*, so abused and deluded by the indirect dealings of others, so that they cannot attain their intended ends, for the relief of so many poor people, seeing no doubt therein, they desired to be like the *best of beings*; who as closely applieth his *lenitive*, as *corrosive* plasters, and that his *mercy* may take as true effect as his *justice*. Sure if the *present Authority* (when at leisure from higher employment) shall be pleased to take the groans of these poor souls into its consideration, the voice of their *hungry bowels* will quickly be turned to a more *pleasant tune*, from barking for food, to the *blessing* of those who *procured* it. Nor let any censure this a digress from my *History*, for though my estate will not suffer me with * *Job* to be *eyes* to the *blind*, and *feet* to the *lame*, I will endeavour what I can to be a *Tongue* for the *Dumbe*.

SECT.

Anno
Dom.
1647.

Anno
Regis
Carol.
23.

SECTION XI.

To the Noble Lady *Elleanor Roe*, reliet to the
Honorable Sr. *Thomas Roe*.

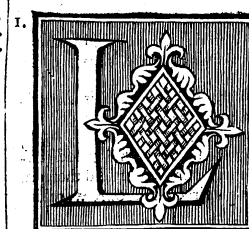
Madam,

I finde that my name-sake * *Thomas Fuller* was *Pilot* in the ship called the *Desire*, wherein *Captain Cavendish* surrounded the world.

Far be it from me to compare these my weak undertakings to his great adventures. Tet I may terme this my Book the *Desire*, as wherein I desire to please, and profit all, justly to displease none. Many rocks and storms have I passed by Gods blessing, and now am glad of so firme an Anchorage, as a Dedication to your Ladyship.

I believe Madam none of your Sex in our Nation, hath travelled farther then your self. Tet this Section of our History, may afford you a rarity not seen before. I know you have viewed the Tombe of *St. Polycarpus*, but here the Herse is presented unto you of one, whose death cannot be parallell'd in all particulars.

Anno
Regis,
Dom.
Carol.
24.



Ately certain *Delegates* from the *Univeristy* of *Oxford* pleaded their *Priviledges* before the *Committee* of *Parliament*, that they were onely *visitable* by the *King*, and such who should be deputed by him. But their allegations were not of proof against the *Paramount* power of *Parliament*, the rather because a passage in an *Article* at the *Rendition* of *Oxford*, was urged against them, wherein they were subjected to such a *visitation*. Whereupon many *Masters* were ejected their *Places*, new *Heads* of *Houses* made, and soon after new *Houses* to those *Heads*, which produced great alteration.

G g g g 2

2. Come

* *Hackwitz*
voyages 3.
part pag. 825.

Great altera-
tions by the
Visitors in
Oxford.

Clergiemen
meeting in
the Isle of
Wight.

2. Come we now to the *Church-part* of the *Treaty* in the *Isle of Wight*, as the sole Ecclesiastical matter remaining; Here appeared of the Divines choicest by the *Kings*, James *Usher Arch-Bishop of Armagh*, Brian *Duppa Bishop of Salisbury*, Doctor *Sanderfon*, Doctor *Shelden*, Doctor *Henry Ferne*; As for Doctor *Brounrig Bishop of Exeter*, (when on the way) he was remanded by the *Parliament*, because under restraint, and it was reported that *D. Prideaux Bishop of Worcester* wanted (the more the pity) wherewith to accommodate himself for the journey. Mr *Steven Marshall*, Mr *Joseph Caryl*, Mr *Richard Vines*, and Mr *Lazarus Scaman*, were present there by appointment from the *Parliament*.

All matters
managed in
writing.

3. It was not permitted for either side, personally to speak, but, partly to prevent the impertinencies of orall debates; partly that a more *steady* aime might be taken of their *mutual Arguments*, all things were transacted in *scriptis*; His *Majesty* consulted with his *Chaplains* when he pleased; The *Kings Writings* were publicly read before all, by Mr *Philip Warwick*, and Mr *Vines* read the *Papers* of his *Fellow-Divines*, the substance whereof we come here to present.

The effect
of his majes-
ties first pa-
per.
a Joh. 20. 21.

4. His *Majesty* began, the effect of whole first *Paper* was to prove, that the *Apostles*, in their own persons, by *Authority* ^a derived from *Christ* exercised their power in *Ordinations*, giving *Rules* and *Censures*.

ofo.
2.

b Tit. 1. 5.

2. That *Timothy* and *Titus*, by *Authority* derived from the *Apostles*, did or might actually exercise the same power, in the three Branches specified.

3. That the *Angels* of the seven *Churches*, Rev. 2. 3. wherefo many *persee singulares* of such as had a *Prelacy*, as well over *Pastors* as *People*.

From the premises, his *Majesty* inferred, that our *Bishops* succeed to the function of the Persons afore named. The rather because the same plainly appeareth out of the *History* of the *Primitive Church*, the writings of *Ignatius* and other ancient Authors. In conclusion his *Majesty* desired to be satisfied from them, what were the *Substantials* of *Church-government*, appointed by *Christ* and his *Apostles*, and in whose hands they are left, and whether they binde to a perpetual observation thereof; or may upon occasion be altered in whole or in part.

The Parlia-
ment-Divines
answer there-
unto.

5. The next day the *Parliament-Divines* put in their *Answer* to the *Kings Papers*, wherein they confessed, that the places of Scripture cited by him, proved in those Persons by him named, a power respectively to do the three things specified. But they utterly denied that the foresaid Persons were *Bishops* as distinct from *Presbyters*, or exercised the Government in that sense.

ofo.
3.

f2 Tim. 4. 5.

1. To the Instance of the *Apostles* they answered, that they had an *extraordinary calling*, and so nothing thence can be inferred to prove modern *Bishops*.

2. That *Timothy* and *Titus*, were *Evangelists*, and the ^f first is expressly so termed, nor could they be *Bishops*, who resided not in one *Diocesis*, but often removed from place to place.

3. That the denomination of the *Angels* of the *Churches*, being *Allegorical* no firme Argument can be taken thence, nor weight laid thereon. Besides, those *Epistles* of *S. John*, though directed to *One*, were intended to the whole body of the *Church*.

They

Anno
Regin.
Eli2a.
1648.
24.

They denied that the *Apostles* were to have any *successors* in their *Office*, affirming but two *standing Officers*, in the *Church*; *Presbyterians*, *Deacons*. They cited *Philippians* 1. 1. 1 *Tim.* 3. 8. for the proof thereof; where there is no mention of *Bishops* as distinct from *Presbyters*, but of the two *Orders* only; of *Bishops* or *Presbyters*, and *Deacons*.

6. As for the succeeding ages to the *Apostles*, seeing *Scripture* reacheth not unto them, they can but beget a *humane Faith*, which is uncertain and fallible; Besides, such the darkness of those *Times*, in respect of *Church-History* that little certainty can be thence extracted; Yet it appeareth in *Clement himself*, that he useth the same word for *Bishop* and *Presbyter*; and as for *Ignatius* his *Epistles*, little credit is to be given unto them.

7. Lastly, there is a great difference between *Primitive Episcopacy* and the *Present Hierarchie*, as much enlarged in their *Power*, and *Priviledges* by many *Temporal accessions*, whereof no shadow or pretence in *Scripture*. In conclusion, they humbly besought his *Majesty*, to look rather to the *Original* of *Bishops*, in *holy Writ*, then to their *succession* in *Humane History*.

8. As to the point of *Substantials* in *Church Government*, appointed by *Christ*, (wherein his *Majesty* desired satisfaction) the return was short and generally, that such *Substantials* were in the *Scripture*, not descending to any particulars. Whether out of policy, foreseeing it would Minister matter of more debate, or obedience to the *Parliament*, as aliene from the work they were designed for, who were only to oppose *Episcopacy*, as qualified in the *Bill* presented to his *Majesty*.

ofo.
6.

9. Three days after, the *King* gave in his answer, to this first paper of the *Divines*. Wherein he acknowledged, that the word *Episcopus*, (denoting an *Overseer* in the generall sense,) agreeth as well to *Presbyters*, as *Ministers*, in which respect they are sometimes in *Scripture* confounded, both meeting in the *joint-function* of *overseeing Gods Flock*. But soon after *Common usage*, (the best *Master of words*) appropriated *Episcopus* to the Ecclesiastical Governor, leaving *Presbyter* to signify the *Ordinary Minister*, or *Priest*, as in the ancient *Fathers*, and *Councils* doth plainly appear.

10. As to the *Extraordinaire Calling* of the *Apostles*, he confessed their *Vision extraordinary*, consisting in their miraculous gifts, which soon after ceased when *Churches* were planted, but he urged their *mission* to govern and teach; to be *ordinary, necessary*, and perpetual in the *Church*, the *Bishops* succeeding them in the former, the *Presbyters* in later *Function*.

11. Their *Evasion* that *Timothy* and *Titus* were *Evangelists*, and not *Bishops*, is clearly refuted by *Sculeus*, *Gerard*, and others, yea (as his *Majesty* is informed) is rejected, by some *rigid Presbyters*, as *Gillespie*, *Rotherford* &c. Besides, that *Timothy* and *Titus* were *Bishops*, is confirmed by the *conscient Testimony* of *Antiquity*, (*S. Hierome* himself recording them made by *S. Pauls Ordination*) as also by a *Catalogue* of twenty seven *Bishops* of *Ephesus*, lineally succeeding from *Timothy*, as is avouched by *D. Reynolds* against *Hart*.

12. If the *Angels* mentioned in the *Revelations*, were not *singular persons*, who had a *Prelacy* over the *Church*, whether were they the whole *Church*, or so many *individual Pastors* therein, or the whole *Colledge* of *Presbyters*, or *singular Presidents* of those *Colledges*; for into so many opinions these few are divided amongst themselves, who herein divide themselves from the ancient Interpretation of the *Church Government*.

13. Concerning *Ages* succeeding the *Apostles*, his *Majesty* confesseth it but a *humane Faith*, which is begotten on *humane Testimonies*, yet so that in matter of *Faith*, it may be infallible, as by the Credit of *History* we infallibly know that *Aristotle* was a *Greek Philosopher*.

14. The objected obscurity of *Church-History*, in *primitive Times*, is a strong Argument for *Episcopacy*, which notwithstanding the darkness of those

The Kings
rejoinder to
the Parlia-
ment-Divines.

those times, is so clearly extant by their unquestionable Catalogues.

15. It is plain out of *Clement*, elsewhere, even by the Confession of * one (not suspected to favour the *Hierarchie*) that he was accounted a Bishop as distinct from a Presbyter. As for *Ignatius* his Epistles, though some out of partial disaffection to Bishops, have endeavour'd to discredit the whole *Volume* of them without regard of *Ingeniuty or Truth*; yet fundry of them attested by antiquity, cannot with any forehead be denied to be His, giving *Testimony* of the *Prelacy* of a Bishop above a Presbyter.

16. As for the difference between *Primitive Episcopacy* and present *Hierarchie*, his Majesty did not conceive that the Additions granted by the favour of his *Royall Progenitors* for the enlarging of the power and privileges of Bishops, did make the *Government* substantially to differ from what it was, no more then Arms and Ornaments make a body really different from it self, when it was naked and devoided of the same.

17. Whereas they besought his Majesty, to look rather to the *Original*, then *succession* of Bishops, he thought it needful to look at both, the latter being the best *Clue* in such intricate cases to find out the former.

18. Lastly, he professed himself unsatisfied in their answer, concerning the *perpetual* and *unalterable substantial* of Church Government, as expecting from them a more particular resolution therein, then what he had received.

19. Eleven days after the *Parliament Divines* put in their answer to his Majesty's last paper: Herein they affirmed, they saw not by what warrant this *Writ* of partition of the *Apostles* office was taken forth; that the *Governing part* should be in the hands of the Bishops; the *Teaching and Sacramentizing* in the Presbyters, *Scripture* making no such *Inclosure* or *Partition-wall*. Besides, the challenge of Episcopacy is grown to more then it pretended to in ancient times; some * *Fathers* acknowledging that Bishops differed from Presbyters, only in matter of *Ordination*.

20. The *Atheists*, say they, of this challenge, that they might resolve it at last into *Scripture*, ascend by the *scale* of succession going up the *River* to find the head, which like the head of Nile cannot be found. Such who would carry it higher, endeavour to impe it into an *Apostolical Office*, and at last call it a *Divine Institution*, not by force of any expresse precept, but implicate practice of the *Apostles*.

21. They also returned that his Majesty's definition of *Episcopal Government*, is extracted out of the Bishops of later date then *Scripture-times*.

21. Concerning the *Ages* succeeding the *Apostles*. However *Episcopal Government* was generally current, yet the *supercription* thereof was not judged *Divine*, by some of those which were themselves Bishops, or lived under that Government.

22. As they firmly believed, (as to matter of fact) that *Chrysostome* and *Augustine* were Bishops, as that *Aristotle* was a Philosopher, so they would rather call such a *belef* (grounded upon humane Testimonies uncontrolled) certain than infallible.

23. The darkness of the *History* of the Church in the times succeeding the *Apostles*, had an influence on the *Catalogue-makers*, who derived the *Series* of the succession of Bishops, taken much from tradition and Reports. And it is a great blemish of their Evidence, that the nearer they come to the *Apostles* times (wherein this should be most clear to establish the succession *firm* at the first) they are most doubtful and contradictory one to the other.

24. They granted that a succession of men to feed and govern those Churches which by Ecclesiastical writers, in compliance with the language of their own times, were called Bishops, but not distinct from Presbyters. So that if

Anno Dom. 1648.
Anno Regis. Carol. 24.

Oba. 17.

Anno Dom. 1648.
Anno Regis. Carol. 24.

if such a succession from the Primitive times, *Serialim* were proved, they would either be found more then Bishops, as *Apostles* and extraordinary persons; or less, as merely first Presbyters, not having the three Essentials to *Episcopal Government* insisted on by his Majesty.

25. As for *Ignatius*, he cannot distinctly be known in *Ignatius* his Epistles, such their *Insincerity*, adulterate mixture, and *Interpolations*, and take him in gross, he is the Patron of such *Rites*, as the Church in that Age never owned.

26. They professed, that in their last Answer, they related not to a *School-Nicety*, *Utrum Episcopatus sit Ordo vel Gradus*, the question being stated by *Papish Authors*, to whom they had no Eye or Reference.

27. They humbly moved His Majesty, that the *Regiments of Humane Testimonies* on both sides might be discharged the field, and the point of dispute tried alone by dint of holy Scripture.

28. They honoured the pious intentions, and Magnificence, of his royal Progenitors, acknowledging the Ornamental Accessions to the Persons made no Substantiall change in the Office; but still is remained to be proved that *Primitive Episcopacy*, and present *Hierarchie* are the same.

29. They affirmed also that the power of Episcopacy under Christian and Pagan Princes, is one, and the same, though the exercise be not; but acknowledging the subordination thereof, to the sovereign power with their accountableness to the Laws of the Land.

30. They conclude with thanks to his Majesty's condescension in vouchsafing them the Liberty and Honour in examining his learned reply, praying God that a Peb in the hand of such Abilities, might ever be employ'd in a subject worthy thereof.

31. Some dayes after, his Majesty returned his last paper, wherein he not only acknowledgeth the great pains of these Divines to inform his judgement, according to their perquisitions, but also took especial notice of their Civilities of the Application, both in the beginning and body of their Reply.

32. However he told them they mistook his meaning when they— of a *Writ* of Partition, as if his Majesty had cantoned out the *Episcopal Government*, one part to the Bishops, another to the Presbyterians alone, whereas his meaning was that the Office of teaching is common to both alike, but the other of Governing peculiar to Bishops alone.

33. I know not what Truth there was in (and by consequence what Truth is to be given to) their intelligence, who have reported and printed that in Order of a pacification his Majesty condescended.

Tanta fides, quanta Author.

1. That the Office of Ordination for the space of three years, should not be exercised by the Bishops without the assent of the Presbyterie, and if this did not please;
2. That it should be suspended until twenty of his own Nomination, consulting with the Synod, (assembled by the appointment of the Houses) should determine some certainty, touching some Ecclesiastical Government.
3. That in the mean time, the Presbyterie should be settled for experiment sake.
4. That though he would not suffer Bishops Lands to be sold, and alienated from the Church, yet he permitted them to be Let out for ninety nine years, paying a small price yearly in Testimony of their Hereditary Rights for the maintenance of Bishops.
5. That after that time expired, they should return to the Crown, to be employed for the use of the Church.

Here

* Vedelius
exc. 8. In
Ignat. cap. 3.

The return of
the Parlia-
ment Divines
to the King.

* S. Chrysof.
S. Hieronim.
of modern
Bp. Bifon.

* For he gave the Duke of Richmond, the entire revenues of the Arch bishoprick of Scotland, to hold them until he should furnish him with lands of the same value, expressing then his resolution to restore them to the Church.

* The King fetched from the Isle of Wight and landed at London.

* *Psalm 71.*

* *Extremum hunc vocavit mihi.*

* He heareth the last sermon.

And receives the Communion.

Is patient when affronted.

His last question.

And Speech falsely printed.

Trouble well prevented.

Here some presumed to know his *Majesties* intention, that he determined with himself, in the interim to redeem them, by their own *Revenues*, and to refund them to *Ecclesiastical uses*, which is proportionable to his * *large heart*, in matters of that nature.

34. * Many now did hope for a happy Agreement betwixt the King and Parliament, when *Divine Providence*, (whose ways are often above Reason, but never against Right) had otherwise ordered it; and seeing it was Gods will, it shall be ours to submit thereunto. Oh what can * a day bring forth! especially some pregnant day in the Crisis of Matters, producing more than what many barren years before beheld. The Kings person is seized on, and brought up to London, arraigned before a select Committee for that purpose, indicted, and upon his refusal to own their Authority, finally condemned. But these things belong to the *Historian of the State*, and this subject in itself is not to amiable and tempting, as to invite us to trespass in the property of others, in *Courting* the prosecution thereof.

35. * My Cue of entrance is to come in, where the *State-Writer* doth go out, whose Pen hath always followed the *Confessors*, into the *Chambers of dying people*; and now must do its last Devoir to my gracious Master, in describing his pious death, and Solemn Burial.

36. * Having received in himself the sentence of death, Dr *Juxon*, Bishop of London, preached privately before Him, at S. James on the Sunday following; his text *Romans 2. 16.* In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

37. Next Tuesday being the day of His dissolution, in the morning alone He received the Communion, from the hands of the said Bishop. At which time he read for the second lesson, the 27th Chapter of S. *Matthew*, containing the history of the death and passion of our Saviour. Communion ended, the King heartily thanked the Bishop for selecting to seasonable, and comfortable a portion of Scripture, seeing all humane hope and happiness is founded on the sufferings of our Saviour. The Bishop modestly disavowed any thanks due to himself, it being done merely by the direction of the Church of England, whose Rubrick appointeth that Chapter the second morning-lesson for the thirtieth of January.

38. His hours drawing nigh, He passed through the Parke to *White-Hall*. As He alwayes was observed to walk very fast, so now He abated not any whit of His wonted pace. In His passage a sorry fellow, (seemingly some mean Citizen,) went abreast along with Him; and in an affront, ostentatious His Majesty in the face, which caused Him to turn it another way. The Bishop of London (though not easily angered) was much offended hereat, as done out of spiteful designe, to discompose Him before His death, and moved the Captain of the guard, he might be taken away, which was done accordingly.

39. Entering on the floor of death, He asked of Colonel Tomlinson who attended there, whether He might have the liberty to dispose of His own body, as to the place and manner of the burial thereof. The Colonel answered that he could give His Majesty no account at all therein.

40. His Majesty held in his hand a small piece of paper, some four inches square, containing heads, whereon in His speech He intended to dilate; and a tall souldier looking over the Kings shoulders read it, as the King held it in His hand. As for the speech which passeth in print for the Kings, though taken in short-hand, by one eminent therein, it is done so defectively, it deserves not to be accounted His speech, by the testimony of such as heard it. His speech ended, He gave that small paper to the Bp of London.

41. After His death, the officers demanded the paper of the Bishop; who, because of the depth of his pocket, smallness of that paper, and the mixture

Anno Dom. 1648.
Anno Regi. Carol. 24.

Jan. 18. Sund.

Jan. 30. Tues.

Anno Dom. 1648.
Anno Regi. Carol. 24.

Feb. 7. wednesd. day.

S. Thursd. day.

mixture of others therewith, could not so soon produce it as was required. At last he brought it forth, but therewith the others were unsatisfied (jealousie is quick of growth) as not the same which His Majesty delivered unto him. When presently the souldier, whose rudeness (the bad cause of a good effect) had formerly over-inspected it in the Kings hand, attested this the very same paper, and prevented farther suspitions, which might have terminated to the Bishops trouble.

42. On the wednesday fennight after, His Corpse embalmed, and coffined in lead, was delivered to the care of two of His servants, to be buried at *Windfor*. The one *Anthony Ailmay*, who formerly had been His *Sewer*, as I take it; the other *John Joyner*, bred first in His Majesties Kitchen, afterwards a Parliament-Captain, since by them deputed (when the Scots surrendered His person) Cook to His Majesty. This night they brought the Corpse to *Windfor*, and digged a grave for it in S. *George* his Chappel, on the South side of the Communion-Table.

43. But next day the Duke of *Richmond*, the Marquels of *Hertford*, the Earles of *South-Hampton*, and *Lindsey* (others, though sent to, declining the service, so far was their fear above their gratitude to their dead Master) came to *Windfor* and brought with them two Votes, passed that morning in Parliament; Wherein the ordering of the Kings buriall, for the form and manner thereof, was wholly committed to the Duke of *Richmond*, provided, that the expence thereof exceeded not five hundred pounds. Coming into the Castle, they shewed their Commission to the Governor Colonel *Wicheat*, desiring to interr the Corpse, according to the Common-Prayer-Book of the Church of England. The rather, because the Parliaments total remitting the manner of the Buriall to the Dukes discretion, implied a permission thereof. This the governor refused, alleging, it was improbable that the Parliament would permit the use of what so solemnly they had abolished, and therein destroy their own Act.

44. The Lords returned, that there was a difference betwixt destroying their own act, and dispensing with it, or suspending the exercise thereof. That no power so bindeth up its own hands, as to disable it self in some cases, to recede from the rigour of their own acts; if they should see just occasion. All would not prevail, the Governour persisting in the negative, and the Lords betook themselves to their sad employment.

45. They resolved not to interr the Corpse in the grave which was provided for it, but in a Vault, if the Chappel afforded any. Then fall they a searching, and in vain seek for one in King *Henry* the eighth His Chappel (where the tombe, intended for Him by Cardinal *Wolsey*, lately stood) because all there was solid earth. Besides, this place at the present, used for a Magazine, was unfitting with a solemn sepulture. Then with their feet they tried the Quire, to see if a found would confesse any hollownes therein, and at last (directed by one of the aged *poore Knights*) did light on a Vault in the middle thereof.

46. It was altogether darke (as made in the midst of the Quire) and an ordinary man could not stand therein without stooping, as not past five foot high. In the midst thereof lay a large leaden coffin (with the feet towards the East) and a far less on the left side thereof. On the other side was room, neither to spare nor to want, for any other coffin of a moderate proportion.

47. That one of the Order was buried there, plainly appeared by perfect pieces of purple-velvet, (their proper habit) remaining therein. Though some pieces of the same velvet were fox-tawnic, and some cole-black (all eye of purple being put out therein,) though all originally of the same cloath, varying the colour, as it met with more, or less moisture, as it lay in the ground.

[H h h h]

48. Now

His Corpse carried to Windfor.

The Lords follow after it.

The Governours refusal on.

The Lords with much searching finde a Vault.

The description thereof.

One of the Order buried therein.

Presumed to
be K. Henry
the eighth.

See it in the
end of K. Hen-
ry His Reign.

The leaden
inscription on
His Coffin.

The Corpse
deposited.

48. Now a concurrence of presumptions concluded this great Coffin to contain the Corpse of King *Henry* the eighth, though there was neither Armes, nor any inscription to evidence the same.

Anno
Dom.
1648.
Anno
Regi.
Carol.
24.

1. The place exactly corresponds to the designation of His burial, mentioned in His last Will and Testament.
2. The small Coffin, in all probability was His Queens, *Jane Semaurs* (by whom in His Will He desired to be buried) and the room on the other side seems reserved, for His surviving Wife, Queen *Katherine Parr*.
3. It was never remembered, nor recorded, that any Subject of that Order, was interred in the body of that Quire, but in by-Chappels.
4. An herse stood over this vault, in the dayes of Queen *Elizabeth*, which (because cumbering the passage) was removed in the reign of King *James*.

I know a tradition is whispered from mouth to mouth, that King *Henry* His body was taken up, and burned in the reign of Queen *Mary*, and could name the Knight (Her Privie-Councillor, and then dwelling not far off) muttered to be employed in this inhumane action. This prevailed so far on the Lord *Herberts* belief, that he closeth his History of King *Henry* the eighth, with these suspicious words. *To conclude, I wish I could leave Him in His grave.* But there is no certainty hereof, and more probable that here He quietly was reposed. The lead-coffin, being very thin was at this time casually broken, and some yellow stuff, altogether senseless, like powder of gold, taken out of it (conceived some exsicative gums wherewith He was embalmed) which the Duke caused to be put in again, and the Coffin closed up.

49. The Vault thus prepared, a scarf of lead was provided some two foot long, and five inches broad, therein to make an inscription. The Letters the Duke himself did delineate, and then a workman call'd to cut them out with a Chisell. It bare some debate, whether the letters should be made in those *concavities* to be cut out, or in the *solid lead* betwixt them. The latter was concluded on, because such vacuities are subject to be soon filled up with dust, and render the inscription less legible, which was

KING CHARLES 1648.

The Plummer souldred it to the Coffin, about the brest of the Corpse, within the same.

50. All things thus in readines, the Corpse was brought to the vault, being borne by the fouldiers of the Garrison. Over it a *black velvet herse-cloth*, the foure labels whereof the foure Lords did support. The Bishop of *London* stood weeping by, to tender that his service which might not be accepted. Then was It deposited in silence and sorrow, in the vacant place in the vault (the herse-cloth being cast in after it) about three of the clock in the afternoone; and the Lords that night (though late) returned to *London*.

FINIS.

THE HISTORY

OF THE

Univerfity of Cambridge,

SINCE THE

CONQUEST.



Felt.
9.
Fri.
day.

Printed in the year of our Lord, 1655.



To the Honourable
BANISTER MAINARD Esq;

Soane and Heire to the Right Honourable
 WILLIAM Lord MAINARD, Baron of
 Ely in England, and
 Wicklow in Ireland.

THERE is a late generation of People,
 professed enemies to all humane Lear-
 ning; the most moderate amongst
 them accounting it (as used in Divinity) no better
 then the barren Fig-tree; Cut it downe, why cum-
 breth it the ground? whilest the more furious resem-
 ble it to the wilde Gourd in the Pottage of the Chil-
 dren of the Prophets, deadly and pernicious. Thus
 as Wisdome built her an house with seven Pillars,
 (generally expounded the Liberal Sciences) Folly
 seeketh (but I hope in vaine) to pluck downe and de-
 stroy it.

aaaaa 2

The

a Luke 13. 7.

b 2 Kings 4. 40

c Prov. 9. 1.

The Epistle.

The staple place whereon their *ignorance* or *malice*, or both, groundeth their *error*, is on the words of the Apostle^d: *Beware lest any man spoyle you through Philosophy and vain deceit*; or, which is the same in effect, *vain and deceitfull Philosophy*.

Which words seriously considered neither *ex-
presse* nor *imply* any prohibition of *true Philosophy*, but rather tacitly commend it: Thus, when our Saviour saith, *Beware of false Prophets*, by way of opposition, hee inviteth them to *beleieve* and *respect* such as *true-ones*.

Indeed, if wee consult the word in the notation thereof, consisting of *love*, and *wisdom*, nothing can bee cavilled thereat: The childe of so good Parents cannot bee bad, and the compound resulting thence, viz. *Philosophy*, or the *love of Wisdom*, is the same so commended by *Salomon*; *Who loveth Wisdom, rejoiceth his Father*.

True Philosophy, thus considered in it selfe, is, as *Clemens Alexandrinus* vermeth in, *Axioma veritas sparagmon*, a Sparke or Splinter of Divine truth!

Res

The Epistle.

Res Dei Ratio, saith *Tertullian*, God himselfe being, in a sort, the great *Grand-father* of every *Philosophy*.

But wee confesse there is a great abuse of *Philosophy*, making it *vain* and *deceitfull* (according to the *Apostles* just complaint;) when it presumeth by the principles of *Reason* to *croffe* and *controll* the *Articles* of *Faith*: then indeed it becometh *vain* or *empty*, as wherein *nulla impletio*, & *multa inflatio*, nothing to fill man's minde, though too much to *puffe* it up; which is true both of *Philosophy* in generall, and of all the parts thereof.

Thus *Logick*, in it selfe, is of absolute necessity, without which *Saint Paul* could never have disputed *two yeeres* (no nor two houres) in the *School* of *Tyrannus*; so highly did the Apostle prize it, that hee desired to be freed *from men who have no Topics*, from *absurd men* who will fixe in no place to bee convinced with reason: But *Logick*, thus usefull, may bee abused and made *deceitfull*, either in *doubtfull Disputations*, where the Questions can never

aaaaa 3

bee

The Epistle.

4 1 Tim. 6. 5.

bee determined, or ^k in *perverse disputings of men*, where the *Disputants* are so *humorous* and *peevish*, that they are unwilling to understand each other; making *wrangling*, not *satisfaction*, the end of their dispute.

1 1 Pet. 5. 5.

10 Mica. 6. 8.

Ethicks in like manner are of speciall use in *Divinity*, though not to bee beleev'd where they crosse *Christianity*; namely, where they exclude *Humility* from being a *virtue* (on the *erroneous account* that it is destructive to *Magnanimity*) which is the *Christians Livery*; *Bee ye clothed with Humility*: and the ^m *Third part of all which God, in this world, enjoyeth us to performe.*

Asotat anag ubi 16

11 Pro. 30. 22.

Natural Philosophy must not bee forgotten, singularly usefull in *Divinity*, save when it presumes to control the *Articles of our Creed*; it is one of the *four things* for which the *Earth* is ⁿ moved: *A Servant* when hee *Reigneth*; and intolerable is the pride of *Natural Philosophy*, which should *hand-maid* it to *Divinity*, when once offering to *rule* over it.

Your Honors worthy Grandfather *William Lord Maynard* well knew the great *conveniency*; yea necessity

The Epistle.

cessity of Logick for Divines, when hee founded and plentifully endowed a Professors place in the *University of Cambridge* for the *Reading* thereof. Of *Cambridge*, which I hope ere long you will grace with your presence, who in due time may become a *student* and good Proficient therein; *Learning* being no more *prejudiciall* to a Person of *Honor* then moderate *ballast* to the *safe-sayling* of a *Ship*. Till which time and ever after, the continuance and increase of all *Happineffe* to you and your relations is the daily prayer of

Your Honours humble Servant,

THOMAS FULLER.

THE HISTORY OF THE UNIVERSITY OF Cambridge,

Since the CONQUEST.

Preface.

Although the foundation of this University was far ancients, yet because what before this time is reported of it, is both little and doubifull, and already inserted into the Body of our Ecclesiastical History; it is early enough to begin the certain History thereof. Farre be it from me to make odious comparisons between Jachin and Boaz the two Pillars in Solomons Temple, by preferring either of them for beauty and strength, when both of them are equally admirable. Nor shall I make difference betwixt the Sisters (Cobeyres of Learning and Religion) which should be the Eldest. In the days of King Henry the sixth such was the quality of desert betwixt Humphrey Stafford Duke of Buckingham, and Henry Beauchampe Duke of Warwick, that to prevent exceptions about Priority, it was ordered by the Parliament, That they should take precedence by turns, one one yeare, and the other the next yeare; and so by course were to chequer or exchange their going or setting all the years of their life. Sure I am there needeth no such pains to be took, or provision to be made, about the preeminence of our English Universities, to regulate their places, they having better learned Humility from the Precept of the Apostle. In honour preferring one another. Wherefore I presume my Aunt Oxford will not be justly offended, if in this Book I give my own Mother the upper hand, and first begin with her History. Thus desiring God to pour his blessing on both, that neither may want Milk for their Children, or Children for their Milk, we proceed to the businessse.

At this time the fountain of learning in Cambridge was but little, and that very troubled. For of late the Danes (who at first, like an intermitting Ague, made but inroads into the Kingdom, but afterwards turn'd to a quotidian of constant habitation) had harraged all this Countrey, and hereabouts kept their station. Mars then frighted away the Muses, when the Mount of Parnassus was turn'd into a Fort, and Helicon derived into a Trench. And at

A a a a

this

Anno
Regis
Will.
the
Conq.
1

Anno
Dom
1066



a1 King: 7. 21.

b Ex bundello
Petitionum
Parliamenti
Anno 23 Hen. 6.
num. 12.

c Rom. 12. 10

The low cond-
tion of Cam-
bridge at the
Conquest.

there in mirth to play and sport together: Their company caused the confluence of moe and bigger boys to the place: Then bigger than they; even their Parents themselves came thither, to be delighted with the activity of their children. Meat and drink must be had for their refectory, which brought some victualling-booths to be set up. Pedlers with toys and trifles cannot then be supposed long absent, whose packs in short time swelled into Tradefmens stalls of all commodities. Now it is become a great *Faire*, and (as I may term it) one of the Townsmens *Commencements*, wherein they take their degrees of wealth, fraught with all store of Wares, and nothing (except buyers) wanting therein.

Jews their first coming to Cambridge.

10. Jews at this time came first to Cambridge, and possessed a great part of the Town, called the *Jewrie* at this day. *Round Church* in the *Jewrie* is conjectured, by the rotundity of the structure, to have been built for their Synagogue. Much like whereunto, for fabrick and fashion, I have seen another at *Northampton*, where Jews about the same time had their Seminarie. Some will say, *Cambridge*, an inland Town of small trading, was ill chosen by these Jews for their Seat, where the poor Scholars, if borrowing from these Uisers, were likely to bring but small profit unto them. But let it suffice, that the *Jews chose this place*, whom no Christians need advise, for their own advantage. Here their carriage was very civil, not complained of (as elsewhere) for cruel crucifying of Christian children, and other enormities.

Cambridge restored to Learning by the Abbot of Crowland. 1. P. *Blasphemy* in his adducement to the H. ft. of singular.

11. Now the Reader is requested seriously to peruse the following passage as faithfully transcribed out of an excellent author, and of high concernment in this our History. *Joffred Abbot of Crowland, sent over to his manour of Cotenham wigh Cambria, Gillebert his fellow Monk, and professor of Divinity, with three other Monks, who following him into England, being thoroughly furnished with Philosophical Theorems, and other primitive sciences, repaired daily to Cambridge; and, having hired a certain publique Barne, made open profession of their sciences, and in short space of time drew together a great company of Scholars.*

A grain of Seed soon grown a Tree.

12. But in the second yeere after their coming, the number of their Scholars grew so great, as well from out of the whole countrie as the town, that the biggest house and barn that was, or any Church whatsoever sufficed not to contain them: Whereupon, sorting themselves apart in several places, and taking the University of Orleans for their pattern, early in the morning, Monk Odo, a singular Grammarian, and satyricall Poet, read Grammar unto boyes, and those of the younger sort assigned unto him; according to the doctrine of Priscian, and Remigius upon him. At one of the clock Terminus, a most witty and subtle Sophister, taught the elder sort of young men Aristotles Logick, after the introductions of Porphyrie, and the Comments of Averroes. At three of the clock, Monk William read a Lecture in Tullies Rhetorick, and Quintilians Flores: But the great Master Gillebert, upon every Sunday and Holy-day, preached Gods word unto the People. And thus out of this little fountaine which grew to be a great river, we see how the Citie of God now is become enriched, and all England made fruitful by means of very many Masters and Doctors proceeding out of Cambridge, in manner of the holy Paradise, &c.

The time of this Authors writing.

13. This Author writ some fifty yeeres after the coming of these *Crowland Professors* to Cambridge; so that, who seriously considereth, how learning there, from a contemptible occasion, by small means, in so short a time, improved it selfe to so great an height, will conclude much of Providence therein; and we may observe according to Scripture expression, "God had prepared the people, for the thing was done suddenly."

m 1. Chron. 29 36.

An apparent injury offered to Cambridge.

15. But some adversaries to the antiquity of Cambridge, represent and improve this action much to her disadvantage, as if newly now, and not before, she began to be an University. Objecting; that if Scholars were at Cambridge

Anno Dom.
Anno Regis Hen. 1

1106 7

1109 10

1110 11

Anno Regis Hen. 1
Anno Dom.

bridge before the coming of those four Professors thither, they shewed small civilitie in giving those strangers no better entertainment, to whom they should have said, as once *Laban to Abrahams* servant; *Come in ye blessed of the Lord, wherefore stand you without?* welcoming them to their Halls, Hostles, Chambers, Studies, with the best fare their present condition afforded: Especially, seeing Scholars of all men are loosed acquainted, the famend of profession commonly making them familiar at the first sight. It seems therefore that at their coming thither, either Cambridge had no Scholars in her, or her Scholars had no manners in them; yea, had not read so much as *Tullie his Offices*, to teach them civilitie to strangers professing learning, but suffered them to live, and read in a *Barn* by themselves.

15. In answer herunto, may the Reader be pleased to take into his impartiall consideration the following particulars:

1. Not much more than twenty yeeres since that mischievous man *Robert of Montgomery* had depoyled Cambridge. And no wonder if the Blackbirds were slow in flying back to their nests, which had been so lately destroyed.

She is vindicated from such an imputation.

2. Yet a racemation at least of Scholars either remained in Cambridge all that plundering time, or return'd soon after it: For we finde King *Henry* the first, in the second of his Reign, by order commanding some Civilians there to perform their Aids, and pay the Beadles their fees, which formerly they refused; and this was some years before the coming of the *Crowland Professors* thither.

o Caus in Hist. Cantab.

3. Probably some emulation, not to say envie (a canker we finde fretting the fairest flowers) might make some distance betwixt the old stock of standing Scholars in Cambridge, and this new addition of Professors. Our Aunt *Oxford* may easily remember what little love, yea how great grudging there was betwixt her ancient Students, and that new plantation of Scholars which S^r. *Grimbal*, under King *Alfred*, first placed there.

* Vide Supra Bo. 1. Centur. 8.

4. The marvellous increase of learning in Cambridge, in so short a time after the coming of the *Crowland Professors* thither, is justly imputed to this cause, for that Cambridge had formerly been a place of learning. Thus when green-wood is long in kindling, brands (which before were half burnt, and then quenched) doe quickly take fire, and presently blaze into a bright flame.

In a word, such men who have made remarkable additions, to what was begun long before, oftentimes, as proudly as fallisly, conceit themselves the first Founders thereof. Thus *Nehuchadnezzar*, is not his great *Babylon* that I have built? whereas he, and all the world, knew that *Semiramis* built it a thousand yeeres before his cradle was made, though he (no doubt) might strengthen, enlarge, and beautifie the fame. And, as Restorers are apt to mistake themselves for the Founders: so by infection of the same error, the Spectators of such Repairs, are prone to misinterpret them for Beginners; as here these *Crowland Professors* are erroneously apprehended the Founders of Cambridge. Thus the river *Anas* in Spain, after it hath runne above sixty miles under ground, may be by ignorant people conceived to have his Birth [his fountain] there, where in truth he hath but his Resurrection at his springing out of earth the second time. And thus sluggards in the morning count the Sunne but then to arise, when it newly breaks forth of a cloud, and was risen some hours before.

p Dan. 4. 30.

13 1111

16. *Pain Peverell* (Stander-bearer to *Robert Duke of Normandy* in the Holy-Land, removed *Picot* his foundation from S^r. *Giles* in Cambridge (where they were pent for room) to a larger place of thirteen acres at *Barnwell*, about a mile off, where one *Godefrinn* formerly led an Exemutical life. This *Peverell* encreased the number of those *Canons* from six to thirty (because forsooth at that time

Pain Peverell founde Barnwell Priore.

Alfred of Be-
verlie Student
in Cambridge.
q Bale De
Scriptor. Bri-
tan. Cent. 2.
pag. 157.

7 Acts 28. 30.

Unwonder me
this wonder.

The first Earle
of Cambridge.

David King of
Scots Earl of
Cambridge.

1129 | 30

Anno
Regis
Steph.

Ando
Dom.

10	1144
----	------

Concedo quòd sit *Georgius de Canteburyre*.

Extant among the Records of the Earls of Oxford cited at large by Augustinus Vincent. in his Correction of Bishops errors, pag. 323.

Observations
collected from
this Grant.

See Camlens
Britan. in
Huntingdon-
shire...

Nigelus his
foundation in
Cambridge.
u Godwin in
Epi. 1. 11.
pag. 205.

endowed the same with an hundred and forty pound by the year, yearly rent; which, if so, in that age was a vast proportion.

23. *Roger of Hereford*, so named because born there, studied at this time in *Cambridge*, became an admirable Astronomer, Philosopher, and Chymist, diving much into the mysteries of metals. He wrote many books of Astronomy and Astrologie, which for a long time were kept in *Cambridge* Library, but not extant (I fear) at this day. Yet the *Oxford* Antiquarie will by no means allow this *Roger* a Student in *Cambridge*, as who flourished before the coming of the *Crowland* Professors thither; but whether more credit may be hung on this single *Twine*, than on the twisted testimonie of *Leland*, *Bale*, and *Pitt*, (all agreeing both in his education at *Cambridge*, and flourishing in this Age) be it reported to any ingenuous Reader.

24. There happened a merciles fire in *Cambridge*, onely so pishull as to goe out when no more fowell was left to feed the furie thereof. Most of the Churches in the town (then built of wood, and therefore the more combustible) were burnt in part, and *Trinity Church* wholly consumed. Hence it was, that for time to come, the Steeple thereof was firmly built of freestone, to prevent, by Gods goodnesse, the returne of the like casualty.

25. A sad accident happened this year at *Oxford*. A Clergie-man, and Student in that University, casually kill'd a woman and fled upon it. The *Mayor* of the City, with other officers, search after him, light on three of his Chamber-fellows, both innocent and ignorant of the fact committed: These they injuriously thrust into Prison, and some dayes after, King *John* (a back friend to the Clergie, as continually vexed with their constant opposition) commanded them to be executed in contempt (saith my Author) of Ecclesiastical libertie. Offended hereat three thousand Students at once left *Oxford*, as well Masters as Scholars; *Ita quod nec unus ex omni Universitate remansit*, so that not one remain'd of all the Universities. Of these some removed to *Cambridge*, some to *Reading*, so that in this total eclipse of learning therein, *Oxford* was left empty for a season.

26. *John* of *S. Omers* studied about this time at *Cambridge*. By his surname I should have conjectured him a Foraine of *Artois*, had not my Author assured me, that he was born in *Norfolk*. Yea, when a Monk of *Peterburgh*, (bred also in *Cambridge*) had, with his satyricall Latine rythmes, abused the Countie of *Norfolk*; our *John* gave him as good as he brought; rythme for rythme, and jeast for jeast: yet his penn was so much the better employed than his adversaries, as the writer of a just vindication is to be preferred before a scurrilous libeller.

27. With more credit to himself, and profit to others, was *Joceline Brakelond* employed, who about this time in *Cambridge* emprowed himself in divine and humane learning. Afterwards he became a Monk at *Burie in Suffolk*, where he was born; and of his own accord (unimportuned by any other) as faithfully as learnedly wrote the Historie of his Covent, which hee transmitted to posterity.

28. Most miserable at this time was the condition of *Cambridge*. For the Barons, to despight King *John*, with their Forces harraged and destroyed the Town and County thereof, taking *Cambridge Castle* by assault: And no wonder, when only twenty men were found therein, not enough to make good the twentieth part thereof; such then was its capacity and extent. To crie quits with the Barons, *William Earl of Sarisbury*, and *Falk de Brete* (King *John* his favorite) replundred *Cambridge*, leaving nothing worth any thing behind them, that was not too hot or too heavy for them to carry away.

29. And two years after, when *Walter Bunk*, with his *Brabonsters*, destroyed the Town and Isle of *Ely*, and almost burnt the Minstre therein (not quenched

Anno Dom.
1170

1174

1108 K John
9

1109

1111

1114

1115

1117

Anno Regis Hen. 1
16

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Anno Dom.
1170

1174

1108 K John
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1109

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1114

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1117

ched with the water of her teares, but with the wile composition of Prior *Stephen*: I say, when *Ely* was almost burnt, *Cambridge* no doubt was well warmed, as sorrowfully sensible of its neer neighbours calamity. The Scholars then had studdy heads and strong brains, if able to study in these distempers, when loud drums and trumpets silenced the (sweet, but) low harp of *Apello*. But we know how *Archimedes* was buisie in making his Mathematical figures even when *Syracuse* was taken by fouldiers; and possibly some grave Students made their souls unconcerned in all these martiall disturbances.

30. The King, being at *Oxford*, sent to the Bailiff of *Cambridge* (as living neer *Ely*, the Staple of fish) to lend unto him such a proportion of *Eeles*, for the provisions of his Court, and it should be discountant unto him out of the Exchequer.

31. The King, by his letters to the Sheriff of *Cambridge-shire*, gave order, that he should put the Bailiffs of *Cambridge* into the possession of the house of *Benjamin* the Jew (probably forfeited to the Crown on his misdemeanor) to make thereof a common Gaole for their Corporation.

32. The King confirmed to the Townsmen of *Cambridge* the privileges conterr'd by his Father upon them: namely, That the Merchants of the Guild in *Cambridge*, should be free in all Faieres in the Kings Dominions on this side and beyond the Seas, *de Theolano, & Passagio, & Lestagio, & Pontagio, & Stallagio*. Ill would it be for the Townsmen, should none of them enjoy the benefit of this Royall Charter, till they perfectly understood the terms therein. In this Grant provision is made, that nothing be done in prejudice of *London*, so careful were our Kings alwaies of that City; but whether that City reciprocally of them, let others enquire.

33. Sad at this present was the condition of the University of *Paris*, such murders were done, and affronts offered to the Students thereof. Our King *Henry* being half a Frenchman (in the right of his Queen) and possessing many, pretending to moe Dominions in *France*, taking advantage hereof, invited the Parisian Students to come over into *England*, and to dwell in what *Cities, Burroughs, and Villages* they pleased to choose: An act no less politick than charitable, to fortify himself with forain affection; knowing, that such Frenchmen, who in their youths had English education, would in their age retain English inclinations. We easily believe the greatest part of these Strangers repaired to *Oxford*, though *Cambridge*, no doubt, did there in them her considerable proportion.

34. A crue of pretenders to Scholarship (as long as there are true diamonds there will be counterfeit) did much mischief at this time in the University. These lived under no discipline, having no *Tutor* (savouring him who teacheth all mischief) and when they went to act any villany, then they would be Scholars; to sin with the more secrecy and less suspicion: when cited to answer for their wickedness, in the Chancellours Court, then they would be no Scholars; and exempt themselves from his Jurisdiction. No wonder if *Cambridge* was pelted with such Cheats, seeing the Church of *Thyatira* it self had those in her which called themselves *Prophets* and were not. Civil Students suffered much by and more for these incorrigible *Rake-Hells*, especially from such mouths who are excellent at an uncharitable *Synecdoche*, to call all after a pare; and to condemn the whole University for an hand-full of *Hang-byes*, such as never were matriculated members therein.

35. In vain did the Chancellor endeavour the suppressing of these Malignants, (as the King calleth them in his letter to the Sheriff) the hands of the University being too weak to pluck up weeds so deeply rooted. In vain also did the Chancellor call in the assistance of the Bailiff and Burgeffes of the Town, who (as the King taxeth them in one of his letters) *aut impotentes fuerunt, aut negligentes*, to effect the matter. The business was at last,

Fele: first from Cambridge to Oxford.

A Gaole made of a Jew house.

Privileges confirmed to Cambridge.

Paris Students invited over into England.

Ex Rot. Pat. anno 13. Reg. Hen. 3. membra sex in Turri Londonensi.

Counterfeit Scholars do much mischief.

d Revel 1. 20.

The Sheriff commanded to suppress these Malignants.

B b b b

Roger of Hereford Student in Cambridge.

W. Riv. Twine Apolog. lib. 2. pag. 219.

Amerciles fire

a Caina Hist. Cantab.

Oxford pelted, and partly removed to Cambridge. y Math. Paris in Anno 1109 pag. 228.

John of St. Omers, a Poet, bred in Cambridge. 2 Balus. Cam. 3 pag. 261.

Joceline Brakelond an Historian therein. 2 Bal. Cent. 3 pag. 259.

The University in a sad condition.

b Math. Paris anno 1115. pag. 274.

Which still continueth.

10	The History of the University	
	last, by command from the King, devolved to the Sheriff, as appears by what followeth.	Anno Dom. Anno Regis Hen. 3
e. F. Rotulo clauso de anno 15. Regis Henrici tertii in dolo in Turre London.	<p><i>Rex Vicecom. Cantabrigienſi ſalutem. Quoniam ut audivimus plures nominantur Clerici apud Cantabr. qui ſub multis Magiſtri Scholarium ſunt diſciplina, & tuitione, ſed poſius mentiuntur ſe eſſe Scholares cum non ſint, ut tuus, & fortius (viſa ad hoc opportunitate) queant malignari. Tibi præcipimus, quod aſſumptis ſecum probis & legalibus hominibus de Comitatu tuo, accedas ad villam noſtram Cantabr. & per totam villam illam clamari facias ex parte noſtra quod nullus Clericus moretur in villa, qui non ſit ſub diſciplina, vel tuitione alicuius Magiſtri Scholarium. Et ſi aliqui tales fuerint in Villa illa, & exeat infra quindecim dies poſtquam hoc clamatum fuerit. Et ſi ultra terminum illum inventi fuerint in eadem villa, huiusmodi Clerici capiantur, & in priſonam noſtram miſtuntur. Teſte meipſo apud Oxon. 3 Maii Anno Regni noſtri 15.</i></p> <p>Thus the Sheriff was impowered with a Poſſe Comitatus to redreſſe this grievance, but whether or no with a Poſſe Comitatus, I know not. Sure I am, theſe Clerks-no-Clerks diſturbed the Univerſity for many yeers after.</p> <p>36. The Townſmen of Cambridge began now moſt unconſcionably to raiſe and rack the rent of their houſes wherein the Scholars did ſojourn. Every low Cottage was high valued. Sad the condition, when Learning is the Tenant, and Ignorance muſt be the Landlord. It came at laſt to this paſſ, that the Scholars, wearied with exactions, were on the point of departing, to finde a place where they might be better accommodated on more reaſonable conditions.</p> <p>37. Here the King ſeaſonably interpoſed his power, appointing, that two Maſters of Arts and two honeſt Townſmen ſhould be deputed as Chancellors, conſcientiouſly to moderate the rigour of covetouſneſſe. And ſeeing Scholars would hire as cheap, and Townſmen would let as dear as they could, the aforeſaid four perſons (indifferently choſen out of both Corporations) were to order the price betwixt both, according to the tenor of the Kings Letter enſuing.</p> <p><i>Rex Majori & Ballivis Cantabr. ſalutem. Satis conſtat vobis quod apud villam noſtram Cantabr. ſtudenti cauſa eſt diverſis partibus tam ciſmarinis quam tranſmarinis Scholarium conſuiſt multitudine, quod valde gratam habemus & acceptamus, cum exemplum ſoti Regno noſtro commodum non modicum, & bonor nobis accreſcat, & vos ſpecialiter inter quos fideliter converſatur, ſtudentes non mediocriter gaudere debetis & letari. Audivimus autem quod in hoſpitiis veſtris locandi tam graves & oneroſi eſt ſcholaribus inter vos commorantibus, quod niſi meſſurabilis & modeſtus vos habueritis erga ipſos in hac parte, exactione veſtra faciente, oportebit ipſos villam veſtram exire, & ſtudio ſuo reliſto à terra noſtra recedere, quod nullatenus vellemus. Et ideo vobis mandamus firmiter injungentes quatenus ſuper prædictis hoſpitiis locandis, vos meſſurantes ſecundum conſuetudinem Univerſitatis per duos Magiſtros & duos probos & legales homines de villa noſtra ad hoc assignandos, hoſpicia prædicta ſaxari, & ſecundum eorum taxationem ea locari permiſſitatis, taliter vos gerentes in hac parte, ne ſi ſecus egeritis propter quod ad nos debeat clamor pervenire, ad hoc manum apponere debeamus. Teſte meipſo apud Oxon. tertio die Maii anno regni noſtri xv. 15.</i></p> <p><i>Ex Rotulo clauſ. de anno xv. Regis Henrici tertii in doli. in Turre London.</i></p> <p><i>Ex. per Guil. Ryley.</i></p> <p>See we here; Cambridge appeareth not as an infant of yesterday, but a grave Matron of great age; witneſſe thoſe words, according to the cuſtom of the Univerſity, which ſhew her gravity and gray hairs at the time of the date thereof.</p>	May 3
The unconſcionablenes of the Townſmen.		1331 15
Regulated by the Kings Letters.		
The ſame Letters in effect were often confirmed by the King, in the 50 year of his Reign.		

	of Cambridge.	11
Anno Regis Hen. 3	<p>38. This was the firſt original of the <i>Taxatores</i> or <i>Taxers</i> in Cambridge, ſo called at firſt from taxing, prizing, or rating the rents of houſes. Their name remains, but office is altered at this day. For after the bounty of Founders had raiſed <i>Halls</i> and <i>Colledges</i> for Scholars free abode, their liberality gave the Taxers a <i>Writ of eſe</i>, no more to meddle with the needleſſe prizing of Townſmen houſes. However, two Taxers are ſtill annually choſen, whole place is of profit and credit, as employed in matters of weight, and to ſee the true gage of all meaſures, eſpecially ſuch as concern the victuals of Scholars. <i>Here</i>, where the belly is abuſed in its food, the brains will ſoon be diſtempered in their ſtudy.</p> <p>39. Turnaments and Tilting of the Nobility and Gentry were commonly kept at Cambridge, to the great annoyance of the Scholars. Many ſad casualties were cauſed by theſe meetings, though ordered with the beſt caution. Armes and leggs were often broken as well as ſpears. Much lewd people waited on theſe aſſemblies, <i>light Houſenives</i> as well as <i>light Horſmen</i> repaired thereunto: Yea, ſuch the claiſhing of ſwords, the rating of Armes, the ſounding of trumpets, the neighing of horſes, the ſhoutings of men all day-time, with the roaring of riotous Revellers all the night, that the Scholars ſtudies were diſturbed, ſafety endangered, lodging ſtraightned, charges enlarged, all provisions being unconſcionably enhanced. In a word, ſo many war-horſes were brought hither, that <i>Pegasus</i> himſelf was likely to be ſhut out. For where <i>Mars</i> keeps his <i>Term</i>, there the <i>Muſes</i> may even make their <i>Vacation</i>.</p> <p>40. The King being complained to thereof, did plainly ſhew, that he preferred the quiet of the Univerſity before the profit of the Town of Cambridge, gaining much money by theſe meetings: And therefore by his Letters he enjoined, that no Tilting ſhould be kept within five miles of Cambridge. And yet ſo ſtout and ſturdy were martial men in that age, that they hardly obeyed him. Yea, I finde one * <i>Ralph de Kamou</i>, a bold Chevalier, who, notwithstanding the premiſſes, kept a riotous Tilting in the very town of Cambridge; but ſoon after he was deeply fined for his high contempt, on the painment whereof, and his humble ſubmiſſion before the Earls of Cornwall, Leceſter, and Norfolk, he was forgiven.</p> <p>41. Let us look on theſe Turnaments (unrelated to Cambridge) as they were in themſelves, and we ſhall finde them the mothers conſtantly of miſrule, commonly of miſchief. Their very uſe (in their firſt conſtitution) was no better than an abuſe, to cover malice under the cloak of manhood and merriment: Many brought perſonal grudges, ſome family feuds into the field with them; fewer returned than went forth, as either caſually cut off, or intentionally murdered.</p> <p>42. One inſtance of the former out of many, though full twenty four miles from Cambridge. <i>Gilbert Mareſhall</i>, Earl of Pembroke, a potent Peer of the Land, proclaimed a diſport of Turnament, of running on Horſ-back with Launces (in defiance of the Kings Authority, who had inhibited the ſame) at Ware in <i>Herſfordſhire</i>, under the name forthooth of <i>Fortune</i>; as if Providence had nothing to doe in ſuch wild recreations: But ſo it forſaw, that this <i>Gilbert</i> caſt, bruited, and kild by his own horſe, ſoon ended the mirth of the meeting. Call it not therefore cowardice, but conſcience and charity in the Church, which taking theſe Turnaments (no better than ſolemn and ceremonious murder) in conſideration forbade Chriſtian burial to ſuch as ſhould be ſlain therein, whileſt the Civil power proceeded feverely againſt the ſlayer, and ſo betwixt both, with much ado, baniſhed this barbarous cuſtome. As for ſuch <i>ſame tilting</i> (meer martial-maſques) ſince uſed at Court, being rather expenſive than uncharitable, they are of a different nature.</p>	The original of Taxers.
		The ill effect of Turnaments.
29 1245		Forbidden within five miles of Cambridge.
		* <i>Ex Archiep. Acad. Cant. inſcript. impenſis R. Harſes ex Turre Londonenſi.</i>
		Mothers of miſrule.
		A ſad chance.
		Camden ſcribit in Herſfordſhire.
Bbbbb 2	43. Strife,	

Final work in Lent. * In anno 1349	43. <i>Strifes, jghis, jpylms, breaking open of houses;</i> (it is not me, but <i>Masthem</i> * Paris whom thou readeft) <i>woundings and murder betwixt the Burgeses</i> (probably first named because most guilty) <i>and the Scholars of Cambridge; and that in the very Lent, that with the holy time, holy persons also might be violated, The noise thereof ascended to the ears of the King with a great complaint.</i>	Anno Domini 1349	Anno Regis Hen. 3. 33
The first founding of Peter house.	44. <i>Hugh Balsham</i> Sub-Prior (afterwards Bishop of Ely) began the Foundation of <i>Peterhouse</i> without <i>Trumpington-gate</i> near the Church of <i>S. Peter</i> (since fallen down) from the vicinity whereof it seemeth to be denominated. * As yet no revenue was fetled thereon, onely the <i>Students</i> that lived therein (grinded formerly by the <i>Townsmen</i> with unconscionable rents for the place of their abode) thankfully accounted themselves well endowed with good chambers and <i>Studies</i> freely bestowed on them: But more hereof hereafter, viz. anno 1284, when this Colledge was enriched with possessions.	1357	41
Brawls and bickering, betwixt Southern and Northern Scholars.	45. In vain did the care of the King (in favour of Scholars) so lately remove. Tilting five miles from <i>Cambridge</i> , whilst now the Scholars in open hostility tilted one against another, the Southern against the Northern men therein. What! can the Muses themselves fall out, and fight in the field five against four? I finde not the first cause of the falling out betwixt Northern and Southern men: surely the meer distance of their nativity did not cause their difference, because the one was born neerer to the Sun than the other. But however the brawl began, the Northern men were worsted in the end thereof. Strange, that <i>Boreas</i> , the most boisterous winde in all the Compass, should be beaten by <i>Auster</i> . And yet the Northern men, being fewer in number, and farthest from their friends, were over-powered by the numerosity and neerness of those of the South.	1361	45
The Northern men worsted.	46. Indeed the Northern men appear rather to be pitied than condemned, in the whole managing of the matter, being only on the defensive to secure themselves, so that whilst the others fiercely and furiously assaulted them, a great riot was committed, and (too probable) some blood shed: Hereupon the King issued out his Commission of <i>Oyer and Terminer</i> to three eminent persons, viz. <i>Giles Argentan</i> , then living eight miles off at <i>Elst-hemb</i> (since, by inheritance, the seat of the ancient and honourable Family of the <i>Alingtons</i>) <i>Henry de Boreham</i> , and <i>Lawrence del Brook</i> , to enquire into the matter and proceed therein, as they should see cause, against the offenders.	Nov. 24	46
In Rot. Patent. de anno 45. Hen. 3. mem. brana 23. in dorso.	47. But soon after the King was informed, how the three aforesaid Judges appointed behaved themselves, very partially in the matter: wherupon the King took it out of their hands, and, by a new Commission, referred the hearing and determining thereof to <i>Nikolas de Tur</i> and <i>Nikolas de Handlo</i> , the Judges itinerant of that Circuit. Yet, in favour of the Scholars who had offended, he limited the proceedings of these Judges with an <i>ita tamen quod ad suspensionem vel multationem clericorum non procedatur, sed eos alio modo per consilium Universitatis Cantabr. castigetur.</i>	Febr. 11	49
The matter referred to the Judges itinerant.	48. It seems the case was of some difficulty, and many persons of quality concerned therein, the deciding whereof was so often in so short a time bandyed backwards and forwards at Court. For, few days after, <i>H. le Despencer</i> , <i>Justiciarius Anglia</i> , by command from the King, inhibited the busid Judges itinerant to intermeddle therein, and wholly remitted the business to the examination and determination of <i>Giles Argentan</i> , <i>Henry de Boreham</i> , and <i>Lawrence de Brook</i> : before whom some Southern Scholars, active in this Riot, were indicted, found guilty, and condemned, when the Kings gracious pardon was sent in their behalf, in form as followeth:	17	47
Remitted to the former Commissioners.	<i>Rex omnibus ad quas presentes littere pervenerint salutem. Sciatis nos de gratia nostra speciali pardonnasse magistro Johanni de Depedale, magistro Hugoni de Thornham, Bartholomeo de Watton, Willielmo fratris ejus, Willielmo de Merton garcioni eorum, Willielmo de Wethringset,</i>	Mar. 18	48
k Rot. 13. in Cuffed. The Jour. & Comm. SEACENTII.	<i>Mich.</i>		

Anno Regis Hen. 3.	Anno Domini.	<p>Mich. de Mersforde, Johanni de Dene, Waltero & Ricardo fratribus ejus, Johanni de Shotellham, Ed. de Merlon, Waltero de Wodeford, Willielmo de Waburne, Nicholao de Brackden, Willielmo Saleman, Willielmo de Pikneham, & Johanni de Lon, de Comitibus Norff. & Suff. Rogero Pardebone, Bartholomeo Matella, Henrico Ledwy, Johanni de Stokenham, Stephano Maymund, Puetto le Cryur, Johanni de London, Thoma Alaoechild, Roberto de Frassenden, & Galfrido de Caxon de Comitatu Cantabrigie si sciam pacis nostra que ad nos pertinet pro insultu nuper facto in quosdam scholares boreales Universitatis Cantabr. et pro transgressionibus ibidem factis contra pacem nostram unde indictati fuerunt coram dilectis & fidelibus nostris Egidio de Argentine, Henrico de Boiham, & Laurentio del Broke, quos illuc misimus ad inquisitionem faciendam de transgressionibus predictis. Et firmam pacem nostram eis inde concedimus, ita tamen quod si quis verus eos inde laeserit. In cuius &c. Teste Rege apud Turrem London. xviii. die Martii anno Regni nostri xlv. * Ex Rotulo patentium de Anno xlv. Regis Henrici tertii membrana 15. in Turri London.</p>	1357	41
		Ex. per Gail. Ryley.		
		<p>It seemeth some of these Anti-Boreals were men of gentle extraction, especially the two first (styled in the Pardon Masters) importing (I believe) more than the bare Universitie title: as also Bartholomeus de Walton, and William his brother, because waited on by William de Merton, their Garcion, that is, their servant. For it cometh from the French Garcion, or the Italian Garzone, and is used even by the barbarous Grecians of the middle age, γάρκιον magis Narcionis no mullis. It was graciously done of the King to pardon the man as well as his Masters, seeing probably he acted only by their pleasure, and command.</p>	1361	45
46	1362	<p>49. During these discords, some Scholars of peaceable disposition fairly departed Cambridge, and retired to Northampton, where, by the leave and liking of the King, they began an Universitie. Here they met with many Oxford-men who, on the like occasion, had deserted Oxford, and retreated hither to studie. I commend their judgment in the choice of so convenient a place, where the aire is cleare; yet not over sharpe; the earth fruitfull, yet not very dirtie; water pleantfull, yet far from any fennish annoyance, and wood (most wanting now of dayes) conveniently sufficient in that age. But the main is, Northampton is neer the center of England, so that all travellers coming thither from the remotest parts of the land, may be said to be met by the Town in the midst of their journey, so unparciall is the situation thereof in the navell of the Kingdome.</p>		
49	1365	<p>50. But this Universitie never lived to commence Bachelor of Art, Senior Sophister was all the standing it attained unto. For, four years after, the King apprehending that Northampton Universitie would be prejudiciall to Oxford (neer to which it lay within thirtie miles) and therefore as a true honourer of antiquitie (loth that a novice-Bart-up should empaire so ancient a found:) recalled the Scholars of Cambridge by these his ensuing letters.</p>		
		<p>Rex Majori & civibus suis Northampton. salutem. Occasione cujusdam magna contentions in villa Cantabrigienfi triennio jam elapso suborta annualli Clericorum tunc ibidem studentium unanimiter ab ipsa villa recessissent, se usque ad villam nostram predictam Northam. transferentes & ibidem (studiis inharendo) novam construere Universitatem cupientes. Nos illo tempore credentes villam illam ex hoc posse meliorari, & nobis utilitatem non modicam inde provenire, votis dictorum clericorum ad eorum requisitionem annuebamur in hac parte. Nunc autem cum ex relatione multorum fide dignorum veraciter intelleximus quod ex huiusmodi Universitate (si permaneret ibidem) municipium nostrum Oxon. quod ab antiquo creatum est & a progenitoribus nostris Regibus Anglia confirmatum,</p>		
		Aaaa 3	46	

Is christiaster Cadens.

Northampton University begins

And dissolved.

ac ad commoditatem studentium communiter approbatum, non mediocriter lederetur, quod nulla ratione vellemus, maxime cum universis Episcopis terra nostra ad honorem Dei & utilitatem Ecclesie Anglicane & profectum Studentium videretur expedire, quod Universitas amoveretur a villa predicta, sicut per literas suas patentes accepimus. Vobis de consilio magnatum nostrorum firmiter inhibemus ne in villa nostra de cetero aliquam Universitatem esse, nec aliquos studentes ibidem manere permittatis, aliter quam ante creationem dictae Universitatis fieri consuevit. Teste Rege apud Westmon. primo die Febr. anno Regni xlix. Ex Rotulo Clauf. de anno xlix Regis Henrici tertii membr. 10 in dorso in Turre London.

Ex. per Guil. Ryley.

There is still in Northampton a place called the Colledge, but whether in relation to these students, I know not. Sure it is, that on the Kings letters Patents Northampton was un-universified, the Scholars therein returning to the place from whence they came.

57. Here I can hold no longer, but must fall out (and be the Reader the Judge betwixt us) with Mr. Brian Twine, the writer of *Oxford-Antiquities*. I honour him as an industrious though no methodical Antiquarie (his book being rather an heap than a pile;) I commend his affection to his Mother (had it been without detraction to his Aunt) and his example shall quicken my duty in my filial relation where I owe the same. Lastly, because he is (and I know not how soon I may be) dead, I shall deal the more mildly with him. For, he that falls heave on a ghost, or shadow, will in fine give the greatest blow and bruise unto himself. Yet something must be said against him in vindication of the truth.

52. First, on all occasions, he is buzzing jealousies into the heads of the Readers, to shake the credit of such Authors, who write any thing in the honour of Cambridge. Thus, when Matthew Parker, Archbishop of Canterbury, reports, how many deserting Oxford removed to Cambridge, he squibs in this Parenthesis (*Si illis*) (slandum sit historiis quas Matthews Parker Cant. Arch. edidit) dashing as much as lyeth in his power the unstained reputation of those his worthy endeavours. And again, "speaking of the fame Archbishops setting forth of Matthew Paris, he squirts in this passage, *Si vera sit Matthai Cant. editio*, suggesting some suspicion of falsehood, and forgery in the same. Such IFS against great persons are more than IFS, and such suspicions if they be not Scandala Magnatis against so great a Peer, can not be less than breach of Canonical obedience against the memorie of so grave and godly a Prelate. Especially seeing neither Twine himselfe (with all the help of Oxford-Librarie) nor all the world could ever since finde any fault in that edition, as faithfully agreeing with the most authentick Manuscripts.

53. But these his slenting and suppositive, are nothing to his direct and downright traducing of the Records of Cambridge. Take him in his own Latin words, which I have translated to this purpose; that such ingenuous English men never bred in either Universitie (and therefore the more unpartial Judges) but understanding the strength of common sense and reason, may indifferently umpire the matter, and finde the verdict, as they shall hear things alleged and proved.

Brian Twine, *Antiquitatis Academia Oxoniensis Apologia* lib. 3. pag. 280. numero 76.

Non ignore tamen in Memorabilibus Universitatis Oxon. à Roberto Haro collectis, unde hanc

Yet I am not ignorant that in the Memorables of the Universitie of Oxford collected by Robert Hare, whence I have

Anno Dom. 1265.
Anno Regis Hen. 3. 49

Mr. Brian Twine justly condemned,

For injecting causil si suspitions.

in Apol. Acad. Oxon. lib. 3. pag. 279. in ista pag 230

His needles Cavil confuted,

Anno Regis Hen. 3.

Anno Dom.

hanc chartam desumpsit, in exordio diplomatis, Cantabrigie mentionem fieri, quasi & illa contentio trinitis sum elapsa Cantabrigia non Oxonia: accidisset, & nova Universitas ea Northamptonensis & Cantabrigiensibus non Oxoniensibus fuisset inchoata. Eam tamen lectionem si nihil aliud, certe adulterata ipsius vocis Cantabrigie loco Oxoniae scriptura, & charactere à ceteris dissimilimo & toto exarandi genere diverso, corruptissimam prodit: Ubi enim occurrit Anno Dom. 1246. apud bonos & vetusta fidei autores tantas fuisse Cantabrigie discordias, quæ studentes Northamptoniam arceant?

I have taken this Charter, in the beginning of the Patent there is mention made of Cambridge, as if this contention had happened three years since at Cambridge, and not at Oxford, & that new University at Northampton begun of Cambridge, not of Oxford men. Yet, if nothing else, truly the adulterated writing of the word Cambridge in stead of Oxford, and in a character most unlike from the rest, and different in the whole kinde for the falsheit thereof, betrayeth it to be most corrupted. For where doe we finde that, in the year of our Lord 1246, amongst good Authors and of ancient faith, there were so great discords in Cambridge as to drive the Students to Northampton?

o Memum in transposito Roberti Hari, Twine in the margin.

Here is too much for me to manage at once, we will parcel it for the more effectual examination thereof, this being the first time that I have to doe with this adventurous Author. Wee know that if a Merchants Bill be once protested against in the Exchange, he will scarce ever after recover his credit; and if at first we can discover the falshood of this our adversary, it will for ever give a mortal wound to his reputation, and ease us of much trouble hereafter.

54. First he mentioneth Oxford-monuments transcribed by Robert Hare. This Hare was an Esquire of good worship and wealth, a great lover and preserver (properties never parted) of Antiquities. He carefully collected the precious monuments of both Universities, caused them fairly to be transcribed and freely bestowed a Duplicate, or double copie, on each of them: A gift worthy the giver and the receiver, as of no less cost and pains to the one, than credit and profit to the other. Now it seemes Brian Twine, with his piercing sight, is the Columbus, who by the different character hath discovered a new (not world, but) word, namely Cambridge, in the Kings letter to Northampton, put in stead of Oxford. This he calls (as well he may) mendum, a fault, in Hares Transcript, which indeed was a falshood; and, if wilfully done, a forgery; and the doer thereof, if detected, deserving to be Pilloried for his pain.

Quick eyes to finde a fault where none is.

55 But, when and how, I pray, came this Cambridge to be surreptitiously inserted (in stead of Oxford) into that Transcript of Hare? Was it done by himself, or some other, originally? I mean, before those Manuscripts were bestowed on the Universitie. To allow this, were to offer an injurie to the honestie, or vigilance of that worthy Antiquary. Or, was the false inscription made cunningly by some Cambridge-man, since those Manuscripts came into the possession of Oxford? If so, shame on the careless keepers of so precious a treasure: I presume our Muniments at Cambridge are more safely preserved.

56. I pass not what is or is not written in Hare his Transcript. He that may with as much ease goe to the fountain, and yet will drink of the dirty River, deserveth no pity, if choaked (or rather if choking himself) with the mud thereof. I appeale to the Records of the Tower of London (whence Hare his writings were copied out) which are the Author of Authors for English History, because

Answer this Dilemma.

The Tower Records clear the cavill.

1. They may be said to have lived in the time and place wherein all things are acted.

2. They are impartial; not, *Ofset-like*, bowing to any Interest; but standing like a firm pillar, to support the truth.

3. They

3. They are lately preserved : and long may they be in defiance of barbarous Anarchy, which otherwise would make a *bone-fire*, or *new light*, of those precious monuments.

I say, I repaired to the *Records* in the Tower, where I searched for, and found out the aforesaid Kings letter, by us lately exemplified, that the troubles of Cambridge, three years since, were the cause of the founding of the University at Northampton. This letter I got transcribed, compared, attested by Mr. William Ryley, the elder, Keeper of those Records, and Norroy King of Armes. Who, like a Prince indeed, freely gave me his pains, which I commend to the Reader his thankfull notice, because otherwise I must have charged the cost on his account, raising the rate of my Book, to make my self a faver thereby.

57. But our Adversary proceeds, and demandeth where we read in any good Author, that in the year 1246 such discords happened at Cambridge as should drive the Scholars to Northampton? We answer, First, we Cambridge-men are not ambitious of such discords; let us but retain the Scholars, and let any place that pleaseth take those differences to themselves. Secondly, we never said, nor thought, that such broyles were in Cambridge anno 1246, but this we affirm, That three years since, namely in the 46th of Henry the third (which falls out to be the year of our Lord 1262) cruel bickerings were betwixt the Northern and Southern men in our University: (and perchance the like might be by secret Sympathy in Oxford) which, as we have proved before, caused the departure of many to Northampton.

58. Some will say, seeing only mention is made in the Kings Letters to null Northampton-University, because probable to prove prejudicial to Oxford; it seems thereby that Cambridge at this time was not considerable, at least wile the King not so carefull for the preservation thereof. It is answered, The erection of an University at Northampton, by reason of the position of the place, must needs be a greater hurt to Oxford than hindrance to Cambridge: for Cambridge lieth conveniently for the North and East parts; Oxford commodiously for the South and West parts of England. Now Northampton lying within twenty nine scruples of the same degree of longitude with Oxford, would almost share equally with Oxford in the Western division of the land, whilst Cambridge-quarters (as on the other side of the Kingdome) would be clear, and little prejudiced thereby. But enough hereof. We proceed in our History.

SECT. II.

Anno
Dom.
1265

Anno
Regis
Hen. 3.
49

A needless
question decid-
ed.

p An half year
over or under
breaks no
square.

Why Oxford
more prejudi-
ced than Cam-
bridge by No-
rthampton Uni-
versity.

Reverendissimo Antistiti,
JACOBO USSERIO,

ARCHIEPISCOPO ARMACHANO.

DOMINO suo colendissimo.

Cum mibi* Camdeni Britanniam perlegenti locus
occurreret, ubi meminit Jacobi Usserii (tunc Can-
cellarii sancti Patricii Dublinensis) supra etatem docti,
variis de causis me primum invasit, tandem absorpsit ad-
miratio,

Quod tua indoles tantum festinaret, quâ juve-
nis id affecutus es, quod vel viris paucissimis da-
tur;

Quod, cum communis querela sit, optima inge-
nia minimè diurnare, Tu, Dei favore, adhuc
superstes es, quinquaginta annis, à quo hoc Cam-
deniano elogio decoratus fuisti;

Quod (Caleb alter nostri seculi) Tibi buc-
usque judicium firmum, ingenium viridum, me-
moriam tenax, animus integer;

Utinam idem licuisset de corpufculo Tuo dicere, quod
nimis studiis maceratum senio aliquantulum cedere
incipit.

At adhuc superest summus admirationis mee gradus,
tua in tanta eruditione suspicienda humilitas, cum fere
sit, ut illi omnes, quibus aliquid inest sublime &
præcellens protinus insentur & alios facile contem-
nant, dum Tu tenuitate in meam favorem Tuo beâsti, in qua
Cccccc nihil

* Pag 755. qui
dicitur viri do-
ctrina & judi-
cio longe su-
perat.

nihil, quod alliceret, plurima, quæ Te depellerent.

Fateor sanè me beneficiis Tuis ita obrui, ut ne respirandi copia concedatur, quâ gratias meas possim exprimere. Quoties enim mihi, vel legenti, vel scribenti, vel concionanti nodus inciderit, Tu certissimus vindex, quem sæpius accessi turbidus, tortus, perplexus, nunquam reliqui nisi solutus & expeditus.

At omnium beneficiorum Tuorum caput est, quòd pretiosa ^{requisita} (quibus vel æstimandis me imparem confiteor) non rogatus, sponte communicasti; ita, ut omnia rariora historia nostra accepta ferat Tuae munificentiae.

In hac nostra dedicatione non eousque impudentiæ procepsi, ut vel somnarem me aliquid proferre posse Tuâ dignatione dignum; sed me ambire fateor, ut lux inoccidua nominis Tui libro meo præfulgeat, quo Cantabrigiæ primordia (non quâ Academia, sed quâ ornata Collegiis, instructa redditibus) continentur.

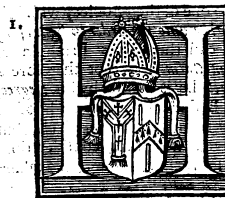
Mibi sanè sæpius doluit, quòd Tu venerandæ Præsul Cantabrigiæ non fuisti educatus, & tantum decus Matri meæ ereptum me malè habuit. Lenivit verò dolorem, cum mecum opportunè recolerem, quòd ipsa Academia Dublinensis sit Cantabrigiades, (quasi Colonia deducta è Collegio Sanctæ Trinitatis) quo nomine nostra Alma Mater Te, licet non filium, nepotem tamen sibi summo jure vendicat.

Vale (Reverendissime in Christo Pater) qui licet miles emeritus, indies tamen de Ecclesia optimè ultrà mereri non desinis. Sanitati Tuae quæso consulas, cum nihil sit certius quam quòd tanto auctius commodum orbi Christiano est accessurum, quanto Tu seriùs in cælum es rediturus.

SECT. II.

Anno
Regis
Hen. 3
50

Anno
Dom.
1265



Heavy were the times now and tumultuous betwixt the King and his Barons, mutually taking *Cities* and *Castles* one from another. The King therefore came to *Cambridge* (he pass out of the *West* into *Norfolk* and *Sussex*) resolving to fortify the same. Indeed we finde some ancient Writings which may probably insinuate *Cambridge* to be walled time out of minde: As where we read in a *Charter* of Priviledges granted to the Town,

Extra muros Burgi de Cantabrig. Except some will be so morose to expound it only the walls of private houses therein. However, at the present such walls (if any) are utterly decayed.

2. The North-west part of *Cambridge* beyond the *River* (formerly farther extended than now of days) the King found sufficiently secured by an impregnable *Castle*. The West-side of the Town was competently fenced with the *River*, anciently (before all endevours of draining the fens) wider and deeper than now it is. Only the *South* and *East* of the Town lay open, which the King intended to fortify. In order whereunto he built two gates, *Trumpington-gate* by *St. Peters Church*, now ruined, on the *South*; *Barnwell-gate*, by *St. Andrews Church*, now decayed, on the *East*. And because gates without walls are but complements in matter of strength, he intended to wall the Town about, if time had permitted him. Mean while he drew a deep ditch (called *Kings-ditch* at this day) round about the *South* and *East* parts of *Cambridge*.

3. Presently news is brought to him, that *Gilbert* Earl of *Clare* had seized on the chief City of the Realm. No policy for the King to keep *Cambridge* and lose *London* the while. Thither marched he in all haste with his Army, and may be said to cary the walls of *Cambridge* away with him, the design thereof sinking at his departure. Immediately after the King was gone away, one *Hastings*, a bold Rebel, finding, by like, the new ditch ill manned, forced his passage over it, burned part, spoiled all the rest of the town of *Cambridge*. Nor have I ought else to observe of this *Kings-ditch*, save that in our fathers days filled up with filth and mire; what was made for the fortifying, became a great annoying of the *University*. Until some 50 years since, partly at the cost of Dr. *James Mounague* (Master of *Sidney's College*, afterwards Bishop of *Winchester*) a rivulet was let into the same, so not only clearing it, but turning the annoyance into a great conveniency of water to some *Colleges*, and to the Town in general.

4. *Humphrey Nelson* about this time left *Cambridge*, the first *Carmelite* who took on him the degree of Doctorship, as *Leland* himself attesteth.

Laudibus Humphredum Nelson super astra feremus,
Cui data Grantana laurea prima Secla.

Ccccc 2

Above

The Kings intentions to fortify *Cambridge*

Ditch made: Walls meant.

q Liber Barnwell, Polydor. Virgil. & Leland.

Cambridge plundered on the Kings departure.

Nelson first Carmelite Doctor in Divinity.

& Aliter: ceterum opinio.

Above the skies let's *Humphrey Nelson* praise;
For on him first *Cambridge* confer'd the *Bayes*:
that is, made him Doctor in Divinity.

5. True it is, these *Carmelites* at their first coming hither, scrupled the acceptance of any Academical degree, as having a *secular-smock* therein, part of the *Pomp* and *Vanity* of the world, and therefore inconsistent with the holiness and humility of men of their mortified profession. Besides, this Order particularly pretends to wear on their shoulders a *scapulary* (being a narrow piece of cloth hanging down before and behind) the first of which fashion the *Virgin Mary* personally presented to one of their Society with this complement, *Receive this, my Beloved, which I give unto thy Order in signe of my Fellowship*: And hence it is that *Carmelites* call themselves *Brethren of the Order of the blessed Virgin Mary of Mount-Carmel*. Except therefore a *Carmelite* could actually commence an *Angel*, he is a loser by his degree, which in effect is but a *degradation* unto him. Besides, to wear an hood or habit of a Doctorate over the holy *scapulary* afore said, what were it else, but preposterously to place Earth above Heaven? These considerations (weighty no doubt) made the *Carmelites* for some time demur to the taking of any degree in Divinity.

6. However *Humphrey Nelson* first took heart, and ten years agoe (*viz.* 1259) commenced Doctor under *William de Ludham* then Chancellor of *Cambridge*. Here he flourished many year (and now were to *Normich*, where he died, Anno 1303, having been forty four years Doctor) especially after King *Edward* erected and endowed a *Convent* for *Carmelites* in *Mill-Preest* in this University; since turned into *Queens-Colledge* and *Emberine-Hall*.

7. The Antiquary of *Oxford* discovereth envy, or ignorance, or both; when speaking of *Leland's* verses on *Nelsons* commencing faith, *Quid ego cur de sua secta non intelligo, quasi primus sua secta Carmelitica gradum illum suscepisset, sed quasi simpliciter & absolute primus*, As if he had not been the first commencer of his Order, but absolutely the first that ever took the degree of Doctorship in *Cambridge*. Contrary to the express testimony of learned Authors herein.

John Bale de Script. Brit. p. 312.

Originally a *Carmelite* in *Normich* (and therefore knowing in the men and matters of his own Order) informeth us, that *Humphrey Nelson*, a *Suffolk* man by birth, and *Carmelite* by order, *Ex omni sua facta one primus [tandem] fuit, qui Theologus Doctor sit effectus*.

This *Nelson* was afterwards publick Professor in *Cambridge*, and set forth a Book, which he termed his *Lecturas Scholasticas*.

8. Now although *Patience* be a principal virtue amongst all those which *Cambridge* professeth and practiseth, yet can he not but complain of *Oxford* Antiquary his injurious dealing herein, in making her solemnity of Graduation then first to begin. The best is, *Petrus Blesensis*, who wrote in the reign of King *Henry* the second, almost one hundred years before *Nelson's* birth) sufficiently cleareth this point and confuteth this cavil, when affirming "that in his time *Cambridge* did make glad the Church of God and all England, per plurimos Magistros Doctorisque inde excentes.

9. Notwithstanding the frequency of dyasters formerly mentioned, *Cambridge* quickly outgrew her miseries, much indebted therein to care

Anno Dom. 1269
Anno Regu Hen. 3. 53

Why *Carmelites* at first would not Commence.

I See *recreare* funeral Monument.

Nelson first breaks the ice, and others follow in his track

Oxford Antiquary justly taxed, in *William Twine Apolog. Acad. Ox. lib. 3. pag. 374.*

Petrus Blesensis is to be relieved before *Brian Twine*.

In an appendix ad *legatum Cromwell* dissent

Anno Regis Hen. 3. 54
July 24

care and courtesie of the King. Amongst many of his *Royall-boons*, this not the least, that in favour of the *Scholars* he now renewed his former Letters, to prohibit any *Talings* or *Turnaments* to be kept within five miles of *Cambridge*, according to the tenour following:

Rex omnibus ad quos presentes littere pervenerint salatem. Quia dilectis nobis in Christo Magistris & ceteris Scholaribus Universitatis Cantabrigie per Comites, Barones, Milites & alios, torneamenta ibidem exercens, aventuras querentes, & ad Arma euntes, frequentibus solent periculis & incommoda multipliciter evenire, que si tolerarentur in disidium ibidem studentium per processum temporis cadere possent manifeste, quod sustinere volumus sicut nec debemus: Nos indecemat Magistorum & Scholarium volentes in hac parte, quatenus fieri poterit, providere, concepsimus eis de gratia nostra specialis quod torneamenta aliqua, aventure, jussu, seu hujusmodi hastiludii non fiant de cetero in villa predicta seu per quinque miliaria circumquaque. Et prohibemus sub gravem forisfacturam nostram, ne quis de Regno nostro apud Villam predictam seu alibi infra predicta quinque miliaria circumquaque torneare, Justas facere seu aventuras, vel alia hastiludii querere presumat, contra concessionem nostram predictam. In cuius rei testimonium has litteras nostras fieri fecimus patentes. Teste nostro apud Westmon. xxiii. die Julii, anno Regni nostri quinquagesimo quarto.

10. The same year Prince *Edward* came to *Cambridge*; one no less fortunate in peace than victorious in war. Here he understood that frequent differences did arise betwixt the *Scholars* and *Townsmen*: for the future preventing whereof he caused an *Instrument* to be drawn up and three seals annexed unto it, *viz.* his own, and the publique seals of the *University* and *Town of Cambridge*. Herein it was agreed betwixt them, that once every year (*viz.* after *Michaelmas*, when the *Masters* resumed their *Lectures*) five discreet *Scholars* should be chosen out of the Counties of *England*, three *Scottish-men*, two *Welshmen*, three *Irish-men*, thirteen in all; which joyed with ten *Burgesses* (chosen out of the *Town*, and three out of the *Suburbs*) should see that the peace was faithfully kept betwixt all the *Students* and *Inhabitants*. By *Suburbs* here we understand so much of the *Town* as was left out of the line of the *Kings-ditch*, which, to make it the shorter and stronger, took not in the fragling streets beyond the gates.

11. For as yet, and for some succeeding ages, no *University* in *Ireland*. And although some forty years after, *viz.* anno 1320. *Alexander Bicknor*, Archbishop of *Dublin*, obtained of the Pope privileges for an *University*, and erected *Lectures* at *Dublin*; yet presently the troublesome times frustrated to good a designe, till towards the end of the Reign of Queen *Elizabeth*. As for *Scotland*, it was *University-less* till *Lawrence Lunderis* and *Richard Corwell*, Doctors of *Civil-Law*, first professed learning at *St. Andrews*, some hundred years after: Till which time the *Scottish* youth repaired to *Cambridge* and *Oxford* for their education, as their Bishops did to *York* for consecration, till they got an Archbishop of their own, in the reign of King *Edward* the fourth.

12. See we now *Cambridge* a *University* indeed, by the universality
1. *Studiorum*, not confined (as in Grammar-Schools) to one faculty, but extended to the generality of Arts.
2. *Studentium*, not restrained to one Country or Kingdom, but admitting *forainers* as well as *natives*.

So that *Brian Twine* might well have omitted his needless and ruthless marginal note: *Cambridge nunc studium Henrici tertii temporibus valde fuit obscurum. si nolum.*

13. Now began some differences between the *Scholars* in the *University*
Ccccc 3

Ex Rat. in p. tentum de anno Hen. Regu Hen. 3. 54 in West London.

Prince Edward ordereth an agreement between the Scholars and Townsmen.

No *University* as yet in Scotland and Ireland.

Cambridge receives all Countries.

Cl. b. 2. pag. 270.

Edward the first 1276 4

A composition betwixt the University of Cambridge and Archdeacon of Ely.

a Extant in an old book of the Archdeacons of Ely, now in the poss. of one of my worthy friend that judicious Antiquary Mr. Maier, late fellow of Caius Coll. who, for me, kindly transcribed and faithfully compared it.

sity and the Arch-Deacon of Ely, who summoned them unto his Courts, and by virtue of his Office would have proceeded against them for non-appearance. The Scholars denied any subjection due unto him; and after an hot contest, both sides referred themselves to *Hugh Balham*, Bishop of Ely, who decided the controversy as followeth:

Universis Christi fidelibus presentes literas inspecturis Hugo Deigratia Eliensis Episcopus salutem in Domino. Ad Universitatis vestre notitiam tenore presentium volumus pervenire, quod nos affectantes tranquillitatem & pacem Universitatis nostre Cantabrigie & Scholarium studentium in eadem, volentesque ut tam archidiaconus noster Eliensis circa sibi subditos quam cancellarius Universitatis ejusdem circa scolares suos ita jurisdictionem suam separatim exerceant, ut uterque suo jure contentus non usurpet alienum: Ad petitionem & instantiam prefati archidiaconi nostri cancellarii & magistrorum Universitatis predictorum (ab utraque parte nobis traditis articulis) ad aeternam rei gesta memoriam super his ordinamus infra scripta.

In primis volumus & ordinamus quod magister Glomeria Cant. qui pro tempore fuerit, audiat & decidas universas glomerellorum ex parte reâ existentium, volentes in hac parte prefatum magistrum eodem privilegio gaudere quod habent ceteri magistri de scolariis suis de causis eorum decidendis. Ita quod si sint scolares sive laici qui glomerellos volent convenire vel aliquid ab eis petere, per viam judicialis indaginis, hoc faciat coram magistro Glomeria ad quem decernimus hujusmodi causa condisionem spectare pleno jure. Nisi hujusmodi causa cognita sit de pensionibus domorum per Magistros & Burgeses taxatarum, vel de facinorâ enormis evidentiâ, ubi requiruntur incarcerationis pena vel ab universitate privatio. In hiis enim casibus & non aliis respondeant Glomerelli coram Cancellario cuilibet querelanti qui jurisdictionem suam exercet in hiis sicut est aliis observatum. Si vero magister Glomeria cognoscat inter scolarem actorem & Glomerellum reum, & contigerit appellari ab interlocutoria vel à diffinitiva sententia, volumus & ordinamus quod ad Cancellarium appelletur, qui in ipsa causa appellationis procedat secundum ordinem observatum, cum ab alio magistro regente & de dicta causa sui scolaris cognoscere ab alterutra partium ad Cancellarium appellatur. De causis vero Glomerellorum inter se & laicorum & Glomerellorum Cancellarius in nullo intermisit, nisi causa sit de pensione domorum taxatarum, vel de enormitate delicti ut superius est expressum.

Et quia in statutis Universitatis vidimus contineri quod duo bedelli Universitatis interfint virgam deferentes omnibus vestris, principis, conveniuntibus, defunctorum exequiis & omnibus aliis convocationibus, nullo alio in prejudicio eorum virgam delaturo, precipimus quod bedelli Glomerie in predictis convocationibus & locis coram Cancellario & magistris virgam non deferat. In aliis autem locis quandocunque & ubicunque voluerit & maxime pro expeditione sui officii virgam libere deferat licenter & quiete.

Et quia in statutis Universitatis ejusdem inter alia continetur, quod familia scolarium, scriptores & alii officia ad usum scolarium tantum deputata exercentes, eadem immunitate & libertate gaudeant qua & scolares, ut coram archidiacono non respondeant sicut nec scolares qui sunt eorum domini. Hoc ita tenore presentium declaramus, quod in hoc casu nomine familie solummodo volumus contineri municipia scolarium in domibus cum eis commorantia dum personaliter deserviant scolariis amediis. Item nomine Scriptorum & aliorum officia ad usum scolarium tantum deputata exercentium, volumus intelligi de scriptoribus illuminatoribus, & stationariis qui tantum deserviant scolariis quod sub Cancellario respondeant, uxores tamen eorum super crimine adulterii vel allocutis cognitio & correctio ad archidiaconum spectat in casu

Anno Dom. 1276
Anno Regis Edw. 1. 4

Anno Dom. 1276
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casu consimili in personis aliis sibi subditiis diffamata & reliqua eorum sumpta ad officium scolarium specialiter non deputata, archidiacono sint subiecti in omnibus & singulis sicut ceteri alii laici municipii Cant. & totius nostre diocesis Eliensis.

Quod autem apud Bernewell presentibus archidiacono predicto, Cancellario & aliis quorum intererat inter eas verbaliter tantum ordinavimus, presentibus inseri fecimus, videlicet quod Rectores ecclesiarum, vicarii, Capellani parochiales & alii ecclesiarum Cant. ministri archidiacono per omnia subsint sicut & alii de archidiaconatu suo adiciendo, declarantes quod appellatione ministrorum ecclesie volumus in hoc casu contineri tam ipsum Rectorem, vicarium & clericos ecclesie deservientes, quam presbyteros celebrantes missas beate virginis & pro fidelibus dum tamen ab aliquo parochia norum laicorum Cant. fuerint procurati, ibique moram faciant principaliter pro missis hujusmodi celebrandis, licet forsitan à latere studere velint & scholas exercere. Si vero principaliter causa studiorum ad municipium Cant. venerint licet forsitan predictas missas celebrent per parochianos procurati, volumus & ordinamus quod Cancellarii jurisdictioni subsint omnino. Ita quod si dubietur qua intentione moram faciant principaliter in municipio predicto, super hoc stetur ipsorum presbyterorum juramento corporaliter prestando coram archidiacono & Cancellario memoratis, & sic de hujusmodi presbyteri persona ille jurisdictionem habet omnino ad quem ex eventu & virtute juramenti pertinet in forma superius annotata. Si vero Rectores, vicarii & ministri hujusmodi ecclesiarum Cant. foris cum scolare contrahant seu in actu scolastico desinant, in hiis tantummodo casibus & non aliis coram Cancellario ipsos precipimus compelli respondere.

Ad hac inter alia laudabile statum & salubre à dictis Cancellario & magistris editum diligenter inspicimus, nequis alicui pro scolare ineuratur qui certum magistrum infra quindecim dies postquam Universitatem idem scolari ingressus sit non habuerit, ut novum suum infra tempus prelibatum in matricula sui magistri redigi non curaverit, nisi Magistri absensia vel iusta rerum occupatio idem impediat. Immo si quis talis sub nomine scolari latitare inveniat, vel deficiatur vel retineatur iuxta regiam libertatem. Et licet quilibet magister antequam actualiter ad regimen admittatur statutum hujusmodi sibi prestita firmare teneatur, ipse tamen quod plures magistri perjurii reatum sapinus incurrentes contra ejusdem statuti tenorem aliquos ut scolares defendendo fidem suam nequit violatur: propter quod volentes multis hominum obviare, precipimus sub pena excommunicationis nequis quinquam ut scolarem contra memorati statuti tenorem iuri, vel favorem sibi ut scolari in aliquo prebere presumat.

Et quia ecclesia nostra diocesis nobis & archidiacono nostro sunt subiecte, scolares vero universitatis ejusdem sub iurisdictione Cancellario memorato, precipimus & mandamus quod secerdotes scolares in utroqueque presentia vel ipsorum vices gerentium super sua ordinatione examinentur, & approbentur vel reprobentur, prout digni vel indigni reperti fuerint.

Et ne ius nostrum negligere videamur qui alios in sua iustitia conseruimus, inhibemus sub pena excommunicationis quam veniens in contrarium ipso facto incurrat, ne memorati Cancellarius & Universitatis divisi vel conjunctim, clam vel palam aliquod ordinem vel statuat, edita vel scripta hujusmodi observet vel servari faciat in prejudicium nostre jurisdictionis seu archidiaconi nostri Eliensis, nobis specialiter inconfutis & non prebentibus affectum hujusmodi statuti vel etiam statuendi: decernimus enim irritum & inane quicquid contra hanc nostram prohibitionem à quoquam ipsorum fuerit attemptatum.

Ad

Ad hac quia iurisdictioni dicti archidiaconi & iurisdictione prefati Cancellarii tam ratione contractuum quam personarum ac eorum causarum liquido est distincta, ac constat utrumque esse nobis immediatè subiectum, nolumus ipsum Archidiaconum vel suam familiam Cancellario predicto in aliquo subesse, nec ipsum Cancellarium vel suam familiam in aliquo subesse Archidiacono memorato. Sed uterque virtute propria potestatis suam propriam familiam corrigat, ipsam ad iura regulas reducendo. Ita quod si necessarium fuerit superioris auxilium in hiis de quibus ecclesia iudicat, ad nos vel ad officialem nostrum recursus habeatur. Salva nobis & successoribus nostris potestate addendi, detrahendi, corrigendi, mutandi vel minuendi in posterum sicut nobis & ipsis visum fuerit expedire. Data & Acta anno Domini MCCLXXV. apud Dunham in octabis beati Michaelis.

14. Now seeing this is the most ancient Composition in this kind we meet with, it will not be amiss to dwell a while thereon with our observations; the rather because it mentioneth Cambridge not as an University modernly modelled, but of an ancient constitution.

First, We finde in the Preface of this Instrument the word *University* (within the compass of three lines) used in two senses, 1. For the generality of Mankind, to whose notice this Deed may attain: 2. For Scholars from all Countries, studying the latitude of learning, in one great Society, in which acception (as formerly we have observed out of a great Antiquary) it began first to be used in the reign of King Henry the third. Now Bishop Balfham termeth Cambridge *nostram*, our University, First, because probably therein he had his education: Secondly, because it was scited in (as I surrounded with) his Jurisdiction: Thirdly, because lately, in the founding of Peter-house, it had largely tasted of his benefaction.

Secondly, Behold here the compleat body of an University with the Chancellour (at this present Robert de Fulburne) the Head, the Regents and Scholars the Heart, the officers the Hands and Feet thereof. Of the latter this composition expresseth by name, 1. Bedels, and those two in number, with the Virges or Wandes, since, in many yeers, grown up to be Staves, and these two doubled into four at this day. Some conceive Bedells so called quasi Pedellus, à pedo, signifying that ceremonious Staffe which they manage in their hands; whilst others with more probability derive it from Beades (Praters in old English) it being a principal part of his office to give publique notice of all conventions for Academical devotion. 2. Scriptores, writers, well known to all. 3. Illuminatores, such as gave light and lustre to Manuscripts (whence our english to limme) by colouring and gilding the initial and capital letters therein, essential ornaments in that age, men then being more pleased with babies in books than children are. 4. Stationarii, publicly avouching the sale of Staple-Books in standing shops (whence they have their names) as opposite to such circumforanean Pedlers (ancestors to our modern Mercuries and Hawkers) which secretly vend prohibited Pamphlets. All other officers are included in this Deed under the general name of Mancipia, whence our word Manciple (confin'd since by custome to signify the provider of victuals for several Colledges) takes its denomination.

15. But what should be the sense of Glomerelli and Magister Glomerie (so often occurring in this instrument) we must confesse our selves Seekers therein, as not satisfied with what learned Calus conjectureth therein. For he maketh him senior Regent to collect and count the suffrages in all Congregations. As if he called à glomerando, from going round about the Regent-house to that purpose: or from gathering their votes commonly written, and (to take up

less

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University equivocal.

b Camd. in Oxfordshire, p. 38.

The Officers thereof.

Quere, what meant by Magister Glomerie. c Hist. Cantab. lib. 2. pag. 124

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less room, and to be the better taken up) glomerated, i. e. rolled and round up in a piece of paper. But elsewhere the same Author tells us, that our University-Orator, at this day, succeeds to the ancient office of Magister Glomerie, whose place it is to entertain Princes and Peers coming thither, and to pen publique Letters on all occasions of importance. Whatever he was, it appears by this composition, that he kept Courts, and had cognizance of causes of Scholars under his jurisdiction. But seeing so great an Antiquary as Sir Henrie^s Spelman concludes all herein with a quare (his doubts having more learning than other mens determinations) let it suffice us to know, that the original of this word seems barbarous, his office narrow and topical (confin'd to Cambridge) and his certain use at this day antiquated and forgotten.

16. Now whereas this Bishop, towards the close of this composition thundereth forth his Excommunication against the Chancellour and whole University, if presuming to infringe the same in prejudice of his jurisdiction; some will conceive his presumption (or profaneness) rather herein, incurred, ipso facto, that heavy censure which he denounceth on others: Considering the former Privileges indulged some hundreds of years since, by several Popes to this University.

Honorius primus anno Dom. 624.

Feb. 20.

Auctoritate omnipotentis Dei, districtum inhibemus sub pena excommunicationis, quam veniens in contrarium ipso facto incurrat, ne quis Archiepiscopus, Episcopus, Archidiaconus, aut eorum officiales seu visitatores generales, aut speciales, à sede Apostolica deputati audeant in aliquem Academicum, suspensionis vel excommunicationis seu interdicti sententias inferre, &c.

How durst the Bishop of Ely, notwithstanding the promises, interpose his power in University matters? Is it not ridiculous for the man to pretend bounty in bestowing a remnant on him, to whom his Master formerly had given the whole piece? What bounty was it in this Bishop to exempt Cambridge partly from Archidiaconal, which Popes so long before had privileged from Episcopical Jurisdiction?

17. These considerations have prevailed so far on the judgement of some (especially Oxford) men, that they condemn the credit of those ancient Papal privileges indulged to Cambridge as false and forged. They conceive their censure herein advantaged by a discovery^s one hath made of a flaw in the Bull of Honorius, bearing date two years before Honorius was Pope, whose Papacie, according to common computation, began not until the year 626.

18. For mine own part, I see no necessity to cast away those Papal Bulls as false and spurious, but rather conceive, that the originals of them were long since abolished at the destruction of Cambridge by the Danes, when all things were almost brought to a general destruction. And, although some copies and transcripts of them were reserved; yet, because such carried not authenticalness with them, the Bishops of Ely, in after ages, used (not to say, usurped) jurisdiction over Cambridge, whilst the University therein was as yet weak and poor, as scarcely recovered out of the late ruines thereof. Nor am I moved at the pretended detection of a false date in the Bull of Honorius, finding him at the same time sitting in the Papal Chair, by the testimony of Authors of undeniable credit.

D d d d

19. It

d Hist. Cantab. lib. 1. pag. 129

e See his Gloss in G.

The Bishop accused of presumption herein.

f See it exemplified at large in Calus de Antiqu. Cantab. lib. 1. pag. 38. g Express'd largely in the same Author, pag. 60.

Some over-haul in their censures.

h Brian Twyne Apolog. critiq. Acad. Ox. pag. 62.

Moderation is best.

i Catalog. Au- gustin. De No- minibus Pontif. Roman. Math. viii. fol. 215. Platin. fol. 39.

The ancient
Hoflies in
Cambridge.

a Caius Hoff.
Cent. Acad.
lib. 1. pag. 47
b Idem ibid.

e See J. Scots
Tables.
d Sceltons Can-
tato, Joannis
Parkeri Caius.
Gonvel.
c Caius.

f Idem pag. 50.

g Scots Tab.

h Scel. Cant.

i Caius pag. 51.

k Scel. Cant.

l Idem.

m Scots Tab.

n Pfol. 88. 12.

o Caius.

p Scel. Cant.

q Idem.

r Job. 13. 23.

s Scel. Cant.

t Scots Tab.

u Scel. Cant.

w Caius ut pri-
us pag. 2.

19. It is now high time that we give in a list of such *Hoflies* in Cambridge, wherein Students lived, under the *Rule of a Principall*, on their own proper charges before any Colleges were endowed in the University.

1. *St. Augustines-Hoflie*, now *Kings-Colledge-Pensionarie*, at the East end of the Chappel, next to the Provosts lodging.

2. *Bernards-Hoflie*, situate where now the Masters garden of *Bennet-Colledge*, but belonging to *Queens*, as purchased by *Andrew Duckes* (the first Principal) and bestowed thereon.

3. *Boltons-place*, now part of *Pembroke-Hall*.

4. *Bordens-Hoflie*, near the back-gate of the *Rose-Tavern*, opening against *Caius-Colledge*; anciently it belonged to *St. Johns Hoflie*, and afterwards to *Clare-Hall*.

5. *St. Buttolphs-Hoflie*, betwixt the Church and *Pembroke-Hall* (where *Wenham* a Cook dwelt in my time, and) where some College character is retained in the building.

6. *Clements-Hoflie*, on the south of *St. Clements-Church*.

7. *Cousins-Place*, included in *Pembroke-Hall*.

8. *St. Crosses-Hoflie*, in the Street called *School-lane*, anciently a Tenement of *St. Johns Hospital*.

9. *Edmonds-Hoflie*, *nomen pates*, *locus later*.

10. *St. Edwards-Hoflie*, against little *St. Maries*, where lately a viſualing-houle, called the *Chopping-Knife*.

11. *Ely-Covens*, near *Bordens-Hoflie*, for *Ely Monks* to study in.

12. *Gerards-Hoflie*, betwixt *Trinity-Hall* and *Colledge*, where a bridge lately (if not still) bearing the name thereof.

13. *Gods-House*, taken down by King *Henry the sixth*, but not in that sacrilegious sense wherein the *Palmist* complains, *They have taken the Houses of God into their possession*: For when he took this into *Kings-Colledge*, in lieu thereof he founded another —

14. — *Gods-House*, new parcell of *Christi-Colledge*.

15. *St. Gregories-Hoflie*, where now *Trinity-Colledge Dove-coat*.

16. *Marlestones-Hoflie*, in *Marlestones-lane*, on the east of *St. Clements-Church*. *William Grey*, Bishop of *Ely* 1466, allowed them leave to officiate Divine Service in their Oratorie near the high bridge.

17. *St. Hughes-Hoflie*. This my worthy friend Mr. *Mare*, late Fellow of *Caius-Colledge*, first dicried out of an ancient Manuscript (once belonging to *Ely*) attesting that Mr. — of *St. Hughes-Hoflie*, was admitted to plead in the Bishops Courts. Thus hath he recovered the denomination, let others discover the situation thereof.

18. *Jesuw-Hoflie*, or *de Penitentia Jesu*, and —

19. — *St. Johns-Hospital*, for it is pity to part them which stood close together (as *Jahn* usually lay in *Jesuw* his bosome) consisting of *Seculars*, and now both compounded into *Peter-house*.

20. *St. Johns-Hoflie* of *Regulars*, now translated into *St. Johns-Colledge*.

21. *St. Katherines-Hospital*, now the south part of *Trinity-Colledge*.

22. *Naptons-Place*, absorbed at this day in *Pembroke-Hall*.

23. *St. Margarets-Hoflie*, being the east side of *Trinity-Colledge*.

24. *St. Maries-Hoflie*, on the north-west of that Church, where onely a brick-wall keeps possession of the memory thereof. It belongeth to *Bennet*, *Mathew Parker* being first admitted here, before translated into that Colledge.

25. *St. Nicholas-Hoflie*, over against *Christi-Colledge*, where now a private house with the publique name of the *Braken-George*. The Scholars

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Scholars hereof, as eminent for hard studying, so infamous for their brawlings by night.

26. *Owings-Inn*, the buildings under which the kennel betwixt *Caius* and *Trinity-Colledge* emptieth itself.

27. *St. Pauls-Inn*, now the *Rose-Tavern*.

28. *Phiswicks-Hoflie*, bequeathed by *William Phiswick*, Esquire-Beadle, to *Gowril-Hall*, since taken into *Trinity-Colledge*.

29. *Pythagoras his Houſe*, beyond the bridge. Either so called, because his Philosophie was studied there, or because formerly the forme or building thereof resembled a Y, his beloved letter. Otherwise many men will be made as soon to believe *Pythagoras* his transmigration of souls, as the transportation of his body hither, that he ever lived in *Britannie*. It now belongeth to *Merton-Colledge* in *Oxford*.

30. *Ruds-Hoflie*, over against *Emanuel-Colledge*, where now the *Castle-Inn*.

31. *St. Thomas-Hoflie*, where now the orchard of the Master of *Pembroke-Hall*, and where the neighboring *Leas* retain their name: formerly the *Campus Martius* of the Scholars here exercising themselves, sometimes too violently; lately disused, either because young Scholars now have less valour, or more civility.

32. *Trinity-Hoflie*, on the south side of that Church, the habitation lately of Dr. *Angier*, now of Dr. *Eade*. Some Chapel-conformity is still extant in an east window thereof: and the ancient Armes of the Earl of *Oxford* in an outward room, invites me to believe that family the founder thereof.

33. *Tyled-Hoflie*, on the west of *Caius* and east of *Trinity-Colledge*.

34. *University-Hoflie*, which in the year 1350 was, for some considerations, passed by the *Vice-Chancellor* and *Regent-house*, to *Pembroke-Hall*. This anciently was the house of Sir *Roger Haidon* Knight; and long before, one *Fabian*, the Chaplain, dwelt therein.

Of these *Hoflies* we see some denominated from the Saint to whom they were dedicated, as *St. Margarets*, *St. Nicholas*, &c. Some from the vicinage of the Church to which they were adjoynd, as *St. Maries*, *St. Butolphs*, &c. Some from the materials with which they were covered, as *Tyled Hoflie*. Some from those who formerly bought, built, or possessed them, as *Bordens*, *Ruds*, *Phiswicks*, &c. Some were reserved onely for Civil and Canon Lawyers, as *St. Pauls*, *Owings*, *Trinity*, *St. Nicholas*, *Bordens*, *St. Edwards*, and *Ruds*; and all the rest employed for Artists and Divines. Some of them were but members and appendants to other *Hoflies* (and afterwards to Colleges) as *Bordens* to *St. Johns-Hoflie*, then to *Clare-Hall*: *St. Bernards* to *Queens*. The rest were absolute Corporations, intire within themselves, without any subordination.

20. Know also that *Inns* (whereof onely two, *Owings* and *St. Pauls*) differed onely gradually from *Hoflies*, as being less. For *Johns Owings*, Clerk, bought the ground whereon this *Inn*, from him named, was seated, of the first Prioreſs of *St. Radigunds*, for two shillings, which at twelve years purchase was but two pence a year. It seems, being a waste, it was little worth, or else the Prioreſs charitably afforded him the better penniworth, in consideration that he would improve the place to a publique good.

21. But here the *Oxford-Antiquary* insulteth on the paucity of ancient *Hoflies* in *Cambridge* (which all our industry cannot advance to fourty) much boasting of the numerousness of the *Halls* in *Oxford*, which he mounteth to above two hundred, assigning their several names and situations, besides Entries, Chambers, and other less places for Students to live in.

22. I envie not my Aunts fruitfulness (though every hundred had been a D d d d d 2 thou-

x Idem pag 50

y Scel. Cant.

z Caius.

a Scel. Cant.

b Idem.

c Idem.

d Caius.

Inns 16 than
Hoflies.

Two hundred
Halls said to
be in Oxford.

Magnitude
supplies mul-
titude.

thousand) but conceive such Halls must needs be mean and small structures, if we confute the content, and extent of Oxford, not exceeding Cambridge in greatness of ground, and the latter every whit as *large*, or well compacted together. Either then such Halls (like flowers that grow double) must one crowd into another, or else they must be inconsiderably small, like those three hundred sixty five children which *Margaret* Countess of *Henneberg* brought forth at a birth in *Holland*, (one skull whereof I have seen, no bigger than a beede or a beane) or else it is utterly impossible such a compass of ground should contain them. Besides, *if all the body be the eye, where then is the hearing?* These two hundred Halls for Scholars, will take up so much ground, none will be left for the Townsmen. This makes me conceive that *Aula* (whence our Hall) did import but one fair room, or else was a Townsmans house, (like *Moody-Hall* in Cambridge) where Scholars dined together. This I dare aver, that what the Halls in Cambridge wanted of Oxford in number, they had in greatness, so that what was lost in *discrete*, was found in *continued* quantity. For we read how in the Hostles of *St. Maries*, *Bernard*, *Thomas*, *Augustine*, there were twelve, twenty, and sometimes thirty Regents, besides non-Regents above them, and young Students beneath them. As for the Hostles designed for Lawyers, almost every of them had fourcore or an hundred Students. So that what *Homer* saith of a Physician, that he is *moderatus doctor*, eminently worth many others: one of Cambridge-Hostles might be equivalent, in number of Students, to many of those Oxford-Halls; and the difference not so great in Scholars, as the disproportion betwixt thirty of the one and two hundred of the other doth seem to import.

The benefit and use of Hostles.

23. In these Hostles Scholars were more conveniently accommodated than in Townsmens houses (wherein anciently they lived) both because here they were united under one head; and because they were either *rent-free*, or paid it by agreement to a Chief of their own Society. But as stars lose their light when the Sun ariseth: so all these Hostles decayed by degrees, when endowed Colleges began to appear in Cambridge: and I behold *Trinity-Hostle* (wherein Students continued till the year 1540) as the longest liver, surviving all the rest.

A catalogue of learned Cambridge Hostles.

24. But, whilst they were in use, many worthy Scholars were bred therein, and pity it is, the Catalogue of their names is lost. For when I finde an English Bishop, or learned Writer, brought up in Cambridge, but not reducible, with probability, to any College now in being, presently I conclude he had his education in one of the aforesaid Hostles. I will instance one in those which flourished in the reign of King *Henry* the eighth.

Henry Holbech	Lincoln	1547
John Capen	Sarum	1539
John Hilley	Rochester	1536
William Reps	Normich	1536
Thomas Thyrbie	Normich	1550
James Stanley	Ely	1506
Rowland Lee	Covent. and Lich.	1524
Richard Sampson	Covent. and Lich.	1543
John Clerk	Bath and Wells	1523
Edward Vaughan	St. Davids	1509
Edward Birkhead	St. Asaph	1513
Henry Standish	St. Asaph	1519
Robert Parfew	St. Asaph	1536
John Bird	Bangor	1539
Robert Holgat, Archbishop of York		1544
Cuthbert Tonhall, Bishop of Durham		1530

All

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All these undoubtedly were (and are allowed, by Bishop *Godwin* to be) Cambridge-men, yet no modern College-Register can reach them, as to lay just claim to their breeding. Whence we infer them to be no Collegiates but Hostlers, not in that sense which the *Spitfull* Papists charged Dr. *Crammer* to be one (an attendant on a stable) but such as lived in a learned Inn or Hostle not endowed with revenues.

25. Pals we now from these Hostles, to those Religious Houses which anciently flourished in Cambridge: Where first we meet with

Dominicans, or *Preaching-Friers* (though neither finding their Founder, nor valuation at their suppression) whose House is now turned into *Emanuel-Colledge*.

Franciscans follow, called also *Minors*, or *Gray-Friers*; their House being now converted into *Sidney-Colledge*. It was founded by King *Edward* the first, where they had a fair Church, which I may call the *St. Maries*, before *St. Maries*, the Commencement, A&S, and Exercises being kept therein. The Area of this Church is easily visible in *Sidney-Colledge*-garden, where the depression and subdency of their Bowling-green east and west, present the demensions thereof, and I have oft found dead-meas bones thereabouts. When this Church fell, or was taken down, I know not; and should be thankful to such which should to me expound those passages in Mr. *Aschams* epistle to *Thomas Thurbie*, Bishop of *Westminster*; the date of the year not being expressed. It is to intreat him to stand the Universities friend, in compassing for them this House of *Franciscans*, wherein hitherto their great endeavours had small success, adding moreover,

Franciscanorum adeo non modo decus atque ornamentum Academiae, sed opportunitates magnas ad Comitiam, & omnia Academiae negotia complenda habent.

What accommodations this House could then afford the University at Commencement, I understand not. Sure I am King *Henry* the eighth bestowed it on *Trinity-Colledge*, of whom the Executors of the Lady *Frances Sidney* did afterward purchase it.

Augustine-Friers, on the south-side of *Pease-Market*, lately the dwelling of Mr. *Pierce*, and now of Mr. *Thomas Buck*, Esquire-Beadle. Their Founder and value unknown.

Carmelites, built by *Edward* the first, to which Sir *Guy de Mortimer*, and *Thomas de Herford*, were great Benefactors. Their House crossed athwart the street now leading to *Kings-Colledge*, as occupying the ground whereon *Katherine-Hall* and *Queens* doe stand at this day.

White-Canons, almost over against *Peter-house*, where now a brick wall (the back-side is called *White-Canons* at this day) and an Inn with the signe of the Moon.

As for the Nunnerie of *St. Radigunda*, and Priorie of *Barnwell*, we have formerly spoken of them: onely I add, that at the dissolution King *Henry* bestowed the site of the latter on Sir *Anthony Brown* (afterward Viscount *Mounsgue*) and Dame *Elizabeth* his wife, and their heires, at the rent of one pound four shillings penny half penny.

26. These Friers living in these Covents were capable of Degrees, and kept their A&S, as other University men. Yet were they *Gremials*, and not *Gremials*, who sometimes would so stand on the tipses of their privileges, that they endeavored to be higher than other Students: so that oftentimes they and the scholars could not set their burles in one stable, or rather their books on one shelf. However generally the Chancellors ordered them into tolerable obedience, as will appear hereafter.

Dddd 3

27. Last

c Fox, A&S and above.

Ancient Religious Houses in Cambridge.

Frequent contests betwixt Friers and University men.

The History of the University

27- Last of all, it will be enough for the present, to give in a list of such learned Writers, which were bred in Cambridge, in these several Orders, as we have collected them out of *Bale, Fitz,* and other Authors.

Augustinians.			
<i>Gulielmus Wels</i>	1421	<i>John Wichingham</i>	1362
<i>Joannes Buriensis</i>	1460	<i>Reginald Langham</i>	1410
<i>Galfride Godfield</i>	1340	<i>Vin. Coventriensis</i>	1251
<i>Joannes Godwick</i>	1360	<i>Stephen Baron.</i>	1520
<i>John Langham</i>		Carmelites.	
<i>John Sloley</i>	1477	<i>Alan. de Lin</i>	1420
<i>John Tonney</i>	1490	<i>Dionys Holcan</i>	1424
<i>Ralph M. rcham</i>	1380	<i>Walter Dis</i>	1404
<i>Richard Chester</i>	1354	<i>Walter Heston</i>	1350
<i>Roger Clacton</i>	1340	<i>Will. Beccle</i>	1438
Dominicans.		<i>Will. Bintree</i>	1493
<i>William Encurt</i>	1340	<i>Will. Blacuey</i>	1490
<i>William Kingham</i>	1262	<i>Will. Calisford</i>	1380
<i>John Boltsham</i>	1388	<i>Will. de Sancta Fide</i>	1372
<i>John Bremiard</i>	1390	<i>Will. Greene</i>	1470
<i>John Sock</i>	1374	<i>Will. Harfick</i>	1413
<i>Simon Barnstone</i>	1337	<i>Will. Lincoln</i>	1360
<i>Tho. Langford.</i>	1320	<i>Will. Sarlat</i>	1466
Franciscans.		<i>Will. Parcher</i>	1470
<i>Will. Fokvil</i>	1384	<i>Hugh of St. Neots</i>	1340
		<i>Job. Bampton</i>	1341

These were bred in the aforefaid Houses in Cambridge, belonging to their Orders, untill graduated in Divinitie, and were afterwards dispersed into their respective Covents, all over England.

27. The Reader doth remember how above twenty yeares since, (viz. anno 1257) *Hugh Balfham* Subprior of *Ely* founded a Colledge without *Trumpington-gate*, consisting of two *Houses* he had purchased and united. The same *Hugh*, now Bishop of *Ely*, removed the *Secular Brethren* from *St. John's Hospital* in the *Fewry* (where they and the *Regulars* agreed not very well) to this his new foundation. At which time he endowed the same with maintenance for one Master, fourteen Fellows, two Bible-clerks, and eight poore Scholars, whose number might be increased or diminished, according to the improvement or abatement of their revenues. He appointed his successors the Bishops of *Ely* to be honorary Patrons, yea nursing Fathers to this his infant Colledge, who have well discharged their trust therein.

28. We know what the Historian saith, *Omnia ferme principia sunt parva*, Almost all beginnings are small, as here indeed they were. Alas, *Balfham* for a long time, was little able to endow a Colledge, as scarce sufficient to subsist of himself, whilst his election to *Ely*, (made without the Kings consent) was not yet confirmed. But no sooner had he any certainty for himself, but his Colledge had a share thereof, for he gave them all the rights and Tithes belonging to *St. Peters Church* adjoining, and by his Will bequeathed them three hundred Markes wherewith was bought and built afaire Hall, and Court, since much beautified and enlarged.

Masters

Anno Regis Edw. I. 9	Anno Dom. 1282	Masters.	Benefactors.	Bishops.	Learned Writers.	Living in Col.	c. So Mr. R.
		1 <i>Roger de la Gater</i> , of <i>S. Joseph</i> , Master 1240.	<i>Sim. Langham</i>	<i>John de Winton</i>	<i>Roger Marsha</i>	<i>Abby-Hinton</i>	<i>Parker</i> proves him out of the <i>Reco. ds of Ely</i> , though other- wise, I conceive, Bishop Gadwin makes him of <i>Oxford</i> .
		2 <i>Richard de Holbeck</i> resigned his place, and return'd a Fellowship 1349.	<i>John Forshaw</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>Vicarage in Ely Diocess</i>	
		3 <i>William de Whitley</i> Archd. of Huntingdon, chosen Chapl. 1349.	<i>John Holbrook</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>Ely Diocess</i>	
		4 <i>Richard de Wicshich</i> , chosen Master 1351.	<i>Thomas Lane</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>Lincoln, a Vicarage, valued at 6 l. 9 s.</i>	
		5 <i>Thomas de Wormhall</i> Canon of <i>S. Paul</i> , Chancellor of <i>Ely</i> 1381. He died the same year.	<i>Thos. Dryman</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>Trislop Vic in Ely Diocess</i>	
		6 <i>John de Newton</i> , chosen 1381.	<i>John Edmunds</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		7 <i>Thomas de Castro Bernard</i> .	<i>Andrew Perne</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		8 <i>John Holbrook</i> . He died 1423.	<i>Ralph Walpole</i> , Bishop of <i>Norwich</i> 1290, gave two Messuages in Cambridge.	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		9 <i>Thomas Lane</i> 1457.	<i>Mr. Thomas Packington</i> , will. Noyon Rector of <i>Haddenham</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		10 <i>Thomas Deimmon</i> .	<i>William Martin</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		11 <i>John Warkeworth</i> 1474.	<i>Rob. Barton</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		12 <i>Henry Hornby</i> 1477.	<i>Edm. Stenfon</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		13 <i>Jo. Edmunds</i> .	<i>Rob. Gilbert</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		14 <i>Ralph Answorth</i> .	<i>Mr. Skelton</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		15 <i>Andrew Pern</i> .	<i>Mrs. Elizabeth Wolfe</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		16 <i>Robert Shams</i> .	<i>John Whitgift</i> , Arch. of <i>Canterbury</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		17 <i>Jo. Richardson</i> .	<i>Edw. Lord</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		18 <i>Tho. Turner</i> .	<i>NORTH</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		19 <i>Leonard de W.</i> .	<i>Robert Smith</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		20 <i>Math. Wren</i> .	<i>Henry Willbow</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		21 <i>John Coffin</i> Dean of <i>Peterborough</i> .	<i>The Lady Mary Ramsy</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
		22 <i>Largum Seaman</i> M.D.	<i>Robert Warden</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Mrs. Margaret Dean</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>William Herne</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Mr. Robert Slade</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Mr. John Blith</i> , late Fellow.	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Mrs. Frances</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Matthew</i> .	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Dr. John Ri-</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>chardson</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			<i>Ch. Hauking</i>	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	
			towards the building of a new Court, front, and Gate towards the street, now finished.	<i>John de Winton</i>	<i>John de Winton</i>	<i>St. Maries the lds in Cambridge valued 16 l. 3 s.</i>	

The Reader will pardon the shortness of this our catalogue of Masters (not touching the top of the foundation by fifty years) which looks like the *Blunt Tower of a Steeple*, whose *spire or shaft* hath been burnt down with lightning or broken with thunder, as indeed some such casualty hath caused this imperfection. For, in the year 1420, a sad fire consumed the muniments of this Colledge, which caused *Caine* to begin his list of Masters but at *Thomas de Castro Bernardi*, and the six *Seniors* before him are recovered by the care of Mr. R. Parker, out of *Ely*-Records. Yet this catalogue still remaineth incomplete (O that it were as easy to rectify as reprove faults!) guilty I am afraid, not onely of transposition in the order, but omission in the number thereof. For I have * read, that *John Balfham* was admitted Master 14 ——— yet he appears not in *Caine*, or any other printed Author.

29. Amongst the Benefactors many who onely gave plate, small summs, and books, are for Brevity sake omitted, and not any slighting of their bounty for the smallness thereof. For if our Saviour beheld the *Widow* as the best benefactor to the *Corban* (who endowed it only with two mites) and if a cup of cold water, (warm comfort to a thirsty Soul) shall receive its reward, surely such as give the cup also, deserve their due commendation, and shall have a requital

* In this *Scalator Cantabrigie* M. S.

* M. S. scripte in 10.

A general rule about our catalogue of Benefactors.

The first endowing of Peter house.

a Brevity sake omitted Church and what is now) St. Johns college.

2000 may grow great in time.

b Godwin in his catalogue of Bishops.

tal thereof. I have ordered some blank lines at the end of that Catalogue, as a reserve to register the bounty of posterity, which shall not complain that they are paper bound in my book, where room on purpose is left to enter their names, who shall be charitably disposed. I hope also that those void intervals and spaces in the List of *Learned Writers*, (which as so many open mouths invoke the industry of the Reader) will have their emptiness filled by several mens observations, whose pens may at their leisure supply, what the Press hath left imperfect.

30. Know also I could have more particularly specified the value and place of Founders and Benefactors bounty (what land they gave, how much worth, where lying) but thought better to forbear, as ignorant in these dangerous dayes, what ill use might be made of my well intended endeavours.

31. Condemn not our *Tautology* if the same Bishop often recur in several Colledges, perchance *Scholar* of one, *Fellow* of another, *Master* of a third, because rather than I would wrong any House with the omission, I would right them all with the repetition of the same person. Such Bishops as passed through many *Seas* successively, are for shortness entitled only from the last and highest dignity.

32. To return to *Peter-house*, I cannot but commend one peculiar practise of this Colledge, which in their *Parlour* preserveth the Pictures of all their principall Benefactors. For although the bounty of the Judicious is grounded on more solid motives, than to be flattered thereto by the fancy that their Effigies shall be kept, yet such an ingenious Memoriall may be an encouragement to a *Patrons* Liberality. Besides, under such Pictures a Distich commonly is written, and I will instance in one of the latest date.

*Haredem voluit S L A D U S conscribere PETRU M,
Clauderet extremum ne sine prole diem.*

SLADE, PETER chose, and for his Heir assign'd him;
Left he should die, and leave no Child behinde him.

At this day the Colledge maintaineth one *Master*, nineteen *Fellows*, twenty nine *Bible clerks*, eight *poor Scholars*, besides other officers and Students amounting lately (viz. anno 1634) to an hundred and six.

33. We *Cambridge* men behold this Colledge as the first foundation endowed in England, which our contrivalls at *Oxford* will not allow. For I finde it inscribed in *Reichstetter Church*, on the monument of *Walter de Merton*, that the Colledge by him founded and named, is the example of all in that kinde. *M^r Camden* in his description of *Oxford* affirmeth, that *Bailol* and *Merton* Colledges therein, are the two first endowed for Students in *Christendome*. And some alledge that *Merton* Colledge must needs be the Mother, and *Peter-house* but the Daughter, because *Simon de Montagu* Bishop of *Ely*, did prescribe the Statutes of *Merton* to be observed by the Students of *Peter-house*.

34. All this scarce moveth, nothing removeth us from our former Opinion, being almost as confident of the Seniority of *Peter-house* before all other Colledges, as *Romanists* are of the Priority of *St. Peter* before the rest of the Apostles. And first, as for the inscription in *Reichstetter*, both it and *Mertons* Monument are modern, as set up by *S^t Henry Savil*, anno 1598. That passage of the great Antiquary is only extant in the English translation, not Latin *Britannia*, and so may justly seem to have more of *Phileas Holland*, than *William Camden* therein. It is confest that *Simon Montagu*, (the 17 Bishop of

Anno Dom.
1182.
Anno Regis
Edw. 1.
11

of *Ely*) more then sixty yeares after *Balshams* death, enjoyned our *Peereans* the observation of *Merton Colledge* Statutes, (finding them more convenient than such which their Founder had left them.) But this makes nothing to the matter of most antiquity, the point in controversy. In requital of this censure, if *Cambridge* hath ought, the imitation whereof, may be acceptable to *Oxford*, she is right glad for the welcome occasion, as lately *Oxford* in choise of her *Proctors* hath conformed herself to *Cambridge* custom by way of a Circular Combination of Colledges, as a Course most quiet, and free from faction.

35. The Crisis of the Controversie depends, (if I mistake not) on the clearing of the different dates of *Peter-house* its foundation, and comparing it with others.

<i>Peter-house</i> first founded 1257- the 41 of Hen. the third by Sub-prior: Hugh Balham.	<i>Peter house</i> first endowed 1282 the 18 of Edw. the first; by Hugh Balham Bishop of Ely.	<i>Bailol</i> first founded and endowed 1262, the 46 of Hen. the 3. by John Bailol.	<i>Merton Col.</i> first founded and endowed 1274, the 2 of Edward the 1, by Walter Merton Bishop of Rot.
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The impartial result is this, *Peter house* was founded before any, but endowed (by the same founder) after two Colledges in *Oxford*. Yet because in such doubtful Cases, it is good reason *Cambridge* should measure to her own most advantage, we may safely say that *Peter-house* is the first Colledge endowed, though not the first endowed Colledge in England, and by consequence in *Christendome*.

36. The Students of *Peter-house* performed their Divine service, since their first foundation, in three severall places, namely,

1. *St. Peters Church* adjoining, which fell down to the ground, about the year 1350.
2. The Church of *Beata Maria de Gracia* (commonly called *little St. Maries*) whence the Colledge also is so called and written for some hundreds of yeares, hardly recovering its own name.
3. A beautifull new Chappell consecrated March the 17. anno 1632. A thousand pounds were spent in the building thereof, and the Contributors names affixed in a Catalogue therein.

Hitherto we have had but a *disulory* and *uncertain* succession of Chancellors, but henceforward we may presume on more assurance therein.

- | | | |
|----|------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 12 | 1283 | <i>Andrew de Gisleham</i> , Chancellor. A benefactor to the University. |
| 15 | 1286 | <i>Thomas Sharningham</i> , Chancellor. He defended the rights of the University against the Prior of <i>Barnwell</i> . |
| 16 | 1287 | <i>Stephanus de Hepworth</i> , Chancellor. |
| 17 | 1289 | <i>Ralph de Lesefer</i> , Chancellor. No good blood betwixt him and the University about the distinction of seats. |
| 18 | 1290 | <i>Galfridus de Pakenham</i> , Chancellor. He first paved the Town, towards the doing whereof, King <i>Edward</i> granted him to take the toll of <i>Cambridge</i> for six yeares. |

The Church of *St. Maries* was this year much defaced with fire. At what time the *Jews*, (whom I will not accuse as the causes thereof) were forced to forsake the Towne, where they had a great Synagogue.

Henry de Bayton, Chancellor. He stoutly defended the right of the University, for thirty acres of ground and four Messuages in *Cambridge*, which *Roger de Beddingfield* gave forever to the Master and Scholars, to defend their State and privileges.

E e e e

The

p The truth un-
parially stated.

Three places
for the *Peters*
Devotions.

g Manuscript
M. 10.

Cantua non
noctet.

Repetition of
Bishop's, why
necellary.

A commend-
able custom of
this Colledge.

The old st.
English en-
dowed Col-
ledge.

Britannia
page 381.

Exception to
the contrary
answered.

The King came this year to *Cambridge*, and lodged two days in the Castle. It was ordered that the *Chancellor* should not imprison or banish any Regent without the consent of the Regent house; nor should he omit the same if they so appointed it.

A contest betwixt the *Chancellor* and the other *Doctors*, is compounded before the Official of the *Bishop of Ely*.
John de Bradenham, *Chancellor*.
Thomas de Sheringham, *Chancellor*.
Stephen de Hebworth, *Chancellor*.
Stephen de Haselfield, *Chancellor*.

The King granted, by his Charter, that *Scholars* might summon *Towns men* to appear before the *Chancellor*, in any personal actions.

A brawl between the *University men* on the one side, the *Dominicans* and *Franciscans* on the other. This increased from words to violence; and *Stephen* the *Chancellor*, as a valiant Champion, thundered his excommunications both generally and speciall (whereby his *Episcopall* power plainly appeareth) against the *Friers*; yea two of the most active of them, *Nicholas de Dale*, and *Adam de Hoddon*, seem to be expelled the *University*. Hereupon the *Friers* appeale to the *Pope* of *Rome*, and both parties appointed their *Proctors* to sollicite their Suit.

For the *University*. For the *Dominicans*. For the *Franciscans*.
Stephen de Segraue. *John de Westfeld*. *Richard Diste*.
Thomas Kynningham. *Peter de Ruda*. *John of Ipswich*.

But taking wit in their way, considering the closeness of that Court, and the long journey thither, they remitted the matter at *Burdeaux* to *Thomas Cardinal of St. Sabini*, who accorded them on the following conditions.

1. That the *Chancellor* of *Cambridge* should retract his excommunications in the same place, wherein they were denounced.
2. That no act of the Regent-house should extend to derogate from the rights of the *Friers*.
3. That though by the statutes of the *University* onely the *Chancellor* (or some by him assigned) were to preach on the first *Advent*, *Septuagesima* and *Ash-wednesday*, yet nevertheless the *Friers* might freely preach the same days and hours in their own *Convents*.
4. That *Frier Nicholas de Dale* and *Adam de Hoddon*, if pleased to reassume their places in the *University*, should quietly be admitted, and should have their remedy against such who had offered violence unto them, as in such cases is usual against the disturbers of the peace.
5. That whereas all *Bachelors* inceptors in *Divinity* are bound by the statutes to preach *ad clerum* in *St. Maries*, the aforesaid *Friers* might preach such Sermons in their own *Convents*, first acquainting the *Chancellor* with the day they chose for the same.

Some conceive this was a drawn *Battel* betwixt them, whilst others apprehend that the *Friers* finding the most favor, came off *Conquerors*, as keeping the field, and making good their ground in this contention.

Stephen de Segraue, *Chancellor*, in whose absence *Richard de Ashton*, was his substitute.

Stephen de Haselfield, *Chancellor*.
Richard de Ashton, *Chancellor*.

John the 21. *Pope* of *Rome* at the request of *King Edward* the 2. granted the ensuing Bull to the *University*, which the reader is requested seriously to peruse; the sense whereof is the subject of some difference betwixt us and *Oxford*.

Joannes

Anno
Dom.
1194

1195
1196
1199
1300

1303

1306
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1315

Anno
Regis
Edu. 1.

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Joannes Episcopus servus servorum Dei dilectis filiis Universitatis Cantabrigie Elenensis Diocesis salutem & Apostolicam benedictionem. Inter singula que gratia nobis oblatione largiantur, grandi cor nostrum reficitur gaudio & letitia exultans exoptat, cum eos qui celestis sunt providentia preediti, ad populari regimine & regnorum, ad communem subiectorum suorum profectum intentos aspiciamus ipsos, ad publicam utilitatem bonum sollicitos invenimus: sane charissimus in Christo filius noster, Edwardus Rex Anglie prudenter attendens, quod multitudine sapientiam salus est regnorum, quodque non minus prudentium consilio, quam fortium strenuitate virorum, regentium & regnorum moderamina disponantur, apud Cantabrigiam, Elenensis Diocesis locum; in regno suo multis commoditatibus pradiatum, & insignem desiderat vigere studium generale, & quod a doctores & accendens in posterum frequentetur, humiliter postulavit a nobis ut studium ab olim ibi ordinatum, & privilegia a Romanis Pontificibus predecessores nostris vel Regibus qui fuerint pro tempore eadem concessa, Apostolice curremus munimine roborare. Nos igitur sua intentionis propositum, dignis in Domino laudibus commendantes, ejusque supplicationibus inclinati, Apostolica auctoritate statimus, ut in predicto loco Cantabrigie sit de cetero studium generale. Volentes auctoritate predicta & etiam decernentes, quod Collegium Magistrorum & Scholarium ejusdem studii, Universitas sit censenda, & omnibus iuribus gaudeat, quibus gaudere potest, & debet, Universitas quacunque legitime ordinata. Ceterum omnia privilegia & indulgentie predicto studio, rationabiliter a Pontificibus & Regibus predictis concessa, auctoritate predicta confirmamus. Nulli igitur omnia liceat hanc paginam nostri status, voluntatis, constitutionis, & confirmationis infringere, vel ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum, nostrorum se incursum. Dat. Avinionae 5 idus Julii, Pontificatus nostri anno 2.

This year, according to the computation of *Helovius*, falls out to be the year of our Lord 1317, and the eleventh of the reign of *King Edward* the second, though, to gratify the *Oxford* Antiquary, we have here followed his account in our marginal Chronologie.

Now let none conceive *Cambridge* (long since the mother of many children) now but new born, herself an *University*, from the date of this *Papal* Instrument. A mistake of many, alledging for the defence of their Error, that otherwise it were ridiculous, for our King to request, and the *Pope* to confer on *Cambridge* what he had already adding moreover, that the phrase of *cetero* for the time to come, implyeth, that *de praterito*, for the time past, *Cambridge* was no *University*. But let such know, that in this Bull *Cambridge* is contented a place for Students time out of mind, or (to use the *Popes* Latin) *ab olim*; where *olim* (a word of indefinite extent) is not made the measure of the antiquity of *Cambridge*, but (which is more) is only the terminus a quo, whence her duration in her learned capacity is dated. This Bull also relateth to ancient privileges of *Popes* and *Princes*, bestowed upon her; which herein are roborated and confirmed.

Know also that *Stadium* and *Universitas* are *Synonymes*, though the latter the more fashionable word in this age. Nor is it any news for *Popes* officiously to court Kings for their own ends, with cheap curtesies, by granting what in effect was given before, and varnishing over their Predecessors old AEs, with new specious expressions. We have plainly proved, out of plentiful Records in the Tower, *Cambridge* called an *University* in the *Kings* Charters more than seventy years before, and so no doubt before the Conquest, though that her title, in the troublesome times of war, had been disturbed and interrupted. As therefore the seniority of *Scholars*, who have long discontinued, is justly reckoned, not from their return to the *College*, but from their first admission therein: so the *University*-ship of *Cambridge*, is to be accounted

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A necessary caution.

Stadium and Universitas the same in eff. c.

ted from her original constitution, not this her late confirmation.

38. Nor are we much moved with what is alleged in this point out of *Robert Remington*, and take the words as *Twyn*, the *Oxford* Antiquary doth manage them the most for his own advantage.

Regnante Edwardo primo (secundo dicere) de Studie Grant-bridge facta est Universitas, sicut est Oxonium, per curiam Romanam. In the reign of Edward the first (he should have said Edward the second) Cambridge was made an University, even as Oxford, by the Court of Rome.

See we here *Remington* mistakes: even by his confession who citeth him in his own behalf. Now he who faults in one thing, may even fail in another. He that mistook *Edward the first* for *Edward the second*, may, by as easie an error, mistake *FACTA* for *REFECTA*, the Institution for the Restitution of Cambridge.

Roger de Northburge, Chancellor. He obtained Licence from the King, that the University might purchase Advancements of Spiritual livings, to the value of forty pounds per annum. Indeed King *Edward* was courteous to Cambridge, wherein he maintained thirty-two Scholars on his own cost, intending to build *Kings Hall*, which his Son and Successor did perform.

39. *Hervacus* [falsely in some copies *Henricus*] de *Stanton*, Clerk, Canon of *Tork* and *Wells*, Rector of *East-Deiram* and *North-Creik* in *Northfolk*, Chancellor of the Exchequer to King *Edward* the second, flourished now in great wealth and esteem. Let none envy him his pluralities, who so well employed the profits thereof, and this year founded a College, following the example of *Hugh de Balsam*, but dedicating it to *St. Michael* the chief of *Angels*, as the other had consecrated his to *St. Peter*, the prime of Apostles.

Masters.	Benefactors.	Bishops.	Learned Writers.	Living in Coll. gift.
1 <i>Roger Burton</i> , B. D.	1 <i>Alexand. Walsham</i> Knight, Heir to <i>Hervey</i> the Founder.	1 <i>William Aylough</i> , Bishop of <i>Wichbury</i> .	1 <i>John Fisher</i> .	1 <i>Berlington</i> Vic. in <i>Ely</i> Diocess, valued 7 l. 14 s. 4 d.
2 <i>Mr. Robs</i> , alias <i>Rob.</i>	2 <i>Walter de Wamey</i> .	2 <i>Edward Styr</i> , Bishop of <i>Chichester</i> .		2 <i>Gransburge</i> in the Diocess of <i>Norwich</i> , valued.
3 <i>Mr. Thomas</i> Kenningham.	3 <i>John Ilvey</i> Knight, a grand Benefactor.	3 <i>John Fisher</i> , Bishop of <i>Roche</i> ster.		3 <i>Orwell</i> Rect. in <i>Ely</i> Dioc. 19 l. 7 s. 7 d. 1 ob.
4 <i>Mr. John Rympham</i> .	4 <i>William Gosham</i> .			
5 <i>Mr. Richard</i> Langley.	5 <i>John Turke</i> .			
6 <i>Mr. William</i> Gosham.	6 <i>Henry Craby</i> .			
7 <i>Mr. William</i> Colvill.				
8 <i>Mr. Henry</i> Cranby.				
9 <i>Mr. John</i> Osteringham.				
10 <i>Mr. William</i> Alscough.				
11 <i>Edward</i> Styr.				
12 <i>John</i> Tatten.				
13 <i>John</i> Foothead.				
14 <i>Thos. Slackhouse</i> .				
15 <i>Nichol</i> Willan.				
16 <i>Francis</i> Adaltes, Chaplain to Queen <i>Mary</i> .				

At this day *Michael-house* is included in *Trinity College*, so called, not only because dedicated to God, *One in three Persons*, but also because made by King *Henry* the eighth, *One* of three Colleges, whereof (God willing) largely hereafter.

Richard Badew, Chancellor.

40. He

1321 13

1324 17

1326 19

40. He bought two Tenements in *Mild-street* of *Neile Thorsion* a Physician, and on that ground built a small College, by the name of *University Hall*, placing a *Prinsepall* therein, under whom Scholars lived on their own * expenses. This *Richard Badew* was of a Knightly Family, born at *great Badew*, nigh *Chelmsford* in *Essex*, & employed all his estate to the advancement of learning. Sixteen years did Students continue in *University Hall* on their own charges, but a casual fire reduced their House to ashes. Hereby way whofover shall consider in both Universities the ill consequence of many chimneys, holowness of hearths, shallowness of tunnels, carelessness of coals and candles, catchings of Papers, narrowness of studies, late reading and long watching of Scholars, cannot but conclude, that an especial Providence preserveth those places. How final a matter hath sometimes made a partition betwixt the fire and the fuel. Thus an *unhappy* breadth fixed by a divine finger, shall prove as effectually a separation from danger, as a miles distance. And although both Universities have had sad accidents in this kind, yet neither in number or nature (since the Reformation) so destructive as in other places: so that, blessed be God, they have been rather *scarce* than *burnt* fires unto them.

41. But to return to *Mr. Badew*, who sadly beholding the ruins of his *Hall*, perceived that the rebuilding thereof was a work too weighty for himself (though a *Man of worship*) so that some person of honor must undertake it. And here happily a worthy Lady presents her self, *Elizabeth* third sister and co-heir of *Gilbert* Earl of *Clare*, wife of *John de Burge*, Lord of *Conaugh*, and mother to *William de Burge*, last Earl of *Ulster*, who built it again of her own proper cost, endowed and called it *Clare-Hall*.

Masters.	Benefactors.	Bishops.	Learned Writers.	Living in Coll. gift.
1 <i>Robert Thaxton</i> .	1 <i>John Thaxton</i> .	<i>Nicholas Heath</i> Archbishop of <i>Tork</i> .	1 <i>John Bos</i> , Dean of <i>Canterbury</i> , writer of the learned Poetis.	1 <i>Lillingdon</i> Vic. in <i>Ely</i> Diocess, valued 5 l. 19 s. 9 d.
2 <i>Ralph Kerding</i> .	2 <i>Edith Green</i> .			2 <i>Everton</i> Vic. in <i>Lincoln</i> Dioc. valued 5 l. 13 s. 8 d.
3 <i>John Dunwich</i> .	3 <i>William Duckett</i> .			3 <i>Gransden</i> Vic. in <i>Lincoln</i> Diocess, valued 3 l. 7 s. 2 d.
4 <i>John Chastrell</i> .	4 <i>Will. Worlegh</i> .			
5 <i>Will. Radwinter</i> .	5 <i>Will. Marshall</i> .			
6 <i>Will. Wimble</i> .	6 <i>Ralph Strivemar</i> .			
7 <i>Will. Wilfret</i> .	7 <i>Stoyl</i> .			
8 <i>Will. Milington</i> .	8 <i>Natw</i> .			
9 <i>Thomas Stoyl</i> .	9 <i>Do</i> .			
10 <i>Richard Stubbs</i> .	10 <i>Leeds</i> .			
11 <i>Gabriel Stovener</i> .	11 <i>Scot</i> .			
12 <i>Will. Woodhouse</i> .	12 <i>Thomas Cecil</i> .			
13 <i>Edm. Natures</i> .	13 <i>of Exeter</i> , and his Lady <i>Dorothy</i> , who gave 108 l. per annum in very good rent.			
14 <i>John Crayford</i> .	14 <i>John</i> .			
15 <i>Robert Swithorn</i> .	15 <i>Edmund Leeds</i> .			
16 <i>John Madew</i> .	16 <i>Thomas Binge</i> .			
17 <i>Thomas Barly</i> .	17 <i>John</i> .			
18 <i>Edmund Leeds</i> .	18 <i>William</i> .			
19 <i>Thomas Binge</i> .	19 <i>John</i> .			
20 <i>William Smith</i> .	20 <i>Roberts</i> .			
21 <i>Robert Scot</i> .	21 <i>George Ruggle</i> .			
22 <i>Thomas Park</i> .	22 <i>John</i> .			
23 <i>Dr. Ralph</i> .	23 <i>John</i> .			
24 <i>Theophilus</i> .	24 <i>John</i> .			

University Hall, built by *R. Badew*. * Scots Tables lay, at the charge of the University.

Rebuilt (after it was burnt) by *Elizabeth*, countess of *Clare*, and named *Clare-Hall*.

4 Barwick these two *Clare* place called *William* Gull, not owned by others.

* See more of him at his death anno 1617.

Eccc 3

It

So that lately, (*viz.* Anno 1634.) therein were maintained one Master, eighteen Fellows, thirty six Scholars beside Officers and Servants of the Foundation, and other Students, the whole number being an hundred and fix.

It were presumption in me to disturb this method of Masters, agreed on by Dr. Caius, Mr. Parker and others. Otherwise I would prepoise *Millington* (first Provost afterwards of Kings in the reign of King Henry the sixth) before *Wilflete* Master under King Richard the third. I would also set *Swinborn*, both before and after *Madew*.

Swinbornum Madew sequitur, Madewque vicissim

Swinbornum; sortes versas utrinque Deus

For it appeareth in Mr. Fox, * that after *Madew* his expulsion for being married, *Swinborn* succeeded him.

42. I have read how *Richard the third* pretended himself descended from the Founders of this Hall, (which I account of more truth, then his claim and title to the English Crown) and on that consideration, *tyrannidis sue fucatus* challenged the Patronage of this Hall (when *William Wilflete* was Master) to himself: But if no better *Patrone* to this House than *Protector* to his own *Nephews*, his courtesy might well have bin spared. And because I find him omitted in *Scors* last Tables (drawn up no doubt by the consent of this Colledge) amongst the benefactors, I suspect this his *fact* as a *flourish* (at which Art he was excellent) rather than any real favour to this foundation.

43. Long was it ere this *Hal* got a *Chappel* to it self, (*viz.* til the year 1535.) at which time possibly they did their publick devotion in that Ile of St. Edwards Church, wherein anciently their Masters and Fellows were interred.

44. This CLARE-Hall was also called *Solere Hall* in the daies of *Chaucer*, as our *Antiquary* hath observed.

And namely there was a great Colledge
When depen it the *Solers* hall of Cambridge.

Some will say, And whence termed *Solere Hal*? Was it not from *Solarium*, which in the Latin of that Age signified a fair and light chamber? or is it not mistaken in pronouncing and printing for *Scoller-Hall* as otherwhiles it is written? But the matter is not much, and who so seeks a reason of all proper names of places, may seek it.

45. This aged *Hal*, grown very ruinous, was lately taken down and reedified by the bounty of severall benefactors. Mr. *Barnabas Oly*, late Fellow of this House, and Proctor of the University, may truly be termed Master of the *fabrick*, so industrious and judicious was he in overseeing the same. Nor was he like the *foolish builder* that could not, but the *unhappy* that might not, finish his work, being outed the Colledge, on the account of the Covenant. Had this structure been perfected according to the first designe, no fault could have been found therewith, except that the brightness and beauty thereof, should make the *blear eyes* of our envious Age to smart, much grudging at the decency, more at the magnificence of the Mules. Yet I cannot beleve, what I read*, that three or four hundred pounds worth of timber, brought hither for the repaire of this Hal, was lately taken away. Yea had I seen it, I would not have beleved mine own eyes, but rather suspected my sight, that some *requisit* to right sensation was wanting in me, and the fault either in the organ, medium, object or undue distance thereof.

Thomas de Poxtan Chancellor, Doctor of the Lawes.

Anno Dom. 1319. Edw. 3. 4.

* In C. Poels Visitation of Camb. in the reign of Queen Mary Rich. the third
[seeming] Benefactor to Clare Hall.
† Sceleris Cantabrigie facti per R. Parker.

This Hall long Chappelled.

Solere the same with Clare-Hall in Caius Hist. Cant. Acad. pag. 47. in Chaucer in the Reves tale.

The Hall lately reedified.

* Querela Cantabrigie pag. 14.

John de Langley Chancellor, Doctor of Divinity.

John de Shipden Proctor.

Thomas de Bucknam Proctor.

46. KING EDWARD THE THIRD, understanding it was his Fathers intention to erect a Colledge in Cambridge, in order whereunto, he had for some years maintained 32 Scholars in the University (occasioning the mistake of *John Rouse*, reporting he built a Colledge therein) laid the foundation of *KINGS HALL*, out of some remorse, that he had consented to the death of so affectionate a Father: As one so transported with the news of the birth of his son, that he gave to one *John Langer* a Knight three hundred pounds *pro primo munere, quem idem Johannes tulit* *Edwardo secundo, de natalitate filii sui*, with a pension paid unto him many yeers after.

N. Edwards founded Kings Hall.

* Pat. 5 E. 3. Rot. a. m. 27.

Masters.	Benefactors.	Bishops.	Learned Writers.	Coll. Livings.
1 Mr. Tho. Powis.	K. Rich. 2. gave 53 l.	Robert Fitzhugh Bishop of London 1431.		Folmerham Vic. Linc. Dioc. valued at 13 l. 13 s. 4 d.
2 Mr. Tho. Heor.	yearly, out of the manor of Chester.			Henceham Norw. Dioc. valued at 8 l.
3 Mr. Radulph Sebbie.	so much they formerly received out of the Exchequer with much trouble, and over and above, 75 yearly out of the pensions of severall Abbeyes.			Grindon Vic. Peterb. Dioc. valued at 8 l.
4 Mr. Ric. Dearham.				St. Mary Cant. Ely Dioc. valued at 10 l. 12 s. 3.
5 Mr. Jo. Stone.				
6 Mr. Ric. Holmes.				
7 Mr. Rob. Fitzhugh.				
8 Mr. Ric. Cawdry.	K. Henry the fourth gave them leave to pluck down the stately Hall in Cambridge Castle, therewith to build their Chappell.			
9 Mr. Rob. Ascough.				
10 Mr. Ric. Li-frope.				
11 Mr. Hen. Basse.				
12 Mr. Rich. le Scrope.	K. Hen. 6. gave them 120 volumes, and freed them from all accountings in the Exchequer.			
13 Mr. Galfr. Blyth.	K. Edw. 4. gave them 8 marks to be paid by the Sheriff of Cambridge-shire yearly, thereby to buy two Robes.			

I had put *Pope Eugenius* the fourth in the catalogue of Benefactors to this Hall, till I discovered his bounty resolved into a point of revenge: For (at the instance of King Henry the sixth) he possessed on this Hall of the Rectory of *Chefferton*, nigh Cambridge, formerly ingrossed (as many other English Benefices in that age) by an Alien, *William Bishop of Millain*, from whom the Pope extorted it, because he sided against him with *Amadeus Duke of Savoy* (alias *Pope Felix the fifth*) in the Council of *Basil*.

47. This Hall then surpassed any Colledge in the University, in a three-fold respect.

1. For building, being of such receipt, that it could entertain the Kings Court, without disturbance to the Students.
2. For lands, though not effectually endowed by King Edward, till about the end of his reign, for the maintenance of one *Custos* and thirty three Scholars under him.

3. For

b R. Parker in Sceleris Cantab. MS. Three eminent of this Hall.

3. For learning, many grave *Seniors* residing therein; so that this house was accounted *Oraculum Academiae*.

The greater therefore our grief, that for want of intelligence (all the Records of this Hall being lost) our column for learned Writers standeth empty herein. This Hall at this day is united with others in *Trinity College*, on the North-gate whereof standeth the stately statue of *King Edward the third* in Armor.

48. We must not forget how the Master and Fellows of this House were complained of, that they did *Epicure* it in daily exceedings, as indeed where should men fare well, if not in a *Kings Hall*? Hereupon they of their own accord petitioned *King Henry* the fourth, that they might be fined, not to exceed weekly *eighteen*, or at the highest *twenty* pence in their commons; the last *two* pence being allowed them onely in case of dearness of victuals and festival solemnities.

49. This House had one peculiar happiness, being of *Royal descent* of both sides, I mean founded by *King Edward the third*, the founder of the two houses of *Tork* and *Lancaster*, both deriving themselves from his body. Hence it was that during the Civil warres, it found favour from the Kings of both lines: Whereas afterwards such Colledges which were, as I may say, but of the half blood, built either by some Prince of *Lancaster* or *Tork*, felt in process of time the anger of the one, because of the love of the other: *Queens Colledge* may be partly, and *Kings Colledge* too plainly a pregnant instance thereof.

50. Nor was *King Edward* bountifull to this Hall alone, but a great benefactor to the whole University, on which he conferred privileges, whereof these the principall.

1. The Mayor of the Town should make assay of the bread (whether the weight according to statute) as oft as the Vice-Chancellor should require him.

2. That the Chancellor should receive the oaths of the Mayor, Bayliffs, and Aldermen.

3. That Licence should be given to the University to appropriate any Church thereunto of 40 l. yearly revenue.

4. That the Chancellor should not be disquieted for the imprisoning of such offenders which he conceived deserving the same.

5. That such who imprisoned by the Vice-Chancellor should not be set free by the Kings writ.

6. That Masters of Arts should not be cited out of the University into the Court of Chancery.

7. That the Chancellor should take cognizance of all causes wherein Scholars were concerned, those of *Maine* and *Exonites* only excepted.

Many immunities of lesser consequence did this King bestow on Cambridge, here too tedious to be repeated, largely exemplified and carefully preserved in the University Muniments.

Robert de Milten-Hall, D. of Divinitie, Chancellor.

Henrie de Herwarden, D. of Law, Chancellor.

Richard de Harling, D. of Law, Chancellor.

Robert de Lung, Chancellor.

51. *William*, Marquess of *Fuliers*, is created by *King Edward* the third, the fourth Earle of *Cambridge*, accounting this lesse honor, no degradation, but advancement unto him: nor the motion retrograde from a *Germane Marquess*, to an *English Earle*, whilst graced with the title of so famous an University. And this still justifies our former observation, that (the first Earle alone excepted) none were dignified with the title of *Cambridge*, but either forain free Princes, or some acerly allied to the Royall blood of *England*.

Anno Dom.
Anno Regis Edw. 3.

1334 9
1335 10
1337 12
1339 14
1340 15

This

52. This year *John* Earle of *Hanault* brother to *Queen Philippa*, wife to *King Edward* the third, was created the fifth Earle of *Cambridge*: And here may the Reader take notice that I meet with a difference in Authors. Some making this *John* first Earle of *Cambridge*: On whose forfeiture thereof (for his siding with the French King) *King Edward* conferred the same on *William* the foresaid Marquess of *Fuliers*. Others make the said Marquess Earle of *Cambridge*, before *John* Earle of *Hanault* was graced with the Title. All agree that both were Earls thereof; and the transposition of them is no whit material to our History of the University.

53. *Mary* de *Saint Paul* daughter to *Guido Castillion* Earle of *Saint Paul* in *France*, third wife to *Audomare* de *Valentia* Earle of *Pembroke*, maide, wife, and widow all in a day (her husband being unhappily slain at a tilting at her nuptials) sequestered herself on that sad accident from all worldly delights, bequeathed her soul to God, and her estate to pious uses, amongst which this a principall, that she founded in *Cambridge* the Colledge of *Mary de Valentia* commonly called *Pembroke Hall*. She survived the death of her husband forty two years, and died full of dayes, and good deeds. A hall afterwards much augmented by the benefaction of others.

Masters.	Benefactors.	Bishops.	Learned Writers.	Coll. Livings.
1 <i>Tho. de Bingham</i> .	1 <i>Henry</i> the sixth	1 <i>Will. Bottlesham</i> Rot.	1 <i>Will. Linwoode</i> , in	1 <i>Tilney</i> Vic. in
2 <i>Robert</i> de <i>Thorp</i> .	2 <i>Edward</i> Story.	2 <i>Will. Linwoode</i> , S. Da	1 <i>Will. Linwoode</i> , famous for his	1 <i>Norw.</i> Dioc. valued at
3 <i>Rich.</i> de <i>Morris</i> .	3 <i>Gerhard</i> Ship.	3 <i>John</i> Langton, S. Da	writing the Provincial	30 l.
4 <i>John</i> Timew.	4 <i>Nicholas</i> With.	4 <i>Lauf</i> , * <i>Booth</i> , <i>Tork</i> .	stitutions of <i>Can-</i>	1 <i>Sobam</i> Vicin.
5 <i>John</i> Sudbury.	5 <i>Dr. Atkinson</i> .	5 <i>Tho. Rotherham</i> , <i>Tork</i> .	terbury.	1 <i>Norw.</i> Dioc. valued 32 l.
6 <i>John</i> Langton.	6 <i>William</i> Hally.	6 <i>Edward</i> Story, <i>Cich-</i>	1 <i>John</i> Somerser,	1 <i>Overton</i> R. in
7 <i>Hugh</i> Dauslet.	7 <i>Tho. Langton</i> , <i>Wint.</i>	7 <i>Tho. Langton</i> , <i>Wint.</i>	Dr. of Physick	1 <i>Linc.</i> Dioc. valued
8 <i>Lawrence</i> Booth.	8 <i>Charles</i> Booth.	8 <i>Rich.</i> Foxe, <i>Wint.</i>	the sixth.	4 l.
9 <i>Tho. Rotheram</i> .	9 <i>Roger</i> Strange.	9 <i>Will. Smith</i> , <i>Linc.</i>	3 <i>John</i> * <i>Thix-</i>	1 <i>Saxthorp</i> Vic.
10 <i>George</i> Fitzhugh.	10 <i>Rob. Layburne</i> , <i>Car.</i>	10 <i>Rob. Layburne</i> , <i>Car.</i>	in <i>Norw.</i>	1 <i>Norw.</i> Dioc. valued
11 <i>Roger</i> Leyburne.	11 <i>Rich. Foxe</i> .	11 <i>Nich.</i> Ridley, <i>Lon.</i>	4 <i>John</i> Rogers,	4 l.
12 <i>Rich.</i> Fox.	12 <i>John</i> Christopher (son	12 <i>John</i> Christopher (son	the first.	1 <i>Rawreth</i> R. in
13 <i>Robert</i> Shirton.	13 <i>Edmond</i> Grindall.	13 <i>Edmond</i> Grindall.	7 <i>John</i> Bradford,	1 <i>Worcester</i> Vic.
14 <i>Rob.</i> Swinburne.	14 <i>John</i> Langton.	14 <i>John</i> Langton.	the hardiest in <i>Linc.</i> Di.	1 <i>Martyr</i> under
15 <i>George</i> Folterrie.	15 <i>Lauf.</i> Booth.	15 <i>Lauf.</i> Booth.	8 <i>Edmund</i> Spencer,	prime of
16 <i>Nich.</i> Ridley.	16 <i>Thomas</i> Scot.	16 <i>John</i> Whiggis, <i>Can-</i>	learned;	13 s. 4 d.
17 <i>John</i> Young.	17 <i>Rich.</i> Fox.	17 <i>Tho. Dove</i> , <i>Peterb.</i>	6 <i>John</i> Bradford,	1 <i>Worcester</i> Vic.
18 <i>Edmond</i> Grindall.	18 <i>John</i> Young.	18 <i>John</i> Bridges, <i>Oxford</i> .	the hardiest in <i>Linc.</i> Di.	1 <i>Martyr</i> under
19 <i>Matth.</i> Hutton.	19 <i>Edmond</i> Grindall.	19 <i>Edmond</i> Grindall.	Queen <i>Mary</i> .	
20 <i>John</i> Whiggis.	20 <i>Sam.</i> Harfenet, <i>Tork</i> .	20 <i>Sam.</i> Harfenet, <i>Tork</i> .	7 <i>Will.</i> Fulke, who to learnedly	consulted the <i>Rhemish</i>
21 <i>John</i> Young.	21 <i>Will.</i> Fulke.	21 <i>Will.</i> Fulke.	Testament. Not to repeat	these many worthy Bishops,
22 <i>Wil.</i> Fulk.	22 <i>Lancelot</i> Andrews.	22 <i>Lancelot</i> Andrews.	besides many other Writers	since unknown unto me.
23 <i>Lanc.</i> Andrews.	23 <i>Benjamin</i> Laney.	23 <i>Benjamin</i> Laney.	8 <i>Edmund</i> Spencer,	prime of
24 <i>Sam.</i> Harfenet.	24 <i>Rich.</i> Pines.	24 <i>Rich.</i> Pines.	English Poets.	
25 <i>Jerom</i> Beale.	25 <i>Sidrach</i> Simfon.	25 <i>Sidrach</i> Simfon.		

Wherein there is, at this present, a Master, nineteen Fellows, one *Tanquam*, thirty three Scholars of the house, besides officers and servants of the foundation, with other Students, the whole number being 100.

54. The aforesaid *Mary de Valentia* founded also *Denny Abbey* nigh *Cambridge*, richly endowed, and filled it with Nuns, whom the removed from *Water-Beach*. She enjoyed also her Fellows of *Pembroke Hall*, to visit those Nuns, and give them ghostly counsel on just occasion; who may be presumed (having not only a fair invitation, but full injunction) that they were not

Ffff wanting

A d d a Belgian
hall.

Mary de S. P.
founder Pem-
brook Hall.

* Charles Booth
Bishop of Here-
ford, ought to
be inserted in
this Catalogue
bred in, Bene-
factor to this
Hall.

* See more of
him hereafter
viz. an. 1515.

And Denny
Abbey.

c idem Ibid.

Tempora mu-
tantur.

d dains Hist.
Cent. Acad.
lib. 1 pag 66.

The happiness
of this Hall.

Privileges
granted by
K Edward the
third to the
University.

A German
Marquess made
Earl of Cam-
bridge.

Two remarkable pieces of Plate.

wanting both in their courteous and conscientious addresses unto them.

54. Amongst the ancient plate of this Hall, two peeces are most remarkable: one silver and gilt, of the *Foundresses* (produced on Festivals) who being of French extraction, was much devoted to their tutelur Saint, witness this inscription, as I remember it:

Saint Dionysie is my deer,

Wherefore be merry and make good cheer.

The other, very like the former, weighing 67 ounces, the gift of *Thomas Langton*, Bishop of *Winton*, with this inscription. *Thomas Langton Winton. Episcopus Aula Pembrochiana olim socius, dedit hanc aulam cooperatam eidem Aula 1497. Qui alienaret, Anathema sit.*

55. King Henry the sixth was so great a favorer of this House, that it was termed his *adopted Daughter* (*Kings Coll.* onely, being accounted his *naturall sonne*) and great were his benefactions bestowed thereon. But above all we take notice of that passage in his Charter *granting* (repeated in another of *King Edwards* confirming) lands to this House.

Notabile & insignis, & quam presolum Collegium, quod inter omnia loca Universitatis (prout certitudinaliter informamur) mirabiliter splendis & semper resplenduit.

Now although it is frequent for *inferiors* to flatter their *superiors*, it is seldome seen, that *Subjects* are praised by their *Sovereigns* without due cause, as this doth appear true to such who seriously peruse our foregoing Catalogue. And though the commendation in the *Kings Charter*, be confined to *Cambridge*; yet may it be extended to any College in Christendom of the same proportion, for Students therein. I say (as the *Apostle* in another kinde) *that there may be an equality*, let *Prembroke Hall* be compared with any foundation in *Europe*, not exceeding it in bigness, time, and number of Members, and it will acquire it self not conquered in all learned and liberal capacities.

56. Amongst the *Masters* of this Hall, *Robert de Thorp*, the second in number, was, in the thirtieth year of King *Edward the third*, *Lord Chief Justice* of the *Common-Pleas*, which place he held thirteen years, till 1371, when he was made *Lord Chancellor* of *England*. His Executors anno 1375, gave forty marks apiece to every Colledge in *Cambridge* (then eight in number) out of his own estate; who in his life time began the *publicke-Schools*, as we shall shew hereafter.

57. Amidst the *Benefactors*, *Thomas Watts*, Doctor of Divinity, and Arch-deacon of *Middlesex*, gave certain *Farmes* in *Ashwell* and *Saunton*, for the maintenance of 7 Scholars, by the name of *Greek-Scholars*. *Lancelot Andrews* was one of his foundation: Who at this day is neither indebted to this House in general, to which he gave (besides plate, three hundred folio-books, &c.) one thousand pounds for two *Fellowships*: Nor to the memorie of Dr. *Watts* in particular, whose poor kindred he afterward sought after, found out, and relieved (shall I say?) or rewarded.

58. Nor must *Reynere de Aubeney* and *Robert de Stanton*, both first fellows of this Colledge, be forgotten amongst the *Benefactors*, being employed as *Procurators* at *Rome*, to Pope *Innocent* the sixth, to obtain the *Appropriation* of some *Rectories*, the Patronage whereof, the *Foundress* had conferred on the Colledge. In which service (well forwarded, but not finished by them) they there ended their lives; and in gratitude to their memories, a Statute was made in the Colledge, that their obsequies should yearly be kept in the moneth of *July*.

And now we take our farewell of this Hall, when we have remembered how Queen *Elizabeth*, passing by the same in her progress to *Cambridge* 1566, saluted it with this expression, *O Domus antiqua & religiosa! O ancient and religious House!*

SECT. III.

Anno Dom. 1343
Anno Regis Edw. 3. 18

An invidious Elogie of this Hall.

* 2 Cor. 8. 14.

Rob. Thorp Lord-Chancellor.
* Spelman Gloss. pag. 417.

A Greek and gracefulfull Scholar.

Benefactors in losing their lives.

SECTION III.

DOMINO GULIELMO PASTON

de PASTON in Com. NORF. Equiti Aurato,

Patrono meo Colendissimo.

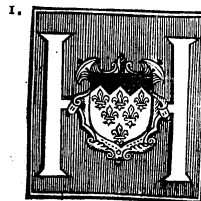
Numerantur anni plus minus triginta ex quo tu Cantabrigiæ, invidendum decus Collegii Corporis Christi, literis operam navasti.

Effluxit jam decennium a quo Europam, Asiam, Africam peragrasti. Nullo pignore cum tuis oculis meus calamus certabit, cum tibi perlustranti, quam mihi describenti, plures regiones objectæ fuerint.

Te olim Alumnum, nunc Judicem, statuit Cantabrigia, an orbis Christianus, Oxonio sorore exceptâ, aliud ei aut æquum aut æmulum exhibeat.

Omnia eveniant ex votis tibi sobolique tuæ, de quâ hoc addam unicum Si domus tua Antiqua tot visura sit Dominos Cognomines, Posteror, quot videt Majores, Mundus jam senescens planè bis puer prorsus delirabit.

Anno Regis Edw. 3. 18
Anno Dom. 1344



Here at this time were two eminent *Guilds* or *Fraternities* of *Town-folk* in *Cambridge*, consisting of *Brothers and Sisters*, under a *CHIEFE* annually chosen, called an *Allderman*.

The Guild of *Corpus Christi*, keeping their Prayers in *St. Benedict's Church*.

The Guild of the blessed *VIRGIN*, observing their Offices in *St. Mary's Church*.

Betwixt these there was a zealous emulation, which of them should *amortize* and settle best maintenance for such *chaplains* to pray for the Souls of those of their *Brotherhood*. Now though

F f f f 2

The two Cambridge Guilds united

The History of the University

generally in those dayes the Stars out-shin'd the Sun; I mean more honor (and consequently more wealth) was given to Saints than to Christ himself; yet here the Guild of Corpus Christi is out-cript that of the Virgin Mary in endowments, that the latter (leaving off any farther thoughts of contesting) desired an union, which being embraced, they both were incorporated together.

2. Thus being happily married, they were not long issue-less, but a small Colledge was erected by their united interest, which, bearing the name of both Parents, was called the Colledge of Corpus Christi, and the blessed Mary. However it hath another working-day name, commonly called (from the adjoined Church) Bennet Colledge; yet so, that on festival Solemnities (when written in Latin, in publicke Instruments) it is termed by the foundation-name thereof.

3. Some years after, the Guild made their address to Henry Duke of Lancaster (a kinde of Guardian to the King, in his minority) and politely chose him Alderman of their Society. They knew a friend in the Court is as good as money in the purse; and because the Procureur is a giver at the second hand, they conceived his countenance very advantageous to obtain their MORTUARY, as indeed this Lord did them Dukes-service therein, and the Manner of Barton was partly the fruit of his bounty, encouraging also many by his example to the same work. But chiefly

1. Sir John Cambridge Knight, and Thomas his son Esquire, who gave to the Colledge 35 or 36 tenements (besides his capital messuage called the Stone-house) and a hundred acres of ground, wanting one rood, in Cambridge and Nuneham.

2. Henry Tangmere Townsman of Cambridge (and in his turn Alderman of the Guild) gave, by his Will, 18 or 19 houses in Cambridge and Nuneham, and in lands at both ends of the Town 85 acres.

3. Thomas de Eltisley, chosen first Master of the Colledge (not that the place might maintain him, but he the place) being richly benefited, and well seen in secular affairs, gave much to this Houle, and intended more, had not Robert de Eltisley Clerk, his younger brother, Executor and Feoffee for the Colledge, deflected the same.

Thus was the foundation soon enlarged into a Master, and eight Fellows, three bible Clerks, and six Scholars, their chief maintenance arising from candle-rents in Cambridge, being so well stored with houses therein, that every Scholar had two, every Fellow five, and the Master more than ten for his proportion, though at this day they can hardly produce half the number, the rest being either sold, exchanged, or lost by continuance of time and carelessness of their Officers.

4. Be it here remembered that John Stow, in the abridgement of his Annals, set out 1566, by one mistake doth a double injury to this Colledge, by referring it to a false founder, and assigning a wrong [much later] age thereof, when affirming that JOHN of GAUNT built the same about the year 1357. But his error is grounded herein, because JOHN-A-GAUNT married Blanch the daughter and heir of the aforesaid Duke of Lancaster, and was an especial friend and favorer to this foundation. For when a flaw was found in their MORT-MAIN for want of some legal punctuality; and when it was certified by inquisition into the Chancery, by John Rippingale, the Kings Exchequer, that the lands of this Guild were forfeited to the Crown, JOHN of GAUNT procured their confirmation to the Colledge.

5. A grand solemnity was observed by this Guild every Corpus Christi day (being always the Thursday after Trinity Sunday) according to this page.

1. The Alderman of the Guild for that year (as Master of the Ceremonies) went first in procession.

2. Then

Anno
Dom.
1344

Anno
Regis
Edw. 3
18

Corpus Christi
or Bennet Col-
ledge built.

How Duke of
Lancaster the
founder found
det.

Stow's mistake,
with the ground
thereof.

The superstiti-
ous Procession
on Corpus
Christi day.

of Cambridge

Anno
Regis
Edw. 3
18

Anno
Dom.
1344

2. Then the ELDERS THEREOF (who had been Aldermen, or were near the office) carrying Silver Shields enamelled in their hands, bestowed on the Brotherhood, some by Henry D. of Lancaster, some by Henry Tangmere, aforesaid.

3. There the Master of this Colledge, in a Silke Cope under a Canopy, carrying the Host in the Pixe, or rich Boxe of Silver gilt, having with him two for the purpose.

1. One called the GRIPES eye, given by H. Tangmer.

2. Another weighing Seventy eight Ounces, bestowed by S. John Cambridge.

4. Then the Vice-Chancellor, with the University-men in their Seniorities.

5. Lastly the Maior of the Town and Burgessees thereof.

Thus from Bennet Church, they advanced to the great Bridge, thorough all the parts of Town, and so returned with a good appetite to the place where they began.

6. Then in Corpus Christi Colledge was a dinner provided them, where good stomachs meeting with good cheer and welcome, no wonder if Mirth followed of course. Then out comes the Cup of John Goldcorne, (once Alderman of the Guild) made of an Horn with the Cover and appurtenances of silver and gilt, which he gave this company, and all must drink therein. And although some years after happened the dissolution of this Guild, (the exact date whereof I cannot learn) yet the Master of this Colledge continued this custome of Procession till it was abolished in reign of King Henry the eighth.

7. It is remarkable that in the Procession that Canopy (under which the Host was carried) fell on fire, leaving men to guess, as they stood affected, whether it was done casually by the carelessness of the Torch-bearers, or maliciously by some covertly casting fire thereon out of some Window, or miraculously, to shew, that God would shortly consume such Superstition. And indeed in the twenty seventh of King Henry the eighth when Thomas Legh D. of Law visited the University, the fame was finally abrogated. Then those Silver Trinkets were sold and those SHIELDS had their property altered, to fence and defend the Colledge from wind and weather, being converted into money and laid out in reparations.

8. However the Townsman still importunately claimed their Dinner as due unto them, inasmuch that Richard Kneise then Maior of the Town, required it of the Colledge in a commanding manner. The Master and Fellowes whereof, resolved to teach the Townsman a distinction, to put difference betwixt a Debt, and a Courtesy, this dinner falling under the latter notion. They minded them also of the Maxime in Logick, how sublat a causa tollitur effectus, the Procession the Cause being taken away, the Dinner as the effect ceased therewith. But, the Belly having no eares, nothing would satisfy the other Party, save a Snite, themselves prejudging the cause on their own side. Inasmuch, that what they brewed in their hopes, they broached in their brags, boasting that as the Houles belonging to this Colledge, came originally from Townsman, so now they should return to the Townsman again, as forfeited for default of this dinner. Yea so confident they were of success, that they very Equally, Unequally, (because invading other mens right) divided beforehand such Houles amongst themselves. But the worst and coldest Far, is what is to be made of a Bearskin, which is to be killed.

9. For the Colledge procured that certain Commissioners were sent down by the King, amongst

whom John Hind Knight Sergeant at Law.

John Huston Esq.
to examine the matter and summon the Master and Fellowes to appear before them

* Santa argentea
vestis circum-
danda.

Endeth in a
feast at Bennet
Colledge.

The Canopy
continuously fixed

The Townsman
quarrells for
their Dinner.
* No such ap-
pearance in the
Cambridge Ca-
talogues of
1600, 1610, 1620,
taken probably
for Richard
woolfe, Maior
anno 1549, and
now active in
the absence of
lickness or the
Maior.

Ate cast by the
Kings Commis-
sioners.

them. Who appearing accordingly produced most authentick evidences, and charters of *Mortmaine*, whereby their Lands in *Cambridge* were sufficiently conveyed and confirmed unto them. And thus the Townsmen, both *hungry* and *angry*, at the losse both of their *Dinner* and *Houſes*, were fain to deſiſt.

10. To return to the benefactors of this Colledge, the *Buttreſſes* thereof were in the reign of King *Henry* the ſeventh made at the coſt of *Elizabeth* Duches of *Norfolk*, and God grant (ſay I) good *buttreſſes* to the Colledges in both Universities, to ſupport them firmly againſt all oppoſition. The ſaid Duches founded alſo one Fellow-ſhip, and one Bible-Clarkſhip.

11. But amongſt modern Benefactors, none to be mentioned with *Matthew Parker*, Maſter of the Colledge, if we conſider what thereunto

1. *Saved*. In ſtating their accounts, and regulating the method of their rents, careleſly kept (that is, loſt in effect) before his time.

2. *Gave*. Beſides many unvaluable Manuſcripts, two Fellowſhips, and five Scholarſhips.

3. *Recovered*. A Biſon, and Ewre of ſilver, from the Executors of *Lawrence Maptide*; a rent-charge, of fifty ſhillings yearly (detained for a long time) out of the Mannor of *Gerton*. He diſburdened the Colledge of a penſion, for the impropriation of *Grand-Cheſter*, and caſt it (where it was due) on the Farmer.

Now I conceive this is the beſt Benefaction, to recover the diverted donations of former Benefactors. Partly becauſe it keepeth the *dead* from being *wronged*, reſtoring their gifts according to their true intentions; Partly, becauſe it keepeth the *Living* from *doing wrong*, and continuing their unjuſt detentions.

I confeſſe ſome have complained of this *Matthew Parker*, that in favor to his native country, he made all this Colledge to *Norfolkize*, appropriating moſt Fellowſhips thereunto. But the worſt I wiſh this Colledge is, that they may have the like Benefactor, who on the ſame terms may be partiall to the ſame Country.

Maſters.

- 1 *The Eliſley*.
- 2 *Rich. Treton*.
- 3 *John Kynne*.
- 4 *John Neckſon*.
- 5 *Rich. Billingford*.
- 6 *John Titchall*.
- 7 *John Botryght*.
- 8 *Walter Smith*.
- 9 *Simon Green*.
- 10 *Thom. Coſin*.
- 11 *John Ediman*.
- 12 *Peter Nobis*.
- 13 *William Sowde*.
- 14 *Matthew Parker*.
- 15 *Lawrence Maptide*.
- 16 *John Porey*.
- 17 *Tho. Aldricke*.
- 18 *Rob. Norgate*.
- 19 *John Capcot*.
- 20 *John Pegen*.
- 21 *Tho. Wallal*.
- 22 *Henry Buſſis*.
- 23 *Richard Love*.

Benefactors *.

1. *Marg. Brotherton* Duchesſe of *Glouceſtre*.
2. *John Meers* Eliq. Beadle.
3. *Sr. Rich. Bacon* Ld. keeper bred in this Colledge.
4. *Roger Maunſer* Eliquire.
5. *Roger Maunſer* Earle of *Rutland*.
6. *Mt. William* Beneditt.
7. *M. Leonard* Caſſon.

Biſhops.

- 1 *Matth. Parker* Arch. of *Canterbury*.
- 2 *Richard Flecher* Biſh. of *London*.
3. *John Jegen* Biſhop of *Norwich*.
4. *Antonie Wotton* Fellow, Biſhop of *Chicheſter*.

Learned Writers.

Henry Hornby.

Coll. Livings.

Landbeach R. in *Ely* Dioc. valued at 10 l. 1 s. 3 d.

Willoughby R. in *Ely* Dioc. valued at 19 l. 16 s. 8 d.

St. Bennet Cant. in *Ely* Dioc. valued at 4 l. 9 s. 9 d.

Grandcheſter V. in *Ely* Dioc. valued at 7 l. 14 s. 3 d.

Mary Abchurch R. in *Land.* 2 l. 2 s. 6 d.

Anno Dom. 1344

Anno Regis Edw. 3 18

Duchies of *Norfolk* build their *Buttreſſes*.

The Benefaction of *Matthew Parker*.

A great favourer of *Norfolk* men.

* viz. beſides the aforenamed

* Godwin in his catalog. of Biſhops ſet forth 1616.

Dr. Sowde and Dr. Capcot.

So that lately anno 1634. there were maintained in this Colledge, one Maſter, twelve Fellows, thirty ſeven Scholars, beſides Officers, and Servants of the foundation

Anno Regis Edw. 1.

Anno Dom.

foundation with other ſtudents, the whole number being one hundred twenty and fix.

13. Of the foreſaid Maſters, the thirteenth in order, viz. *William Sowde* is with *Mr. Fooke* (Fellow alſo of this Colledge) acknowledged by *Mr. * Fox* a great favourer and fartherer of the truth in the dark daies of King *H.* the Eighth. *D. Copces*, the nineteenth Maſter, (born at *Calis*) was a great Critick in the Latin and Greek Tongue, very familiar with *Dr. Junius*, who wrote a Letter to him ſubſcribed *Manibus Johannis Copce, to the Gloſſ of John Capcot*, ſo much was the Doctour macerated with his conſtant ſtudying.

14. We muſt not forget how in the beginning of the reformation ſome took exceptions at the ancient Armes of this Colledge as Superſtitious, and therefore, at the deſire of *Matthew Parker* the Heraulds did alter them, and aſſigned new ones, viz. *azure*, a *Pelican*, on her neſt, over her young ones Argent, *pecking out her own blood, *Guttee*, proper *Gales*, three Lilies argent: and thus a Poet commented on them.

Signat Avis Chriſtum, qui ſanguine paſcit alumnos.
Lilla, virgo parens, intemerata reſert.

So that ſtill they innocently relate to the ancient Guildes of *Corpus Chriſti*, and the *Virgin Mary*, united in this foundation.

15. So much of this Colledge; the ancient hiſtory, out of the archives whereof, my good friend *Mr. Croſſis* (Fellow of the ſame, lately gone to God) communicated unto me, with the courteous conſent of *D. Rich. Love* the worthy Maſter of this Colledge. Yea I muſt thankfully confeſſe my ſelf once a Member at *Large*, of this Houſe, when they were pleaſed, above twenty years ſince, freely (without my thoughts thereof) to chooſe me Miniſter of *St. Beneditts* Church the *Parish* adjoining, & in their *Patronage*.

16. Two years after was *Trinity Hall* begun. I confeſſe building of Colledges, goeth not by *Planets*, but by *Providence*; yet it is obſervable, that now we had FOUR founded within the compaſſe of SEVEN years.

Pembroke Hall } already paſt. { *Trinitie Hall* } immediately following.

Bennet Colledge } *Gonvill* }
Thus as the Zeale of *Achaia* provoked many; ſo here, when one once brake the *Iron*, many followed the ſame beaten track of Charity. Whereas on the other ſide, when mens hands begin to be out of giving, it is a long time before they recover the right ſtroke again: After this feaſt, followed a famine, for it was almoſt a hundred years betwixt the founding of *Gonvill Hall* and the next (which was *Kings Colledge*;) Though Charity in the interval may be preſumed not to ſtand ſtill, but to move, not in the generation of New, but augmentation of Old foundations.

17. Now *Trinity Hall* was built by *WILLIAM BATEMAN*, born in the City of *Norwich*, and became to be *Episcopos in patria*, afterwards Biſhop in the place of his nativitie. He was one of a very ſtout ſpirit, and very well ſkilled in *Civill*, and *Canon Law*, (and we may preſume the *Common Law* too, becauſe a *Norfolk* man) therefore employed by the King to the Pope, in which emballe he died in *Avenion*. The place whereon he built this his Hall belonged formerly to the Monks of *Ely*, *John de Cawden* their Prior, purchaſing, and other Benefactors enlarging the ſame. So that it was a houſe for *Students* before *Bishop Bateman* (and by the exchange for the advowſances of certain Rectories) procured it into his own poſſeſſion.

He appointed by his foundation only one Maſter, two Fellows, and three Scholars, all of them to be Students of the Canon and *Civill Law*. Allowing one Divine to be amongſt them. Whole number and maintenance have ſince been

* Aſſes and Men. 1613.

The Colledge Armes why altered.

* I aime more at plainneſſe than Terms of Heraclidy.

Where I had my Inſtructions of this Colledge.

A Bank and a Lank of Charity.

1 Cor. 9. 2.

William Bateman founded *Trinitie Hall*.

been much increased by other Benefactors.

Masters.	Benefactors.	Bishops.	Learn. Writers.	Coll. Livings.
1 Adam de Wich- more.	1 Mr. Simon Dal- linge.	1 Marmaduke Lumley, Bish. of Lincoln.	1 Steph. Gardiner, Lord Chancel- lor of England.	Fenstanton, V. in Linc. Dioc. valued at 11 l.
2 Robert Braunch.	2 Walter Huke.		2 Walter Hadden, Master of re- quests to Q. Elizabeth.	11 s. 4 d. q.
3 Simon Dallinge.	3 Robert Goodnap.	2 Steph. Gardiner, Bish. of Win- chester.		Steepley V. in Linc. Dioc. va- lued at 6 l.
4 Simon Thornton.	4 John Mapid.			14 s. 2 d.
5 Will. Dallinge.	5 Gabriel Dun.	3 Rich. Sampson, Bish. of Co- ventry and Leich.	3 John Cowell fa- mous for his Interpreter & other Learned works.	Hemingford V. in Linc. Dioc. va- lued at 9 l.
6 Edw. Shuldham.	6 Richard Nix.			16 s. 10 d.
7 John Wright.	7 Steph. Gardiner.	4 Willi. Barlow, Bish. of Lin- coln.		Wetcheffeld V. in Lon. Dioc. valued at 12 l.
8 Walter Huke.	8 Mat. Parker.			Swanington R. in Nor. valued at 6 l. 11 s. 5 d. ob.
9 Robert Lark.	10 Dr. Harvey.			Gayley V. in Norwic. Dioc. valued at 7 l.
10 Steph. Gardiner.	11 Mr. Buse.			3 s. 4 d.
11 Will. Mounse.	12 Mr. Hare, El- quire.			Str. Ed. Cant. Eliem.
12 Hen. Harvey.	13 Dr. Cowell.			Woodalling V. in Nor. Dioc. va- lued at 8 l.
13 John Preslon.	14 Sr. George Newman Knight.			8 s. 3 d.
14 John Cowell.				
15 Clement Corbet.				
16 Tho. Eden.				
17 D ^r . Bonde.				

So there are at this present viz. anno 1634. one Master, twelve Fellowes, fourteen Scholars, besides Officers, and Servants of the foundation, with other Students, the whole number being three score.

18. I am loath to discompose the Catalogue of Masters warranted both by D^r. Caius, and Mr. Parker; Otherwise might I insert my own observations. After Robert Braunch, I would nominate Henry Wells, M^r. of Arts, and next to him Marmaduke Lumley. I would also after Stephen Gardiner, place Walter Haddon, for one year in the reign of King Edward the sixth; and after him D^r. Mounse in the same Kings reign, then Gardiner again in the first of Queen Mary and Mounse again after Gardiner's death: submitting all to the censure of those in that foundation as best read in their own Records.

19. Henry Harvey the twelfth Master of this Hall was he who out of a pious intent (as we are bound to believe, because profitable to others) with great expence did make a Cawfed-way on the South and other sides of Cambridge for the more convenience of passengers in those Dirty-ways. So that his bounty have made Summer unto them in the depth of Winter, allowing a large annuall revenue for the maintenance thereof.

20. Here I cannot forbear one passage, which I may call a serious jest, which happened on this occasion. A noble Person (but great Anti-Academick) met D^r. Harvey one morning overseeing his workmen, and bitterly reflecting on his [causlessly suspected] inclinations to Popery, D^r. Four (said he) you think that this Cawfedway is the high way to Heaven. To whom the other as tartly replied, Not so, Sir, For then I should not have met you in this place.

21. We must not forget that when Thomas Arundell Archbishop of Canter-bury made his metropolitick visitation at Cambridge, about sixty years after the first founding of the house; on the instance and intreaty of the Master and Fellowes thereof, he granted a dispensation unto them for enlarging their Commons

The Masters Catalogue might be amended.

A pious designe

A bitter retort.

A dispensation for increase of Commons.

Commons. A Copy whereof, carefully a transcribed out of the Originall, we have here inserted.

Anno
Regis
Edwar-
di. 3.
22

Anno
Dom.
1347

Thomas permissione Divina, &c. Dilectis in Christo filiis, Custodi & Sociis Collegii Sancte Trinitatis, Universitatis Cantabrigie, salutem, gratiam, & benedictionem. Supplicatio pro parte vestra in Visitatione nostra Metropolitica, in Eliensi Diocesi, & Collegio vestro exercita, & adhuc durante, nobis proposita continet; Quod portio singulorum virorum ad Communas vestras in dicto Collegio limitata, etsi ad hunc usque providentiam ejusdem Collegii pro numero Sociorum supplicant Facultates, in tantum est restricta & diminuta, quod considerata presentis temporis Caristia, inde non poteritis commodum sustentari. Nos vero, premissis inspectis & consideratis, ut ad Dei laudem in studio eo melius proficere valeatis, quo vos a liande victum querere non oportet, ut singulis septimanis sexdecim Denarios de bonis communibus Collegii vestri antedicti singulorum Sociorum nomine in Communibus exponere poteritis, Consuetudinibus in contrarium, seu Obsequantia, etiam Inamento, aut Confirmationibus Superiorum non obstantibus quibuscumque, de nostra gratia speciali misericorditer dispensamus, nobis nihilominus de restringendo casdem Communas, seu etiam augmentando, pro locis & temporibus opportunis, potestatem specialem referantes. Dat. &c.

Of which Faculty (to spare a formal Translation thereof) this the effect. The Fellowes of the House were tied up, by Orders of their Founder, to so shortly Summe to provide Commons therewith, that it would not furnish them with Agar's With, Food convenient for them, considering the present Scarcity of Commodities. Whereupon the Archbishop by this Instrument (wisely reserving like power to his Successors) dispensed with them; that, notwithstanding their Statutes to the contrary, they might expend sixteen pence a week in Commons, two pence for the Week-dayes, a Groat for the Lords-day.

22. True it is, that in the Reign of King Edward the first, all Victuals were exceeding cheap, universally all over the Land; when an Act of Common-Council was made, confirmed by the King and his Nobility, that in London it self (where Provisions may be presumed dearest) a fat Cock was to be sold for three half-pence, two Pullets at the same Rate, a fat Capon for two pence half-penny, a Goose four pence, a Mallard and Partridge three half-pence apiece, two Wood-cocks for the same price, &c. A fat Lamb (counted in the nature of Poultry, second-Courier meat) from Christmas to Shrovetide, six pence, and all the year after, four pence. Mutton, Veal, Pork and Beef, being all cheap proportionably.

23. But since men multiplied, & more Money daily was imported by the East-Indies, Prices of all Victuals grew very high; and this very year, wherein this Dispensation was granted, being 1405. the seventh of King Henry the fourth, by reason of much War made by the Civil Wars, at that time all Victuals were much enhanced. Wherefore, to use the Prophets Phrase, The Ephah being now made small and the Shekel great, the Scholars in this Hall had just cause to petition for an Augmentation of Money to buy their Commons. But since the finding out of the West-Indies, in the Reign of King Henry the seventh, and the daily importing of Silver, Prices of all Commodities are mounted to an incredible proportion, to what they were anciently.

24. Indeed (pardon a Digression) this present year 1655. is as plentiful as any Memory alive can parallel, so that we want nothing but gratefull Hearts to God for the same. For it is strange, that when the Vallies laugh and sing with Corn, that the Owners should sigh and cry for the same. Yea, such is mens Peccativeness, as if it endeavoured to puzzle Omnipotency to please it, betwixt the Pining of the Poor in Penury, and Repining of the Rich in Plenty. And, as the Infidel Prince would not believe that God could send Plenty in Samaria, though

G g g g g

a Regest. cur-
Cant. in T. A.
transcribed by
Mr. Blewett.

The exceeding cheap-
ness of all commodi-
ties.

b John Stow's
Hist. p. 207.

Causes of
dearthe.

Nor full, nor
fasting.

he should open the Windows of Heaven: so some covetous *Cormorants-Cormorangers*, despair that he should send a Dearth of Grain amongst us, should he stop the Windows thereof, *Drought* never making a *Dearth* in England. But how quickly they may be confuted, and our present Plenty justly turned into Want, to God alone is known.

25. But to return to the Scholars of *Trinity-Hall*. True it is, that a Body furnished with Food is unfit for Study. Scholars, like *Hawks*, flying best when sharp, and not full-gorged: and the Monks Verse hath much truth in it,
Difcentus Venter non vult studere libenter.

And yet perchance,

Lauda vit pleno Monachus jejunia ventre.

he praised Fasting when he was full himself. However, there may be a fault as well in the *Defect*, as on the *Excess*: and there is a *Difention* as well of *Vind* and *Emptiness*, as of *Fleish* & *Fulness*, equally impeditiv to a studious Mind; and therefore good reason that the *Fare* of these Scholars should be enlarged.

26. *Edmond Gonvil* (younger Brother to *St. Nicolas Gonvil of Rushworth*, Knight) Parion of *Terrington*, and *Rushworth* in *Norfolk*, where he had founded a Colledge of Canons, valued at the Dissolution, at... built also an Hall dedicated to the *Virgin Mary*, on the place where now are the *Orchard* and *Tennis-Court* of *Bennet-Colledge*; five years after having it's Situation altered.

27. Whilest this Hall continued here, one eminent Commoner lived therein, namely *John Ufford*, Dr. of Law, Son to the Earle of *Suffolk*, and by Royal appointment, with the *Papal consent*, made Arch-bishop of *Canterbury*; but dying before his Consecration, probable (if surviving) to prove a good Benefactor to this Hall. But he departed this Life somewhat before *Edmond Gonvil* (the Hall looking to good a Father, and so hopefull a Friend, in a short space) though the later left a large Summe of Money to *VWilliam Bateman*, Bishop of *Ely*, to see this Foundation finished according to his Directions.

28. Bishop *Bateman* desired to bring this new Hall nearer his own of *Trinity-Hall*; partly because he might oversee both his *Child* and *Nurse-child* at the same Inspection; partly to invite Converse betwixt these two Country-school Foundations (both of *Norfolk Parentage*) by their Vicinity of Situation. This was done accordingly. Infants are easily portable from place to place; and this Hall, not yet fully rooted, was quickly removed. An Exchange is made with *Bennet-Colledge*, for their mutuall Convenience, and *Gonvil-Hall* transplanted to the place where it standeth at this day; and where it fareth the worse for the *Towns over-fond Embracing* thereof, so surrounding it on all sides, that it wanteth those *Walks* other Colledges do enjoy.

29. This House was afterwards honoured with *Students* of the highest Extraction, amongst whom of chiefest Remark, *Humphrey* and *Edward*, Sons to *John de la Poole Duke of Suffolk*, whose elder Brother having undone himself and his Family, these betook themselves to their Books, preferring to claim *Learning* as their own *Right*, rather than to be called *Lords* by the Courtier of others. However, though both in *Orders*, they attained no considerable Church-preferment (*Edward* onely getting the Arch-deaconry of *Richmond*) not for want of Worth, but (probably) because overlooked by the jealous eye of *King Henry* the seventh. So impossible it was, any Plant should grow great under such a malignant Influence.

30. We must not forget how *William Fishwick*, Esq; Bedle of the University, bestowed his Dwelling-house on this Hall, turned afterwards into an Hostle (and beautified with fair Buildings) not intire in it self, but retaining to *Gonvil-Hall*. This *Fishwick's-Hostle* (though worse then a *Cambridge*) was better then any *Oxford-Hall*; as partly endowed by the Bounty of *William Revell*, Rectour of *Tisbury* in *Norfolk*, who in his own Benefice built severall Chambers and Lodgings, whither the *Fishwickians* might retire, either for Pleasure in Summer, or Safety in Sicknesse. Above fourscore Commoners have lived at once in this

Hostle,

Convenient diet needfull for Students.

Gonvil-Hall founded.

Arch-bishop Ufford a Commoner therein.

This Hall transplanted

Two noble Students.

Fishwick's Hostle given to this Hall.

Anno Dom. 1347
Anno Regis Edwardi. 22

1348 23

Hostle, repairing for Prayers to *Gonvil-Chappell*, and, if dying, interred therein. Since it is assumed into *Trinity-Colledge*.

31. As for *Gonvil-Hall*, it flourished by the Bounty of severall Benefactors; yea it found some Popes much befriending it: As *Sixtus* the fourth, who (notwithstanding the Decree of *Benedict* the eleventh, injoining all *Benedictine* Monks to study in *University-Hall*) dispensed with those of *Norwich* to reside in *Gonvil-Hall*. Also *Alexander* the sixth gave them leave, yearly to send two to preach in any part of *England* without Controll.

Papal Indulgences.

32.	Masters.	Benefactors.	Bishops.	Learned Waiters.	Living in Col. gift.
	<i>John Colton</i>		<i>1 John Colton, Arch-bishop of Armagh</i>	<i>William Linwood</i>	
	<i>William Rougham</i>				
	<i>Richard Pulham</i>				
	<i>William Somersham</i>		<i>2 John Rickingpale, Bishop of Chichester</i>		
	<i>John Rickingpale</i>				
	<i>Thomas Atwood</i>		<i>3 William Linwood, Bishop of St. Davids</i>		
	<i>Thomas Bolken</i>				
	<i>Edmond Sheriffe</i>		<i>4 Nicolas Shaxton, Bishop of Sarum</i>		
	<i>Henry Costesey</i>		<i>5 VWilliam Repps, Bishop of Norwich</i>		
	<i>John Barly</i>		<i>6 John Skippe, Bishop of Hereford</i>		
	<i>Edmond Stubbs</i>				
	<i>William Buckenham</i>				
	<i>John Skippe</i>				
	<i>John Sturmin</i>				
	<i>Thomas Bacon</i>				
	<i>John Cajus</i>				
		<i>Mary Pa-kenham</i>			
		<i>Anne Scroop</i>			
		<i>Elizabeth Cleere</i>			
		<i>Dr. Balie</i>			
		<i>Stephen Smith</i>			
		<i>Rich. VWillison</i>			
		<i>Thomas Atkins</i>			
		<i>Peter Hewit</i>			
		<i>VWilliam Gale</i>			
		<i>Thomas Willows</i>			
		<i>VWilliam Sigo</i>			
		<i>Dr. Knight</i>			
		<i>John VWhitacre</i>			

How this Hall came afterward to be improved into a Colledge, shall, God willing, in due time and place be related.

26 1351

Richard de Herling, Chancellor.

27 1352

William Tynkel, Chancellor.

34 1359

Thomas de Sutton, Chancellor.

35 1360

Richard de Wetherfet, aliàs *Cambridge*, Chancellor.

He was by way of Eminencie called *Richard of Cambridge*, and had many Contestis with the Monks. He was well skilled in School-Divinity, a *Recreation* of which Studies was now in *Cambridge*, but not comparable to the *Vintage* thereof in *Oxford*.

33. *Edmond de Langley*, fifth Son to *King Edward* the third, was by his Father created Earle of *Cambridge*. And now that Title, which formerly had travelled beyond the Seas (residing for a time with *Germane Princes*) came home, and quicker repoted it self in the *British* Bloud-Royall, wherein it continued untill the death of the last Duke of *Hamilton*.

36 1361

Michael de Haynton, Chancellor.

37 1362

Michael de Causton, Chancellor.

34. An Anti-Chancellor was chosen against him by an active Faction in the University, one *John de Donewick*, wanting nothing for that place, save a legal Election. However his Party presented him to *I. Barnet* Bishop of *Ely*, who confirmed him Chancellor. Whereupon M^r. *John Ufford* and M^r. *William Raby*, in the name of the University, appealed to the Official of the Court of *Canterbury*. The Official sent *John Timmouth*, *Will. Teofte*, and *Tho. Ely*, Masters of Arts, to the Bishop of *Ely*, inhibiting to intermeddle any more about

A Contest about chusing of Chancellor.

G g g g g 2

Done-

Donewick, because chosen against Statute. Thus was this *Donewick* cast out of the *Houſe* for the preſent, for coming in by the *Window*, who ſome years after entered in by the *Door* of an undoubted Election, and excellently diſcharged his Office therein.

William de Gotham, Chancellour.

Thomas de Stukely, Chancellour.

Discords be-
twixt Domi-
nicans, and
Carmelites.

35. This year a tough Controverſie happened betwixt the *Dominicans*, Plaintiffs, and the *Carmelites*, Defendants, reducible to three principal Heads.

1. Which of the two Orders had the beſt name. The *Dominicans* urging it more Honour to be called from a *Man*, then a *Mountain*; an *holy Saint*; then an high *Heap of Earth*. The others rejoyned, that the *Mountain of Carmel* was more then a *Mountain*, as ſanctified by *Elijah* (chief of their Order) ſo converſant thereon.

2. Which was moſt ancient. Wherein the *Dominicans* pleaded ſeven years Seniority. And, though this may ſeem but a ſmall matter, yet a Race is as fairly won by an *Horſes-Head*, as by a *Furlong* diſtance before.

3. Who had moſt and ſtrongest Papal Privileges. Which being a matter of Fact, depended on the producing and proving their ſeveral Inſtruments.

Meantime the *Quarrels of Friars* bred the *Quiet of Students*; the Gremials in the University (formerly troubled with *Friars* conteſting with them) had now Leave and Leiſure peaceably to follow their Studies.

John de Donewick, Chancellour.

The Domini-
can char-
geth.

36. *John Stokes* a *Dominican*, born at *Sudbury* in *Suffolk*, but ſtudying in *Cambridge*, as Champion of his Order, fell foul on the *Carmelites*, chiefly for calling themſelves *The Brothers of the bleſſed Virgin*, and then by conſequence all know whoſe Uncles they pretend themſelves. He put them to prove their Pedigree by Scripture, how the *Kinred* came in. In brief, *Bale faith*, *he left red Notes in the white Coates of the Carmelites*, he ſo belaboured them with his laſhing Language.

The Carme-
lite receiveth
the charge,
and con-
quereth.

37. But *John Hornbeya* a *Carmelite* (born at *Boſton* in *Lincolnſhire*) undertook him, called by *Bale Cornutus*, by others *Hornet-bee*, ſo ſtinging his Stile. He proved the Brotherhood of his Order to the *Virgin Mary* by Viſions, allowed true by the infallible Popes, ſo that no good Chriſtian durſt deny it: and prevailed with the Chancellour of *Cambridge*, in a publick Writing to ſignifie the Superiority of their Order in this doughty Difference, wherein not an Hair of any important truth was concerned.

Adam Lakingheſh, Chancellour.

Chaucer a
Cambridge
Student.
a In his Court
of Love,
fol. 352.

38. About this time *GEFFREY CHAUCER* ſtudied in *Cambridge*, as the *Writer* of his *Life* (prefixed to the laſt and beſt Edition of his *Works*) hath well obſerved. For, ^a being commanded to give an account of himſelf,

*What is your name, rehearſe it here I pray,
Of when and where, of what condition
That ye been of, let ſee, come off and ſay,
Faine would I know your diſpoſicion:*

He returned under the aſſumed name of *PHILOGENET*,
of *Cambridge Clerk*.

Here *Clerk* is not taken in the reſtrictive ſenſe, for one in Orders (*CHAUCER* being a militarie man) but for a Scholar, ſkill'd in Learning; in which Contradiſtinction all men were divided (as *Time* into *Day & Night*) into *Clerks*, and *no Clerks*. I confeſſe this *CHAUCER*, living at *New-Elme* in *Oxfordſhire*, ^b compowned his *Aſtrolabe* for the *Orizont* of *Oxford*, and probably ſtudied

b In his *Aſtro-
laby*, fol. 261.

Anno
Dom. 1362
Anno
Regis
Edwar-
di 3. 37

1366 41
1369 44

1371 46

1373 48

Anno
Regis
Edwar-
di 3. 49

51 1376
Rich. 2. 1378

3 1379
4 1380

5 1381

also in that University, being one of that Merit, who may with Honour be acknowledged a Member of both Universities.

John de Donewick, Chancellour.

William de Gotham, Chancellour.

Richard le Scroope, Chancellour.

Guido de Zouch, Chancellour.

John de Cavendiſh, Chancellour.

39. *Edmond Liſter* Major of *Cambridge*, with the Bailiffs and Burgeſſes thereof, met in the *Town-Houſe*. Here they choſe *James Granchefter* and *Thomas* his Brother into their Corporation, which formerly were Forrainers and not free of the Town. This done, they elected the forſaid *James* to be their Ring-leader; yet ſo that they bound him with an Oath to do whatſoever they ſhould command him. Now becauſe it is as neceſſarie, & almoſt as acceptable a Work to tranſmit the Memory of Malefactours to the Detreſtation, as of Benefactors to the Praise of Poſterity, take a Liſt of the moſt active Townſmen in this wicked Deſign.

A rebellious
riot of the
Townſmen
of Cambridge

1 *John^a Blanckpain*

2 *John Cotten*

3 *John Marſhall*

4 *John Brigham*

5 *John Tripplow*

6 *Thomas Tryvet*

7 *Peter Lolworth*

8 *John Cardmaker*

9 *Robert Beilham*

10 *John Barley*

11 *Adam Serjant*

12 *Henry Rand*

13 *John Herre*

14 *Alexander Taverner*

15 *Briſelin* of *Cambridge*.

a Cajus Hiſt.
Cont. Acad.
lib. 1. pag. 97.

Fifteen men, all diſhoneſt and falſe, whom I may call the *Field-Officers* under their General *Granchefter*, if the honourable Terms of an Army may be applied to ſo baſe a Company.

40. Then this Rabble-Rout rowled to *Bennet Colledge*, againſt which Foundation they had a particular Quarrel, becauſe endowed with many *Candle Rents* in *Cambridge*, ſo that a ſixth part of the Town is ſaid at that time to belong thereunto. Here they brake open the Colledge Gates on the Saturday Night (a good preparation for the Lords-day following) and, as if the readieſt way to pay their Rent were to deſtroy their Landlords, they violently fell on the Maſter and Fellows therein. From them they took all their Charters, Evidences, Privileges, and Plate, to the Value of fourſcore pounds. Hence they advanced to the Houſe of the Chancellour, threatening him and the University with Fire and Sword, (as indeed they did burn the Houſe of *William Wigmor* Elſ; *Bede*, proclaiming that whoſoever could catch, ſhould kill him) except they would inſtantly renounce all their Privileges, and bind themſelves in a Bond of three thouſand pounds to ſubject themſelves hereafter to the power of the Townſmen, and free the Townſmen from any Actions Real or Perſonal which might ariſe from this Occaſion. This done, they went into the Market-place, where with Clubs they brake the Seals of the University Charters, and then burnt them in the place. One *Margaret^b Sterr*, a Mad old Woman, threw the Aſhes into the Aire, with theſe words; *Thus, thus let the Learning of all Scholars be confounded.*

University
Monuments
martyred.

41. Now if any ask us what is become of the Originals of the *Bulls* of *Honorius*, *Sergius*, *Eugenius*, &c. of the ancient Charters of *Arthur*, and other *Britan* and *Saxon* Kings; we have but one ſad and true Answer to return to all their Queſtions: *They are burnt*; and that in the worſt of Fires, not cauſed by Caſualty, but by malicious Deſign. From *Cambridge* they went to *Barnwell*, doing many Sacrilegious Outrages to the Priory therein. Nor did their Fury fall on Men alone, even Trees were made to taſt of their Cruelty. In their Return, they cut down a curious Grove called *Greens-Croft* by the Rivers ſide (the Ground now belonging to *Ieſu Colledge*) as if they bare ſuch a Hatred to all

b Cajus ut
prim pag. 99.

all Wood, they would not leave any to make Gallows thereof for Thieves and Murderers. All these Infolencies were acted just at that juncture of time, when Jack Straw and Wat Tyler played Rex in and about London. More Mischief had they done to the Scholars, had not Henry Spencer, the warlike Bishop of Norwich, casually come to Cambridge with some Forces, and seasonably suppressed their Madnes.

Guido de Zouch, Chancellour.

The Townsmen called to a legal account.

42. The time was now come that the Townsmen might calmly be counted with, to answer that in cold, which they had done in hot, year following Bloud. Two Writs are sent down from London; the one to the Major and Bayliffs of Cambridge then being, the other to them who were Major and Bayliffs the year before, when the Riot was committed. The first appeared personally, and pleaded themselves not guilty, not knowing of any such Outrages. Edmond Lister pleaded also not guilty, and that he was enforced to do call that was done: which the Kings Council quickly confuted, by producing the two Bonds which they forced the Chancellour to subscribe.

Their pitiful Plea.

a Lord Coke in the fourth part of his Institutes, c. 44.

43. Three things the Townsmen desired: First a Copy of the Bill, secondly Council, thirdly Respite to answer. To the Copy of the Bill was answered, That silence they had heard the same, it should suffice, for by Law they ought to have no Copy. To Council it was answered, They should have it wherein it was to be had, but this was mere matter of Fact. As for Respite, after many Subterfuges and delatory Pleas, at last they submitted themselves to the Kings Mercy, who seized the Privileges of the Town as forfeited into his own hands, and conferred them on the University.

Privileges conferred on the University.

44. First, That hereafter the Oversight of all Victuals should belong to the Chancellour, so that no Townsman ever since putteth a Crum of Bread or Drop of Beer into his Mouth, but what first is weighed and measured by an Officer of the University. Secondly, That the Chancellour and the University should have power to set Prices on Candles (very necessary, I assure you, to hard Students) and to licence all Victualling-houses, and over-see all Wares and Weights at Sturbridge Fair. Thirdly, That no Action be brought by any Townsman against Scholar or Scholars Servant, save only in the Court of the Chancellour. Fourthly, That the University have power to punish and amerce all Fore-stallers, Regrators, &c. paying a Rent of ten pounds a year for that Privilege into the Exchequer. This their Power extending to the Town and Suburbs thereof: from which Clause of Suburbs, the Lord Coke collects and concludes Cambridge then to be a City in Reputation.

b Vide infra.

Focallia prized by the Chancellour.

45. We must not forget that at the same time Focallia, that is, all kind of Fewell, Wood, Coales, Turf, &c. was then subjected to the Chancellour, as to set the Price thereof. Seeing the Townsmen had so little Wit and Honesty as to make Fewell of Kings Charters, hereafter they should meddle no more with Materials for Fire. Thus ill Manners occasion good Laws, as the Handsome Children of Ugly Parents.

John Nekton Chancellour.

An Order that no Scholar is to be admitted under 15 years of Age.

46. The University now began to grow sensible of a great Grievance, caused by the Minors or Franciscan Friars. For they surprized many when Children into their Order, before they could well distinguish betwixt a Cap and a Coule, whose time in the University ran on from their Admission therein, and so they became Masters of Arts before they were Masters of themselves. These University-Boyes (for Men they were not) wanting Wit to manage their Degrees, insolently domineered over such who were their Juniors, yet their Elders. To prevent future Inconveniences in this kind, the Chancellour and University made an Order, that hereafter none should be admitted Gremials under eighteen years of Age.

47. The

Anno Dom. 1381
Anno Regis Ric. 2. 5

1382 6

1384 8

Anno Dom. 1384
Anno Regis Ric. 2. 8

10 1386

12 1388

47. The Minors or Franciscans were much nettled heret, who traded much in such tender Youth, (Minors and Children agree well together,) and William Folsa Franciscan wrote an Invective against the Act of the University, as injurious to the Privileges of this Order, it being against Monasticall Liberty, to be stinted to any Age for the Entrance therein.

48. I find not what was the Issue of this Contest, but believe that the University never retracted their Order, though it stands not in Force this day, wherein many of younger Age are daily admitted. And seeing mans Life is now shortened, it is but reason that what we want of our Ancestours in long Running, we should supply in soon Starting. Let the Water-men of London (whose violent Work requires robustious Bodies) make an Order in their Hall, that none under the Age of eighteen should be bound Apprentice in their Company: Ability is more to be respected then Age in the Sonnes of the Muses, in whom often Eruditio supplet Aetatem. Nor is there to my knowledge any Prohibition in this kinde observed, save that they fright Scholars of a low Stature with a jocularie Tradition, That none are to commence which are not higher then the Bedles Staff.

49. A great Schisme hapned this year in the Regent-house, about the Choice of a new Chancellour. I find not who carried the Place, and therefore probably the old one still continued.

Thomas de Hetherfet, Chancellour. Richard Maycent, Proctour.

50. Pope Urbane the sixth gave licence to Beneficed men to be Non-residents for five years, and follow their Studies in the University, if allowed by the Chancellour for the same.

William Colvil, Chancellour. John Wace } Proctours.
Rich. Baffon }

51. A Parliament was called at Cambridge; a Place at this time very convenient for that purpose. For he that will hinder the Hide from rising up on either side, must fix his Foot on the Middle thereof. Cambridge was well nigh the Centre of those Eastern Counties, lately mutinous with Popular Commotions. The King for his Privacy was pleased to prefer Barnwell Priory for the place of his Repose, though otherwise Kings-Hall (founded by his Grandfather) was prepared for his Entertainment, where all things were so conveniently contrived, that the Courtiers had all Lodgings and Offices by themselves, without meeting with the Scholars, save only in the passage towards the Kitchen. William Courtney Arch-bishop of Canterbury, and Edmond Langly Earle of Cambridge, lodged in the Convents of the Carmelites, being of the largest Receipt of any Religious House in Cambridge. A sad Accident happened as the King rode in State to the House. One St. Thomas Triver attended his Majesty, which Knight being mounted on an unruly Horse, was cast off, brake his Entrails, and died the next day.

A Parliament kept at Cambridge.

52. By the way, methinks Cambridge might bring an Action of Trespasse against all our printed statute-books, for depriving her of the Honour of this Parliament, and rendering the place Canterbury in stead of Cambridge, in the Preface to the Acts thereof. This Inconvenience cometh from contracting long words in writing, when there be two Names whose Faces, (as I may say) I mean their Beginnings, are the same, and whose lower parts, though much differing, being cut off with a Dash, causeth a Confusion betwixt them. And although, by the Tower Rolls and other excellent Authours, this Parliament appeareth kept at Cambridge, not Canterbury; yet (as if Prescription turned Usurpation into law full Possession) the Lawyers will not amend this Mistake. The best is, it matters not where good Statutes be made, so they be made; the Place being not essentiall unto them.

Canterbury misprinted for Cambridge in the Statute-book.

53. Many and good were the Laws enacted in this Parliament, besides the Con-

6 Thomas Wallingham and Henry Knighton in their lives of Richard the second. The excellent statutes

The Franciscans oppose this Order. a Pitt de Scrip. Ang. in An. 1384.

The Issue uncertain.

of Cambridge Parliament.

Confirmation of those made in the Reign of King Edward the third. viz. That the manly and Martial Exercise of Archery should be generally used. Secondly, a Statute was made against the multitude of Servants, great Lords keeping then *little Armies* in their Families, which soon after occasioned the Wars betwixt the Houses of *Tork* and *Lancaster*. And whereas it was the generall Complaint, that men were grown too vain and expensive in their Cloaths, that Servants were not to be known from their Masters, the Clergy from the Laity, something was ordered for the Regulating of Apparell, the Wages of Labourers, and removing the *Staple*.

Against wandering Scholars.

54. We must not forget that in this Parliament a Statute was made also against Wanderers: and particularly against Scholars of both the Universities, that they should not go about without Licence from the Chancellour. Indeed I have ever beheld begging Scholars as the most improper Object of Charity; who must be vicious, or else cannot be necessitous to a Mendicant condition. But since I have revoked my Opinion, the Calamities of this Age falling so heavily on Scholars, that I am converted into a charitable conceit of such who beg the Charity of others.

Richard de Deerham, Chancellour.

A strange Miracle.

a Thomas Walsingham in hoc anno.

55. A strange Miracle is reported here to have hapned. Whilest the *Augustine Friars* in a solemn Procession were carrying the *Hofte* about the Town, on a suddain it grew so heavy, that it made two of the strongest *Friers* puff, and sweat, and blow to support the same. It added to the Wonder, that, let any Lay-man put his Hands under it, and they felt no Weight at all. Thus this was a *Roman*, but no *Catholic* Miracle, as but partiall, and confined only to the Cognizance of the Clergy; enough almost to make it suspected that they first feigned it, who onely felt it.

Not like those in the Scripture.

56. Surely it is not like unto Scripture-Miracles, which had all persons present Witnesses to the Truth thereof. Say not, *Paul* onely heard the Voice speaking to him from Heaven, which the rest of his Fellow-Travellers did not hear; because that *Expresse* was made particularly for his personall Conversion. Otherwise it will be hard to instance in Scripture, wherein a Miracle was not evident to all who were present thereat.

A strange Plague in Cambridge.

57. This reported Miracle was followed with a sad Mortality in the Town and University, proceeding from the Infection of the Aire, and that caused from the unclean keeping of the Streets. Indeed I read how the Master of *Michael Hofte* was converted before the Chancellour, and commanded either quickly to cleanse their Chancels, or quite to stop them up, as being in the publick Passage of the Students to the Schools and *St. Maries*, which sent forth such an offensive Savour (the purest Brains are soonest subject to Infection) that many fell sick with the Noysomness thereof. And indeed the Shame and Guilt is great, when for the want of *sweeping the Streets* the Inhabitants thereof are swept away with Infections. Now such the Malignity of this Disease, that presently it infected the Brain, so that instantly men ran raving mad, and, which was strange, starved themselves to death, refusing to eat, or drink, save what was forced down their Throats with violence. What Number of Scholars and Towns-men died hereof is uncertain, but sure they were not a few, the Distemper continuing for many Weeks together.

The like after was at Oxford.

brian Twinep. 324.

58. I doubt not but *Oxford* did greatly condole with *Cambridge* herein: the rather, because surely *Cambridge* did sadly sympathize with her Sister *Oxford*, when in the Reign of King *Henry* the seventh she was made desart & desolate by an Epidemicall Infection. This arose, saith their *Antiquary*, *ex flagris & a quarum obicibus*, from the stopping of *Water-courses* (and *Oxford*, I assure you, is well stored with them on her *East & South* side) so that the Town was wholly forsaken, till by the care of *Richard Fox* their Chancellour it slowly recovered the Inhabitants.

59. Now

Anno Dom. 1388
Regis Ricardi 2.
12

1389 13

Anno Dom. 1390
Regis Ricardi 2.
14

15 1391

16 1392

18 1394

20 1396

59. Now or about this time *John Bromiard* a *Dominican*, first bred in *Oxford*, came to *Cambridge*, and there became *Professor of Divinity*: sent thither (perchance) on Designe, to ferret out the *Wickliffs*, (to whom he was a professed Enemy;) though *Ralph Spalding*, a *Carmelite*, was the sole eminent *Contabrigian* at this time suspected to favour their Opinions.

60. Note by the way, that *Oxford* was most fruitful of *Defenders* and *Sufferers* for the *Truth*, from the coming of *Wickliffe*, till the rising of *Luther*; during which time *Cambridge* was but barren of famous *Confessours*. But *Cambridge* in the Reign of King *Henry* the eighth, afforded more *Martyrs*, and *Witnesses* of the Truth, whilst *Oxford* was more generally guilty of Superstition. Thus he who hath two fair *Orchards*, seldom wanteth *Fruit*; the one bearing, whilst the other faileth. And thus the *God of Truth* was alternately furnished with *Champions*, first of the one, then the other University; till both at last, (after the perfect Reformation) became the fruitfull Nurseries of *Protestant Worthies*, to the Envy and Admiration of all *Christendome*.

William Colvill, Chancellour. { Thos. Hadley } Proctours.
Peter Skelson }

61. It was usual for Apostate Preaching or *Dominican* Friars, being Fugitives from *forrain Parts*, here surreptitiously to steal their *Degrees*: in future prevention whereof, the King ordered, they should not commence in either University. He by his Writ also enjoyned the Sheriff of *Cambridgeshire*, (in default of the *Bayliffs* and *Townsmen*) to assist the Chancellour, in repressing Malefactours.

John Neckton, Chancellour.

William Colvill, Chancellour. Thomas Hingham, Proctour.

Eudo, or Guido de Zouch, Chancellour. William Wimple, Proctour.

62. *John Fordham* Bishop of *Ely*, well considering the *State*, *Degree*, and noble Birth of *Eudo de Zouch*, (being; as I collect it, younger Son to the first Lord *Zouch* of *Haringworth* in *Northamptonshire*, a younger Branch of most ancient Barons at *Asby de-la-Zouch* in *Leicestershire*) would not exact Obedience of him, as of the former Chancellours. Indeed *Fordham* was herein more Court-like and civil to this *Eudo*, then *Thomas Arandel*, his Predecessour Bishop of *Ely*, who (being nobly born himself, might he presumed more courteous to one of the like Extraction, yet) seventeen years since, viz. 1379. took Obedience of this *Eudo* then Chancellour, in all Formality. But some will say, *Eudo* had since acquired (though not better *Rowed*) more Gravity and Degrees, and therefore more Respect was due unto him.

63. But what now was indulged to Chancellour *Zouch* as a personall Favour, was six years after, 1402. granted generally to all his Successours, by the bounty of *Pope Boniface* the ninth, who by his Bull, ordered it, that the Chancellour of *Cambridge* needed not any further Confirmation from the Bishop of *Ely*, but that his Election by the University put him into Power to perform his Office.

John Bromiard a fierce Ant-Wickliff.
a Vice de Script. p. 551.
b Idemp. 550
Both belitt by turns.

c Which clearly appears by consulting and comparing Fox his Acts and Mon.

Statute against fugitive Friars.

d Rob. Hare, in Archivis.

The first person of Honour Chancellour of Cambridge.

Cambridge's Chancellour no longer confirmed by Ely's Bishop.

H h h h h

SECT.

Anno
Dom. Regis

SECTION IV.

ROULANDO LITTON
in pago HARTFORDENSI Armigero.

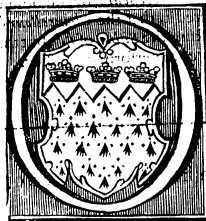
PRimam Mundi *Ætatem*, Poetæ dixerunt *Auream*; non ob *Auri* abundantiam, cujus ne mica tunc in usu, (cum Opes, malorum irritamenta, nondum effoderentur) sed ob summam illius *Seculi* Simplicitatem.

Quo quidem sensu, Vita Academica mihi vere aurea est censenda: cujus me meminisse juvat, cum nos olim in Collegio *Sydneyano* (Ego, sub auspiciis Doctoris *Wardii*; Tu, sub tutela Magistri *Dugardi*, τῶν μαθητῶν) Literis vacavimus.

At præter hanc communem cum aliis Felicitatem, mihi peculiaris Honor obtigit, quem idem Cubiculum tibi sociavit, Notissimum enim illud, *Noscitur e Socio*: unde spero futurum, ut Obscuritas mea inter *Collegas*, beneficio *Contubernii* tui, (tanquam notabili Indice) apud Posteris illustrabitur.

Richard Billingsfield, Chancellour.

The large Privilege of Cambridge for printing, a Sir Edward Coke 4. part. of his Instit. of the Law, p. 228. much improved them.



Ver into England about this time first came the *Mystery of printing*; but when first brought to Cambridge, it is uncertain. Onely I hope, I may without Offence report what I have read in the Oracle of our *English Law*: This University of Cambridge hath power to print within the same omnes et omnimodos Libros; which the University of Oxford hath not.

2. True it is, it was a great while before Cambridge could find out their right knack of Printing, and therefore they preferred to employ Londoners therein. Thus I find a book of Robert Alyntons, called *Sophistica principia*, printed at London

1400 Hen-
ci 4.
2Anno
Dom. Regis

London by Wynand de Worde, ad usum Cantabrigie, Anno 1510. But some seven yeares after, one *Sibert*, University-Printer, improved that *Mystery* to good Perfection, fairly setting forth the *Book of Erasmus*, d. conscribendis *Epistolis*, the *Aurbour* then living in Cambridge, who may be presumed curious in the Impression of his Works. In the next Age *Thomas Thomatius*, Fellow of *Kings*, and Cambridge-Printer, (known by the *Dictionary* of his name) heightened *Printing* to higher degree; since exactly completed by his *Successors* in that Office; witnesse the *Cambridge Bible*, of which none exacter or truer Edition in England.

3 Aug.
18

1401

3. This year the University was visited by *Thomas Arundel*, Arch-bishop of *Canterbury*, the first and last of his place, personally appearing in that employment. We are therefore concerned to be the more punctual in relating all Passages, and begin with his letter of Citation sent to the Chancellour, being *Richard de Billingsford*, Master of *Corpus Christi Colledge*, though none particularly named.

The University visited by the Arch-bishop of Canterbury.

Thomas permissione, &c. dilecto Filio Cancellario Universitatis Cantabrigie, Eliensis Dioceseos, nostræque Provincie Cantuariensis, Salutem, &c. Quia nos in progressu Visitationis nostræ Metropolitanæ in dicta Diocesi exercendæ, Vos & dictam Universitatem, annuente Domino, proponimus visitare; Vos tenere præsentium peremptorie citamus, & per vos omnes & singulos Doctores, & Magistros Regentes, & alias Personas quascunque prædictæ Universitatis, qui nostræ Visitationi hujusmodi interesse tenentur de consuetudine vel de jure, citari volumus; & mandamus, quod compareatis, vel compareant coram nobis in domo Congregationis Universitatis prædictæ, decimo septimo die mensis Septembris proximi futuri, cum continuatione & prorogatione dierum tunc sequentium, Visitationem nostram hujusmodi juxta juris exigentiam subituri, facturique ulterius & recepturi quod Canonicis convenit Instituitis. Et quid feceritis in præmissis, nos dictis die & loco debite certificetis per literas vestras patentes, hunc tenorem, una cum nominibus & cognominibus omnium & singulorum per vos in hac parte citatorum, in Scheda eisdem literis vestris annexenda, descriptis, habentes, sigillo vestro consignatas. Datum in Manerio nostro de Lambeth, decimo octavo die Mensis Augusti, Anno Dom. 1401. & nostræ translationis Anno quinto.

The Arch-bishop his Mandate to the Chancellour. b Prima pars Thom. Arundell fol. 492.

Concordat cum Originali.

ROBERT. BLEWET,
Notarius Publicus.

4. The same day severall letters were sent, one to every particular Colledge, as appeareth by the following Copy, directed to *Trinity Hall*, (singled out, it seemeth, by it self; whose Master, a Canonist, was presumed most knowing in such legal proceedings) which onely remaineth in the Register.

Another to every Colledge.

Hhhhh 2

Thomas

T *Homas*, &c. in Christo Filio, Gardiano five Custodi Collegii Sanctæ Trinitatis Cantabrigiæ, *Ethenis* Diæceseos, nostræ Cantabrigiæ Provincie, Salutem, &c. Quia nos in progressu Visitationis nostræ Metropolitice prædictæ Diæceseos, Vos & Collegium vestrum in personis & rebus, annuente Domino, visitare intendimus; tenore præsentium peremptorie vos citamus, & per vos omnes & singulos Consocios, & Scholares prædicti Collegii citare volumus, & mandamus, quod compareatis, & compareant coram nobis, aut Commissariis nostris, in Capella, five domo Capitulari prædicti Collegii, decimo septimo die mensis *Septembris* proxime futuri, cum continuatione & prorogatione dierum proxime sequentium, Visitationem hanc juxta juris exigentiam subituri, ulteriusque faciuri & recepturi quod Canonicis convenit institutis. Et quid feceritis in præmissis, nos aut Commissarios hujusmodi dictis die & loco debite certificetis per vestras literas patentes, hunc tenorem, una cum nominibus & cognominibus omnium & singulorum Sociorum & Scholarum per vos in hac parte citatorum, in Scheda eisdem literis annexenda, descriptis, habentes. Datum in Manerio nostro de *Lambeth*, decimo octavo die mensis *Augusti*, Anno Domini 1401. & nostræ translationis Anno quinto.

Concordat cum Originali.

ROBERT. BLEWET,
Notarius Publicus.

A mistake in the printed date.

a Printed at
Hanaw 1605.

The occasion of this visitation.
b *Ant. Brit.*
(*sed in vita*
Tho. Arundel) pag. 271.

The Arch-
bishop
comes in
Pomp to
Cambridge.

**All the
Scholars ap-
pear before
him.**

5. It plainly appears, this Visitation was kept 1401. by the expressed Date thereof. If this may not be believed (*Figures* being subject to mistake) of it itself, it is confirmed with the Coincidence of *Arundel's fifth year* therein. This maketh me to believe my own Eyes, and a Notary's Hand, with the consent of *Chronology*, before the *fourth Edition* of *British Antiquities*, setting this Visitation later by *four years*, viz. 1405.

6. A word of the *Occasion* of this *Visitation*. *William Courtney, Arundel's* Predecessor, some years since, had visited the *University of Oxford* in his *Capitulum in Memoriam*. Now that *Cambridge* should neither be elated, that it was above the *Arch-bishops* Power, nor dejected, that it was beneath his *Care*, but preserved in the same moderate temper with her *Sister Oxford*, *Arundel* now resolved to visit the same. The rather, because suspecting some *Vivickivits*, his professed *Adversaries*, to lurk therein.

7. At the time appointed, the *Arch-bishop* comes to *Cambridge*, in so Rately an *Equipage*, that he almost daunted the Beholders: till the *Students* in *Cambridge* recovered themselves with a cheerful Consideration, that none of them were excluded (except by their own Unworthiness) from a *Felicity* of the like Privileges: who, though shorn of him in Temporal Extraction, might by their Delight in due Time, equal his *Spiritual Preference*.

8. Next day, the *Chancellor*, all the *Heads of Houses*, with all *Doctors* and *Magisters* in the *University*, appeared before his *Grace* in the *Convocation-house*,

Sept. 16

17

Anno Regis Henri- ci 4.	Anno Dom. 1401	house, and there solemnly performed unto him their <i>Canonical Obedience</i> . Then the <i>Arch-bishop</i> addressed himself to his Work, proceeding to a strict enquiry of all persons and passages subjected to his Inspection.
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9. He began with the *Chancellour*: whom he examined *singly, secretly, & cum Silentio*, on the following *Articles*.

1. Inprimis, *whether the Statutes and laudible Customes of the University be observed by all therein.*

2. Item, whether there be any Scholars in the said University, which refuse to obey the Mandates and Admonitions of the Chancellour.

3. Item, whether there be any disturbers of Peace and Unity in the said University.

4. Item, whether the Common Chests with the Money therein, and Keyes therewnto belonging, be carefully kept.

Several well-disposed persons bestowed Summes of Money, and Chests to treasure them in, which generally took their names from the Donour thereof; or, (if more Contributors concurred therein) from the principall person amongst them: which may thus (all extant at this *Visitation*) be reckoned up.

The Chan-
cellour first
examined,

Severall
Chefts in
Cambridge
with their
Donours.

Chest.	Donour.	Summe.	Time.
* Billingford's	{ Richard de Billingford }	100 pounds	1400
Blide's	{ William de Blide }	10 marks	—
Blondel's	{ John de Blondel, Rector of Clifton }	uncertain	—
S. Butolph's	{ Thomas of St. Butolph's }	uncertain	—
Darlington's	{ Darlington }	uncertain	—
^b Ely's	{ John de Ely, Bishop of Norwich }	100 marks	1320
Exceter's	{ Thomas Beauford, Duke of Exceter }	uncertain	1401
Fen's	{ Fen }	uncertain	—
Gotham's	{ William de Gotham, Chancellor }	uncertain	1376
S. Iohn's	{ S. Iohn }	uncertain	—
Ling's	{ Rich. Ling, Chan. of the University }	uncertain	1352
Neele's	{ Walter Neele, Citizen of London. Iohn Whithorn, Rector of Holsted. }	100 pounds	1344
The Queens	{ Eleanor, Wife of Edward 1. }	100 marks	1293
Ronbery's	{ Gilbert Ronbery }	uncertain	—
S. Trinity's	{ William Baytman, Bishop of Ely }	100 pounds	1348

a Cajus Hist.
Cant. lib. 2.
pag. 133.

b So called by
Cajus (because
prior of Ely)
otherwise his
Surname was
Salmon.

c He is called
Harling in
Pern his
printed tables.

This Money was a Bank for the *Vniversity*, out of which any *Master of Arts* (especially if an *Vniversity Preacher*) might, on Security given, borrow three
H h h h h 3 pounds

pounds *grants*, for one, or more years. It seems at the time of this *Visitation*, the Stock in them was well husbanded, which since through Negligence is wholly lost; though *Annual Officers* are chosen, for *Key-keepers* of those *Cabinets*, whose *Books* are got away. But we return to the *Chancellours examination*.

5. Item, whether *Masters*, *Bachelours*, and *Devlours*, formally perform their *Exercises*, and take their *Degrees* according to their *Deserts*.

6. Item, whether there be any suspected of *Lolardisme*, or any other *Heretical Pravity*.

We well understand his *Language* without an *Interpreter*, meaning such who maintain the *Opinions* of *Vvickliffe*. These concealed themselves in *Cambridge*, the *Lambs* not daring to *bleat* when the *Wolf* was so near: yet some were detected now, and others afterwards. For I impute it to the *Influence* of this *Visitation*, that *Peter Herford Master of Arts*, (probably *Kinsman* to *Nicholas Herford*, who some 20. yeares since, was condemned for the same *Opinions* in *Oxford*) was ten years after *Feb. 22.* enjoyed an *Abjuration* of *Vvickliffe* his *Opinions* in a full *Congregation* in the new *Chappel*.

7. Item, whether the *Doctors* dispute publicly in the *Schools*, how often, and when.

Understand this of *Doctors* *Canonicus*, *Chancellor*, *Trofessours*, y^d by their *Places* to dispute. Otherwise *Doctors* *literis junio*, was not a *Statute* as yet in force.

8. Item, whether the *Number* of *Fellows* be compleat in *Halls* and *Colledges*, according to the will of the *Founders*.

This concerned not such *Colledges* which in this *Age* had *Statutes* of *Diminution*, to abate their *Fellows* in proportion to the decrease of their *Revenues*, according to the discretion of their *Masters*.

9. Item, whether any *Scholars* be dejected for any notorious *Crime*, or do not profit in their *Studies*, or know *Others* from profiting therein.

10. Item, how the *University* &c. were dealt with in this *Visitation*.

To these *Interrogatories* the *Chancellor* made his particular Answer: and after him, the other *Doctors* were examined successively and secretly; their *Depositions* being solemnly recorded in a *Register* in the *Presence* of the *Arch-bishop*.

11. Now although the *Arch-bishop* personally visited the collective *Body* of the *University*, in the *Congregation*, or *Regent-House*, it was beneath his *Dignity* to descend to each particular *Foundation*. For which purpose he sufficiently deputed certain *Commissioners*, who severally surveyed every *Colledge*, and began (saith the *Record*) with the *Colledge* of the *Holy Trinity*, called *Trinity Hall* at this day.

12. But why was this *Hall* first visited? It was not for the *Seniority* thereof, being the *youngest* save one [*Gonville Hall*] in *Cambridge*. Was it out of respect to the *Name*, the *Holy Trinity*, to whom it was dedicated? Or because the *Commissioners* (pretended to be *Canonicus*) preferred their own *Faculty*, as studied in the *Colledge*? Or was it by *Casualty*, the first they came to, as nearest their *Lodging*? But the *Nut* is not worth the *cracking*.

13. The *Guardian* of this *Colledge* (so called in the *Record*) appeared before the *Commissioners*, whom by proportion of time we collect to be *Robert Branch*, *Licentiate in the Laws*. He pleaded for himself, that in *Obedience* to the *Arch-bishops Mandates*, he had summoned all the *Fellows* and *Scholars* of his *Colledge* to appear accordingly, being within the *Province* of *Canterbury*.

14. Adding moreover, *ceteros autem Socios & Scholares dicti Collegii ab eodem Collegio tunc & nunc absentes, & in diversis remotis partibus, etiam extra dictam Provinciam agentes, non erant, nec promanere, prout nec potui quovis modo.*

15. Herein

Anno
Dom. 1401
Anno
Regis
Henrici
4.
3
Sept. 17

a Ant. Brit.
fig. 206.

Several Col-
ledges visited
by the
Arch-bishop
his Commis-
sioners.

Why Trinity
Hall first
visited.

The plea of
the Guardian
thereof.

Summoning
none to ap-
pear out of
the Province
of Canter-

15. Herein we may observe first, that the *Fellows* of this *House* kept their *places*, though travelling in *forrein parts*; probably to perfect themselves in *Canon and Civil Law*. Secondly, that his answer was well referred, finding nothing in the *Records* returned in dislike thereof.

16. Hence the *Commissioners* stepped into the next *Colledge* of *Clare Hall*, and visited it, in *Capella ejusdem Collegii*, saith the *Record*. Wherefore when *Doctor Cajus* telleth us that *2 Sacellum additum in hujus Aula Complementum*, An. 1535. he is not thus to be understood, as if *Clare Hall* was without a *chappel* until that year; but that their *Chappel* (probably decayed with *Age*, or some *Casualty*) was in this year rebuilt, and added thereunto.

17. Then they visited the *Colledge* of the *Annunciation* of the *Blessed Mary* (now commonly called *Corpus-Christi Colledge*) in the *Chappel* thereof, viz. in the place which now is the *Chancell* of *Bennet Church*.

18. Hence they advanced to the *White Canons* over against *Peter-House*, where the *Name* remaineth at this day, whom they visited in their *Church* (now buried in it's *Church-yard*, and the *Church-yard* in *Oblivion*) observing all solemn *Formalities*.

19. Let a wiser man satisfy the *Reader*, why no other *convents* in *Cambridge* were visited by the *Arch-bishop*. Had not the *White Friars* [the *Car-melites*] as much need of *sewing*, as the *White Canons*? Were not *Spots* to be found as well in *Coates* of other *Colours*, black and gray, *Benedictines* and *Franciscans*? It is hard to conceive these *Friars* too high to be reached by the *Legative power* of the *Arch-bishop*, though these *last Orders* had the *largest Privileges* conferred upon them by the *Pope*.

20. It was now but crossing the *Street* to *Peter-House*: but it being late, and the *Commissioners* well wearied, they returned and reposed themselves in their *Lodgings*. The day following was all *Vacation* with them, we finding nothing by them performed; probably either because the *Lords-Day*, or because taken up in *Entertainments*.

21. Next day the *Commissioners* visited the *Priory* of *S^t. Radegund*, in the *Chapter-House* thereof: where the *Prioress*, (as the *Record* calleth her) and the *Nuns* present their several *Obedience*; whose *Examinations* and the *Depositions* were entered into a *Register* for that purpose. We charitably presume them chaster at this time, then they appeared afterwards, when turned out for their *Incontinencie*, and their *House* turned into *Tesus Colledge*.

22. In the afternoon they made quick dispatch (Supper being provided for the *Arch-bishop* at *Ely*) visiting *Michael-House*, *S^t. Johns Hospital* of *Regulars* (since translated into *S^t. Johns Colledge*) *Peters Colledge*, and *Pembroke Hall*, in their several *Chappels*: and then his *Grace* took his journey towards *Ely*, where he was well welcomed by *John Fordham* the *Bishop* thereof.

23. Some will wonder, no mention in this *visitation* of *Gonville Hall*, (the *Pujnie House* in *Cambridge*) as if so late and little, that the *Commissioners* did oversee it: More will admire at the *Omission* of *Kings Hall* (the largest, and richest *Foundation* in *Cambridge*) enough to make some suspect, that *Royal Foundation* subjected only to the immediate visiting of the *King* their *Patron*.

24. As for *Hosples*, the wonder is not so great, why those *Commissioners* stooped down to visit them. First, because *Dependent Hosples* were, no doubt, visited in and under those *Colledges* to which they did relate. *Absolute Hosples*, who stood by themselves, being all of them un-endowed, by consequence, had no considerable *Statutes*, the breach whereof was the proper *Subject* of this *Visitation*. Besides, the *Graduates* therein may be presumed for their *Personall Devotion*, visited in the *Collective Body* of the *University*.

25. But when this *Visitation* was ended, it was but begun in effect, seeing such *Faults* which on examination were discovered therein, were remitted to the *Arch-bishop* his *Reformation* at his own leisure; as one of his *Successors* in the

An observa-
tion.

Clare Hall vi-
sited:
a Hist. Cant.
lib. 1. pag. 37,
38.

and Corpus-
Christi Coll.

and the
White Canons.

A day of
Non-term
with the Vi-
sitors.

Radegund
Nuns visited

Their visita-
tion ended,

Queer, a-bout
Omission of
the Commis-
sioners.

Hosples why
not visited.

b Matt. Park.
in Ant. Brit.
pag. 274.

Reforma-
tion remitted
to the Arch-bishop
his leisure.

Anno
Regis
Henrici
4.
3
Sept. 17

Sept. 18

Sept. 19

the See (but of a different Religion) hath informed us. Yet no great matter of Anno Dom. 1401 Anno Regis Henrici 4. 3. Sept. 19
Moment appears in his Register (save the augmentation of the Commons of Trinity Hall, whereof before) which I have carefully perused by the courteous leave of Master Sherman of Croyden, the Register of them, to whose Kindness I am much indebted; for may my Candle go out in a stench, when I will not confess whence I have lighted it.

26. Some will say, Where were now the Privileges of the Pope, exempting Cambridge from Archiepiscopall Jurisdiction? I conceive they are even put up in the same Chest with Oxford Privileges, (pretending to as great Immunities:) I mean, that the Validity of them both, though not cancelled, was suspended for the present. If it be true, that the Legate de Latere hath in some cases equal power with the Pope, which he represents; and if it be true, which some bold Canonists averre, that none may say to the Pope, Cur ita facis? it was not safe for any in that Age to dispute the power of Thomas Arundel.

27. But possibly the Universities willingly waved their Papal Privileges: and if so, injuria non fit volentibus. I find something founding this way, how the Scholars were aggrieved, that the supreme Power being fixed in their Chancellours, there lay no Appeal from Him, (when injurious) save to the Pope alone. Wherefore the Students, that they might have a nearer and cheaper redress, desired to be eased of their burdensome Immunities, and submitted themselves to Archiepiscopall Visitation.

Richard de Deerham, Chancellour.

28. This year a strange Accident (if true) happened; and take it as an Oxford 1407 9
Antiquary is pleased to relate it unto us. One John Argentine, a Scholar of Oxford, came and challenged the whole University of Cambridge to dispute with him; as is reported in William of Worcester, the Trumpeter, it seems, to this doubtful Champion. I can say little to the matter, only this: As for William Worcester's avouching his Acts, he appeared neither in Bale nor Pitts their Catalogues of illustrious Authors; only the later hardly recovereth him in his Appendix, (confessing himself ignorant of the Age he lived in) not mentioning the title of the Book cited by the Antiquary; by whom the Achievements of this Argentine, (though no doubt in themselves very whole and intire) are but lamely delivered, according to the Tenour ensuing.

29. First, Master Twine saith of him; Ausus erat solus
he alone challenged to dispute with all Cambridge. Which might be true; and still as true of him as of Phaeton, — Magnis tamen excidit ausis. But he proceeds to tell us, that his Performances herein may easily be understood out of William Worcester, in whom thus it is written:

Actus Magistri Johannis Argentini publice habitus in Universitate Cantabrigie, contra omnes Regentes Hujus Universitatis, quoad oppositiones, in Anno Christi 1407.

The Act of John Argentyn publickly kept in the University of Cambridge, against all the Regents of this University, as to Oppositions, Anno 1407.

Let forward Spirits, who delight in contesting, cavil at the doubtfulness of the Pronoun, hujus Universitatis, which might relate to the University of Oxford, where Master Twine met with the Manuscript of this William Worcester: And then the sense will be, that John Argentine being a Cambridge-man, (of which name a worshipfull Family then flourished at Horbesh within ten miles of Cambridge) did in Cambridge keep an Act in Opposition to all Oxford-men, who commonly at the Commencement repair thither. I say, let such as demerit in cavilling, turn the Tables by this sleight; whilst I can willingly allow Argentine an Oxonian, and his daring Act kept at Cambridge. Only I add, that the words of Worcester barely import the Boldness of his Challenge, no Bravery of his Conquest; not acquainting us with any great Applause ensuing thereupon.

30. Having

Anno Dom. 1407
Anno Regis Henrici 4. 2
30. Having done with the Prose, Master Twine proceeds to the Poetry of this performance: whose words are these.

*Tum ipsius Cantiones subiungit, cum hoc Exordio.
Nun sis turba Regens nostros tacitura per annos.
et hoc quoque Epilogo.
Et velis huc conferre pedem sacra turbare gentum,
Viderat an motis sociem bene carmina nervis.
Hec Gulielmus Worcesterensis.*

Still we are in the twilight, it being again questionable, to whom the pronoun, ipsius, doth relate. If to Argentine, he was both the Achilles and Homer of his own praise; and then the less credit is to be given to his own Relation. But if ipsius (which is more proper and probable) refers to William Worcester, I wonder that Master Twine (privileged no doubt to peruse the whole Poem) gives us only the Beginning and End thereof, or, if you will, the Prologue and Epilogue of this Tragicomedy. It leaveth it suspicious that the intermediate Verses had no great matters of moment of this Champion his performance, because passed over in silence. But I will not blast his victorious Bayes. Let Argentine be challenger, combatant and conqueror; sure I am, when he came to Cambridge, he left many behind him at Oxford of more learning, who did smile at, and modestly, who did blush for his bold undertaking. Only I wonder that this Scholar-Errant, after his return from his great adventures, was not wedded to some fair Lady, I mean, that he got no great preferment; I never after finding this man, so much meriting, advanced in Church or Commonwealth. But enough of this great Champion, his bare memory being able to affright my single self; who, when alive, durst challenge an whole University.

14 1412
Hen. 5. 1413
I
Endo de Zouch, third time Chancellour.

Richard de Billingsford, Chancellour.

31. He obtained many Privileges for the University. He was sent from the King, with the Bishop of Ely, and Chancellour of Oxford, to Rome, to tell the two Popes striving for the Place, that except one would yield, England would acknowledge obedience to neither. In Billingsford's absence Friar Tho. Ashwell is called President of the University. A statute this year was made for wearing Hoods, either of Budge or Lambs-kin.

The Chancellour sent to Rome a MS. Mat. Wien.

2 1414
Steven de Scroope, Doctor of Law, Chancellour.

3 1415
John de Rikenale, (so many wayes his name is written) Chancellour. He was afterward Bishop of Chichester.

5 1417
Henry Stockton, Vice-Chancell. { Thomas Ferkhill } Proctors.
{ Thomas Markant }

32. The Chancellours of Cambridge being lately either persons of noble birth or great Employment, whose occasions often caused their absence; it was fashionable henceforward to substitute Vice-Chancellours in their room.

The Original of Vice-chancellours.

33. Thomas Markant the Junior Proctor was Fellow of Peter-House, and a great lover of Antiquity: he gave a Book to the University, of his own Collection, concerning the Privileges thereof. This, though by the Will of the Donour carefully kept in a lock'd Chest, was lost by negligence, or purloined by dishonesty, till falling into the hands of Master Robert Hare that great Antiquary, it was restored to the University.

Tha. Markant his excellent book.

34. Since it hath been lost again, when Master Matthew Wren, since Bishop of Ely, casually going into Sussex, found it in a Friends house, and (being a great preserver of ancient Monuments) carefully procured the fo-

Loft and found, loft and found, loft.

lenn restitution thereof. But who can stay, that which will away: I am informed it is lost again: which third Relapse I suspect mortal; that the Book will never be recovered to the University.

35. A Difference hapning betwixt the University and the City of London, about the oversight of *Vittuals, Measures, and Weights*, in *Sturbridge-fair*, the care of all three, *pendente lite*, was referred to Sir *William Jenkyn Knight, high Sheriff of Cambridge-shire*. I find not the issue of the Contest.

36. This *Sturbridge-fair* is so called from *Stur*, a little *Rivulet* (on both sides whereof it is kept) on the East of Cambridge, whereof this *Original* is reported. A *Clothier of Kendale*, a *Town* charactered to be *lanificii gloria, & industria præcellens*, usually wetting his *Cloth* in that water in his passage to London, expoyed it there to fail, on cheap terms, as the worse for the wetting; and yet it seems saved by the bargain. Next year he returned again, with some other of his Towns-men, proffering *drier and dearer Cloth* to be sold: so that within few years, hither came a Confluence of *Buyers, Sellers, and Lookers on*, which are the *three Principles of a Fair*. In *Memorials* whereof, *Kendale-men* challenge some privilege in that place, annually chusing one of the *Town* to be *Chief*, before whom an antick *Sword* was carried with some mirthfull Solemnities; diffused of late, since these *sad times*, which put mens minds into more serious Employment.

37. It is at this day the most plentiful of Wares in all England, (most Fairs in other places being but Markets in comparison thereof;) being an *Amphibion*, as well going on Ground, as swimming by Water, by the benefit of a navigable River. Nothing else have I to observe hereof, save that, in the last year of Queen *Mary*, the University necessitated for Money, were about to contract with the Towns-men, for a small *Sum* to sell unto them all the Privileges in that Fair; had not Doctor *Robert Brassey*, *Provost of Kings*, by the stout denying of his consent, preserved the same to the University.

38. A Synod being kept at London, *Robert Gilbert*, *Vvar*den of *Merton College*, Doctor of Divinity, in the behalf of Oxford; and *Thomas Kington*, Doctor of Law, Advocate of the *Archies*, in the behalf of Cambridge, made two eloquent *Orations*, that the worth of Scholars in the University might be rewarded, and preferment proportioned to their Deserts. Hereupon it was ordered, that the Patrons of vacant Benefices should bestow them hereafter on such as were Graduated in the University, *Gradus & Professionis ratione juxta Beneficiorum census & valores habitus*. So that the best and most Livings, should be conferred on those of the best and highest Degrees.

39. Doctor *Kington* returning to Cambridge, instead of Thanks (which he might justly have expected, for his successfull industry) found that the favour he procured was not accepted of. The *Regent-Masters* in the Congregation, out of their Youthfull Rashness, rejected the kindness merely out of spleen and Spite, because the Doctors would be served with the first and best Livings, and the Refuses onely fall to their share.

John Riken, Chancellor.

40. The *Regent-Masters*, being grown older and wiser, were perswaded to accept the profer, sending their thanks by the Chancellor to another Synod now kept at London. And now when the bestowing of Benefices on University-men was clearly concluded; the unlearned Friars (whose interest herein was much concerned) mainly stickled against it, untill by the Kings interposing they were made to desist. The same year it was ordered in Parliament, that none should practise *Physick or Surgery*, except approved on by one of the Universities.

Thomas de Cobham, Chancellor.

Robert Fitzhugh Master of Kings Hall, Chancellor, afterwards Bishop of London.

1419 7

Hen. 6.

1422 1

1423 2

Marmaduke Lumley, Chancellor, afterwards Bishop of Lincoln.

William Wimble, Chancellor.

John Holbroke, Chancellor.

41. Difference arising betwixt the University, and *Philip Morgan* Bishop of Ely, *Pope Martine* the fifth, at the instance of the University, appointed the Prior of *Barnwell*, and *John Deeping Canon of Lincoln*, his Delegates to enquire of the Privileges of the University.

42. The Prior undertook the whole business, examined seven witnesses, all Aged (some past threescore and ten,) and perused all *Papal Bulls, Privileges and Charters*: wherein he found that the Chancellours of Cambridge have all Ecclesiastical Jurisdiction (viz. Excommunication and Suspension) over Scholars and their servants, probates of Wills, granting of Administration, and taking their accounts; the aged witnesses deposing it on their own sight and knowledge.

43. This being returned by the Prior, *Pope Martine* pronounced his sentence, wherein he declareth, that the University, time out of mind, was in the Possession, use, and exercise, of Ecclesiastical and spiritual Jurisdiction, without any disquieting of Arch-bishops, Bishops, or their Officers: and for the time to come he confirmed their Immunities, which his Successour, *Eugenius* the fourth, re-confirmed unto them. This strengthens our former Conjecture, that the University willingly receded from their own Privileges in *Arnulfs* visitation.

William Lasbells, Chancellor.

Richard Caudrey, Chancellor.

John de Langton, Chancellor.

44. *Richard Duke of York* was at this time Earle of Cambridge: the last that ware that Honour for many years, in whose death it was extinct. And now let the Reader at one view behold the great Persons dignified with the Earldome of Cambridge.

Scotch Kings.

1. David.
2. Henry.
3. Malcolm.

Germane Princes.

4. John Earle of Henault.
5. William Marquess of Juliers.

English Dukes.

6. Edmond of Langley fifth Son to Edward the third.
7. Edward his Son.
8. Richard Duke of York his Brother, Father to King Edward the 4th.

No City, Town, or place in England was ever honoured with so many and great persons as Cambridge was; whose Earldome, sleeping for almost two hundred years, was at last conferred by King James on the royally-extracted *Marquess Hamilton*; whereof in due place.

45. About this time the many Chests of Money (formerly well filled, and worthily employed for the good of the University and eminent Scholars therein) were squandered away, and embezzled to private mens profit. I cannot particularize in their names, nor charge any single person: but it appeared too plainly, that of 14. or 15. Chests, not four were left, and the summes in them inconsiderable; so that Cambridge never recovered her Bank, nor recruited

liiii 2

Differences betwixt the Bishop of Ely and the University.

Remitted by the Pope to the Prior of Barnwell.

a Rob. Hares in Archæus, vol. 2. fol 103

The Pope giveth his sentence for Cambridge's exemption.

b Hares in Archæus, vol. 2. fol. 115.

A constant Tenure of Princely Earles.

The Universities money embezzled.

Difference betwixt the University and Londoners. a Rob. Hares, in Archæus. The Original of Sturbridge-fair. b Camd. Brit. in Westm. land.

Sale of the Privileges thereof scarcely prevented. c D. Hatchers Ma. of the Provost of Kings College. d Beneficial grant to University-men, d Ex Regis Cantuar. Hen. Chicheley.

Refused by their own folly:

c Ant. Brit. pag. 278.

But on second thoughts accepted. f Ant. Brit. in Ant.

g Rob. Hares, in Archæus.

Never resto-
red to the
famedegree.

Vehement
suspicion of
corruption.

cruited her Chests to the former proportion. Yet afterwards she met with two good Benefactors, the one *Thomas Bourchier*, Arch-bishop of *Canterbury*, who bestowed on her an *hundred pounds*; the other the *Lady Elizabeth Cleere*, *Duchesse of Norfolk*, which put the *University* in *stock* again, bestowing no less then a *thousand Marks* at severall times on the publick *Treasury*; though within few yeares little was left thereof.

46. I know it is pleaded, that the expensive Suites of the *University* against the *Townsmen* in the Reigns of King *Henry* the seventh and King *Henry* the eighth, much exhausted their *Coffers*. But when all is audited, a strong suspicion still remains on some in publick employment, of unjust dealing. Sure it is, in the Reign of King *Edward* the sixth the *Treasury* was so empty, it wanted wherewith to defray necessary and ordinary *Expences*.

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Dom.
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15



Sect.

Anno
Regis
Dom.



SECTION V.

RADULPHO FREEMAN,
in Comitatu *Hertfordensi* Armigero.

Solon interrogatus à *Cræso* Regum opulentissimo, quem ille mortalium agnosceret Beatissimum, *Tellum* quendam *Atheniensem* civem privatum nominavit. Huic res nec angusta, nec angusta; cum inter *Invidiam* & *Inopiam* pari fere distantia collocaretur.

Platarch. in
vita Solon.

Si *Solon* nunc in vivis, *Te* felicissimis hujus *Seculi* annumeraret, cui *Mens* composita, *Corpus* (licet tenue) integrum, *Domus* elegans, *Supellex* nitida, *Patrimonium* fatis amplum, *Soboles* numerosa ac ingenua.

Nec nimis *Titulis* tumescis, nec te *Obscuritas* premit, cui talis obtigit *Conditio*, qua melior haud facile fingi potest.

Quod si tibi suppetat hora succisiva, quæ non sit fraudi serioribus tuis *Negociis*, perlegas, quæso, hanc *Historiæ* meæ portiunculam, cujus pars majuscula in *Collegio Regali* describendo consumitur; in quo (ut accepi) tu olim *Litteris* incubuisti.

Henri-
ci 6.
15

1436



Bout this time, (for I cannot attain the certain year) some considerable persons of our Nation undertook the draining of the *Fennes* near to *Cambridge*. They wanted not *Dutchmen* out of the *Low-Countries* to assist them, (where each *Peasant* is born a *Pioneer*) and vast summes were expended in making of *Ditches*, and *Banks*, impregnable (as conceived) against all assaults of *Inundation*.

Cambridge
Fennes en-
deavoured
to be drain-
ed.

2. But in the next (being a wet, & windy) *Winter*, down comes the *Bailiffe* of *Bedford* (so the Country-people commonly call the overflowing of the River *Ouse*) attended, like a person of his quality, with many *servants*, (the accection of *tributary Brooks*) and breaks down all their *paper-banks*, as not *water-shot-free*, reducing all to the former condition.

All in vain.

Arguments,
pro and con
Fen-drain-
ing.

a Job 38. 11.

b Pontificus in
Corinth.

3. This Accident put the *Fens* of that, and succeeding Ages, upon the dispute of the *stability* of the design: and let us summe up the Arguments against and for this undertaking.

1. Argument.

Sonie objected, that God saith to the water, *hitherto thou shalt come and no further*: It is therefore a *Trespasse* on the *Divine Prerogative*, for *Man* to presume to give other *bounds* to the water, then what God hath appointed. Even the heathen man was so Christian, as to say, *Rebus divinitus constitutus manus non est injicienda*.

2. Argument.

Many have attempted, but not effected it. None ever wasted with it, but it gave them a *feyl*, if not a *fall*, to the *bruising*, if not *breaking* of their *Backs*. Many have burnt their fingers in these waters, and instead of draining the *Fennes*, encreased their own estates. It hath bin almost as unsuccesfull, as the letting of the *Red* into the *Midland-Sea*, to the Kings of *Egypt*, who endeavoured it.

3. Argument.

Morton Bishop of *Ely*, (one of the wealthiest who ever sat in that *See*) almost wasted his estate, by cutting a *water-passage*, (known by the name of the *New Leam*) & we might beggered himself, in hope to enrich his *Town* of *Witch* by trading thereby.

4. Argument.

An Alderman of *Cambridge* (whoer a *burgesse* in *Parliament*) affirmed the *Fennes* to be like a *crust* of bread swimning in a *cist* of water. So that under eight or ten foot earth, it is nothing but mere water. In possible therefore the draining thereof, if surrounded by that liquid element both above and beneath.

5. Argument.

The River *Grant* or *Cem* (call it as you please) running by *Cambridge*, will have it's stream dried up by the draining of the *Fennes*. Now as *Cambridge* is concerned in it's Ri-

1. Answer.

The Argument holdeth in application to the *Ocean*, which is a *Wild-Horse*, only to be brook, back'd, and bridled by him, who is the *Maker* thereof. But it is a false and a lazy principle, if applied to *Fresh-waters*, from which humane Industry may, and hath rescued many considerable parcels of ground.

2. Answer.

Many mens undertaking thereof, insinuates the possibility of the project. Otherwise it is unlikely so many discrete persons would beset themselves in seeking what is not to be found. The failing is not in the *infeasibility* of the *Design*, but in the *accidental* defaults of the *Undertakers*, wanting either *Heads*, *discretion*, or *hearts*, *resolution*, or *hands*, *assistants*, or *purses*, *performance* of pay to people employed therein.

3. Answer.

It is confessed a Burden too heavy for the back of any single person, how great soever. And therefore it calls for a *Corporation* of wise and wealthy persons to undertake the same.

4. Answer.

Interest betrayed his judgement to an evident error. And his brains secured rather to swim instead of this *sinking carib*. For such as have founded (as I may say) the depth of that ground, find it to be *terra firma*, and no doubt as solid to the Center, as any other earth in *England*.

5. Answer.

It is granted, the water by *Cambridge* kindles and keeps in the *Fire* therein. No hope of sufficient fuel on reasonable rates, except care be taken for preserving the River *Navigable*, ver;

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Henrici
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ver; so that whole County, yea this whole Kingdome is concerned in *Cambridge*. No reason therefore that private mens particular Profit should be preferred before an *Universal good*, or good of an *University*.

6. Argument.

The *Fennes* preserved in their present property, afford great plenty and variety of Fish and Fowl, which here have their *Seminaries* & *Nurseries*; which will be destroyed on the draining thereof; so that none will be had, but at excessive prices.

7. Argument.

The *Fennes* afford plenty of *Sedge*, *Turf*, and *Reed*; the want whereof will be found, if their nature be altered.

8. Argument.

Many thousands of poor people are maintained by fishing and fouling in the *Fennes*, which will all be at a *losse* of *Livelihood*, if their *Barns* be burnt, that is, if the *Fennes* be drained.

9. Argument.

Grant the *Fennes* drained with great difficulty, they will quickly revert to their old condition, like to the *Pontine Marshes* in *Italy*. This disease of the *Dropsy* (if *agua super citem*, as well as *intercitis*, may be so called) will return to the *Fennes* again.

10. Argument.

Grant them drained, and so continuing; as now the great Fishes therein prey on the lesse, so then wealthy men would devour the poorer sort

which may be done, and the *Fennes* drained nevertheless. To take away the *Thief*, is no *Wisting*, or *weakening* to the *wick* of the *Candle*. Assurance may be given, that no damage shall redound to the *Stream* of *Grant*, by stopping other superfluous waters.

6. Answer.

A large first, makes recompence for the shorter second Course at any mans Table. And who will not preferre a tame Sheep, before a wild Duck, a good fat Oxe, before a well-grown Eele?

7. Answer.

The commodities are inconsiderable to ballance the profit of good *Grafs* & *Grain*, which those grounds if drained would produce. He cannot complain of wrong, who hath a suit of *Buckram* taken from him, and one of *Velvet* given in lieu thereof. Besides, provision may be made, that a sufficiency of such *Ware-trash* may still be preserved.

8. Answer.

It is confessed that many whose hands are becramp't with *Laziness*, live (and onely live, as never gaining any estates) by that employment. But such, if the *Fennes* were drained, would quit their *Idleness*, and betake themselves to more lucrative *Manufactures*.

9. Answer.

If a Patient perfectly cured, will be carelesse of his *Health*, none will pity his *Relapse*. Moderate cost with constant care, will easily preserve what is drained; the *Low-Countries* affording many proofs thereof.

10. Answer.

Oppression is not essentiall either to draining or inclosing, though too often a concomitant of both. Order may be taken by Commissioners of qua-

a Camden's
Brit. in
Cambridge-
shire.

of people. Injurious partage would follow upon the *enclosures*, and rich men (to make room for themselves,) would juggle the poor people out of their *Commons*.

quality impowered for that purpose. Anno Dom. Regis Henrici 6. 1436
that such a *Proportion of Commons* may be allotted to the Poor, that all private persons may be pleased, and an *advance* accrew thereby to the *Common-wealth*. 15

However, the Generality of people in that Age was possessed with a firm Opinion, the project was utterly impossible to be brought to passe.

4. But the best *Argument* to prove that a thing may be done, is actually to do it. The *Vndertakers* in our present Age, have happily lost their first name, in a far better, of *Performers*; and of late the *Fennes* nigh *Cambridge* have been *adjudicated* drained, and so are probable to continue.

5. Very great was the *ingeniuitie, industrie* (the eyes and hands of all *grand designs*) and *expence* in this action. For the River *Ouse*, formerly lazily loitering in it's idle intercourses with other Rivers, is now sent the nearest way (through a passage cut by admirable art) to do it's *Errand* to the *German Ocean*.

6. I confesse *Cambridge* ever looked on the draining of the *Fennes* with a *jealous eye*, as a project like to prove prejudiciall unto them. And with- in my memory, an eminent Preacher made a smart *Sermon* before the Judges of the *Assizes* on this Text—*Let a judgement run down as waters, and righteousness as a mighty stream*. Wherein he had many tart reflections on the draining of the *Fennes*, inciting the Iudges to be tender of the University so much concerned therein. But it seems *Cambridge* was then more *frighted*, then since it hath been *hurt*, now the project is effected.

7. The chiefest complaint I hear of is this, that the Countrey thereabout is now subject to a *new drowning*, even to a *deluge* and *inundation* of *plenty*, all commodities being grown so cheap therein. So hard it is to please froward spirits, either *full* or *fasting*.

8. Here even a serious body cannot but smile at their conceit, who so confidently have reported and believed that the late *Drought* these last three years proceeded from the draining of the *Fennes*. As if the *Sun* arising in those *Eastern Counties*, were offended that he was disappointed of his *Mornings-draught*, (which he formerly had out of the *Fennes*) and now wanteth *Vapours*, the materials of *Rain*, whereof those moist grounds afforded him plenty before.

9. A jejune and narrow conceit: as if the *Cockle-shel* of *Fen-waters* were considerable to quench the *thirst* of the *Sun*, who hath the *German Ocean* to *carouse* in at pleasure. Besides, their fond fancy is confuted by the wetness of this last Summer, affording rain enough and too much.

10. As *Cambridge-shire* hath gotten more *Earth*, so hath it gained better *Aire* by the draining of the *Fennes*. And *Cambridge* it self may soon be sensible of this perfective alteration. Indeed *Athens* (the staple of ancient Learning) was seated in a *Morass* or *Fenny* place, (and so *Pisa* an *Academie* in *Italy*;) and the Grossness of the *Air* is conceived by some, to quicken their *wits*, and *strengthen* their *memories*. However, a pure *Aire* in all impartiall judgements, is to be preferred for *Students* to reside in.

11. Henry

Anno Dom. Regis Henrici 6. 1441
Feb. 12

11. *Henrie* the sixth, a pious and milde Prince (one of a better soul than spirit) erected a small Colledge for a Rector, and twelve Scholars in and about the places where *Augustines Hostie*, *Gods House*, and the Church of *St. Nicolas* formerly stood; being one motive that he dedicated this his foundation to the honour of *St. Nicolas*, on whose day also he was born.

10 1441

12. *William Bingham*, Rector of *St. John Zacharie's* in *London*, sensible of the great want of *Grammarians* in *England* in that age, founded a little Hostie (contiguous to King *Henrie* his Colledge) to be governed by a Proctor, and twenty five Scholars, all to be (not Boys, learning the Rules, but) Men studying the criticisms of *Grammar*: and he is no *Grammariam*, who knoweth not *Grammaticus* (in that age especially) to be an essential Member of an University.

21 July 10. 1443

13. But the year after *Bingham* his small Hostie was swallowed up in the Kings foundation (not as *Ahab's* Palace ate up *Naboth's* Vineyard, but) by the full and free consent of the aforesaid *Bingham*, surrendering it up into the hands of the King, for the improving and perfecting thereof. Whereupon the King uniting and enlarging them both with the addition of the Church of *St. John Zacharie*, then belonging to *Trinitie Hall* (in lieu whereof, he who would doe hurt to none, good to all, gave to that Hall the patronage of *St. Edwards* in *Cambridge*) founded one fair Colledge, for one Provost, seventy Fellows and Scholars, three Chaplains, six Clerks, sixteen Choristers, and a Master over them, sixteen officers of the foundation, besides twelve Servitors to the senior Fellows, and six poor Scholars, amounting in all to an hundred and forty.

14. The Chappel in this Colledge is one of the rarest fabricks in Christendom, wherein the stone-work, wood-work, and glass-work contend, which most deserve admiration. Yet the first generally carrieth away the credit (as being a *Stone-henge* indeed) so geometrically contrived, that voluminous stones mutually support themselves in the arched roof, as if Art had made them to forget Nature, and weaned them from their fondness to descend to their center. And yet, though there be so much of *Minerva*, there is nothing of *Arachne* in this building: I mean, not a spider appearing, or cobweb to be seen on the (Irish-wood or Cedar) beams thereof. No wonder then, if this Chappel, so rare a structure, was the work of three succeeding Kings; *Henrie* the sixth, who founded; the seventh, who fathered; the eighth, who finished it. The whole Colledge was intended conformable to the Chappel, but the untimely death (or rather depofing) of King *Henrie* the sixth, hindered the same. Thus foundations partake of their Founders interest, and flourish or fade together. Yea, that mean *quadrant* (now almost all the Colledge extant at this day) was at first designed only for the Choristers.

15. But the honour of *Athens* lyeth not in her Walls, but in the worth of her Citizens. Building may give lustre, but Learning life to a Colledge; wherein we congratulate the happiness of this foundation. Indeed no Colledge can continue in a constant level of Learning, but will have its alternate depressions and elevations: but in this we may observe a good example of able men in all faculties, as indeed a good *Arist* is left-handed to no profession. See here their Catalogue, wherein such persons reducible to two or more columns, to avoid repetition, are entred in that capacity, wherein I conceive them to be most eminent.

K k k k k

Provosts

King Henrie founded a small Colledge. a Census Bk. Cant. lib. 1. pag. 67. And William Bingham and others. b Census ibidem.

Both united and enlarged into Kings Colledge.

The admirable Chappel.

A Catalogue of Kings Colledge worthies.

Provosts.	Benefactors.	Bishops.	Anno Dom.	Anno Regis.
1 <i>William Millington</i> , elected anno 1443, from <i>Clare Hall</i> , whither, after three years, he was re-manded, for his factious endeavoring to prefer his Countrymen of <i>Yorkshire</i> .	1 <i>Will. Towne</i> , Fellow, gave four pounds for ever, for a <i>scholar</i> to a Minister.	1 <i>Nic. Clofe</i> <i>St. Carile</i> , 1551.	1443.	21.
2 <i>John Chedworth</i> , who continued six years.	2 <i>John Pleniib</i> , Fellow, gave one hundred and fixtie Marks.	2 <i>Jo. Chedworth</i> , Bishop of <i>Lincoln</i> 1452.		
3 <i>Rich. Woodlark</i> , D.D. founder of <i>Katherine Hall</i> .	3 <i>Will. Wiche</i> , Fellow, gave many of his Books to, &c.	3 <i>Tho. Rotherham</i> , <i>Rochester</i> first, then <i>Tork</i> , 1467.		
4 <i>Walter Field</i> , D.D. elected 1479, continued 20 years.	4 <i>Will. Skelton</i> , D. P. Fellow, gave all his Books to the Library.	4 <i>Oliver King</i> , <i>Exeter</i> , then <i>Bath and Wells</i> , 1492.		
5 <i>John Dugget</i> , D.C.L. Chancellor of <i>Sarum</i> , elected 1499, and remained 10 years.	5 <i>Nic. West</i> , when Scholar of this House, so desperately turbulent, that discontented with the loss of the Proctorship, he endeavored to fire the Provosts Lodgings; and, having stolen some silver spoons, departed the College. Afterward he became a new man, D. D. and Bishop of <i>Elie</i> , who to expiate his former faults, gave many rich gifts and plate to the College, and built part of the Provosts Lodgings.	5 <i>Jeffrie Blith</i> , 1503. <i>Coventrie</i> and <i>Lichfield</i> .		
6 <i>John Argentine</i> , D. P. and D. (He gave the Coll. a fair Basin and Ewer of silver, with other plate, yet in the use & custody of the Provost) elected 1501, and remained six years.	6 <i>Will. Scates</i> , Fellow, D.D. gave a <i>scholar</i> known by his name at this day.	6 <i>Nic. Hawkins</i> , 1532. nominated Bishop of <i>Elie</i> , but dyed before his consecration. In time of famine he sold all his plate and goods to relieve the poor of <i>Elie</i> , where he was served himself in wooden dishes, and carried pots.		
7 <i>Rich. Hurton</i> , D.C.L. elected 1507, continued two years.	7 <i>Dr. Conel</i> gave plate and diverse Books to the College.	8 <i>Tho. Goodrich</i> , 1534. <i>Elie</i> .		
8 <i>Rob. Hacomben</i> , D.D. elected 1509 & remained 19 years. He wrote Comments on <i>Aristotles</i> Ethics.	8 <i>Williams Smith</i> , Provost, gave an hundred pounds worth of Books, and a fair Salt of fourtie pounds price, with other legacies.	9 <i>Edward Fox</i> , 1535. <i>Hertford</i> .		
9 <i>Edward Fox</i> , afterward Bp. of <i>Heres</i> , elected 1528 and continued ten years.	9 <i>Adam Robbins</i> , <i>Richard Day</i> , and <i>Williams Henslow</i> , late Fellows, contributed their several benefactions.	10 <i>Rob. Aldrich</i> , 1537. <i>Carile</i> . <i>Erasmus</i> styled him when young, <i>Blanda eloquentia juvenem</i> .		
10 <i>George Day</i> , afterward Bishop of <i>Chichester</i> , elected 1528, and continued ten years.	10 <i>Thomas Weaver</i> , late Fellow, waincoated both sides of the Quire in a decent manner.	11 <i>George Day</i> , 1543. <i>Chichester</i> .		
11 <i>Sir John Cheek</i> (of <i>St. Johns</i> in <i>Cambridge</i>) chosen by Mandate 1548, late five years.		12 <i>John Feines</i> , 1550. <i>Rochester</i> , then <i>Winchester</i> .		
12 <i>Rich. Atkinson</i> , D. D. elected 1553, so remained three years.		13 <i>Rich. Cox</i> , 1559. <i>Elie</i> , Scholar of this House.		
13 <i>Rob. Brassey</i> , chosen 1556, and so remained 2 years.		14 <i>Edmond Greff</i> , 1559. <i>Rochester</i> , then <i>Sarum</i> .		
14 <i>Philip Barker</i> , chosen 1558, late twelve years.		15 <i>William Alley</i> , 1560. <i>Exeter</i> .		
15 <i>Roger Goad</i> , a grave and reverend Divine, of whom much hereafter, elected 1570, and remained Provost forty years. He gave the Rectorie of <i>Milton</i> in <i>Cambridge</i> to the College.		16 <i>William Wickam</i> , 1595. <i>Lincoln</i> , then <i>Winchester</i> .		
16 <i>Fog Newton</i> , D. D. chosen 1610, late two years.		17 <i>Thomas Rams</i> , Bishop of <i>Ferns</i> in <i>Ireland</i> .		
17 <i>Will. Smith</i> , chosen 1612, two years.		18 <i>Richard Mountague</i> , 1628. <i>Chichester</i> , then <i>Norwich</i> .		
18 <i>Sam. Collins</i> , chosen 1615, of whom hereafter.		19 <i>John Long</i> , <i>Armagh</i> , some thirrie years since, not finding the date of his consecration.		
		20 <i>Will. Marry</i> , conduct of this College, Bishop of <i>Landaff</i> , anno 1627.		

States-

States-men.	Learned Writers.	Martyrs and Confessors.	Benefices in the Colledge gift.
1 <i>W. Hauliffe</i> , D. D. Secretary to King <i>Edward</i> the fourth	1, 2. Whereas <i>Thomas Stacie</i> and <i>Will. Sutton</i> (Master, and his Scholar, both excellent Astrologers) are by <i>Pirzeau</i> assigned to flourish in this Colledge some years before the same was founded, his Prolepsis is thus to be understood; that they studied in those old Hostles out of which Kings Colledge was afterwards erected.	1 <i>John Fryth</i> , first a Student in this Colledge (but not of the foundation) burnt for the testimony of the truth anno 1533.	1 <i>Fordingbridge</i> Vicaridge in the Diocels of <i>Winchester</i> , valued at 30 l. 2 s. 2 d. in the Kings Book.
2 <i>James Denton</i> , D. C. L. Chancellor to the Lady <i>Mary</i> , Dowager of <i>France</i> , Dean of <i>Lichfield</i> , and Lord President of <i>Wales</i>	3 <i>Edward Hall</i> , afterward a Judge, and a usefull Historian.	2 <i>Lawrence Saunders</i> suffered for the same, anno 1555.	2 <i>Stowre</i> Rectory, in the Diocels of <i>Bristol</i> , valued at 16 l. 4 s. 9 d.
3 <i>Will. Cowley</i> , became a Student of the Common Law, and a learned Judge.	4 <i>Edward Hall</i> , afterward a Judge, and a usefull Historian.	3 <i>Robert Glover</i> , burnt at <i>Coventrie</i> for Religion.	3 <i>Kingsstone</i> Rectory, of <i>Ely</i> , valued at 11 l. 14 s. 3 d. ob.
4 <i>Edward Hall</i> , afterward a Judge, and a usefull Historian.	5 <i>Walt. Haddon</i> , Master of the Requests to <i>Q. Elizabeth</i> .	4 <i>John Haulier</i> , martyred on <i>Jesuw</i> Green in <i>Cambridge</i> .	4 <i>Ringwood</i> Vicaridge, in the Diocels of <i>Winchester</i> , valued at 75 l. 5 s. 5 d.
5 <i>Walt. Haddon</i> , Master of the Requests to <i>Q. Elizabeth</i> .	6 <i>Richard Crooks</i> , Orator and Greek Professor.	5 <i>Robert Columbel</i> , he went away Fellow, not daring to stay, because Mr. <i>Stekie</i> (the Briddle) had espied a Latin Testament in his hand.	5 <i>Tost Monachorum</i> Rectory, in the Diocels of <i>Norwich</i> , valued at 8 l.
6 <i>Ralph Colfield</i> , clerk of the Council in <i>Wales</i> to <i>K. Edward</i> 6. He discovered the cheating of <i>Dicers</i> .	7 <i>Olmond Lake</i> , a profound Scholar.	6 <i>Thomas Whitehead</i> , Scholar, and afterward Pantler of the Colledge. When <i>Luther's</i> books were fought to be burnt, he kept them close for better times.	6 <i>Leifingham</i> Vicaridge, in the Diocels of <i>Norwich</i> , valued at 6 l.
7 <i>Tho. Wilson</i> , principall Secretarie to <i>Queen Elizabeth</i> .	8 <i>John Correll</i> , Dr. of Civil Law, eminent to all posterity for his Interpreter and Institutions.	7 <i>Harsted</i> Rectory, in the Diocels of <i>Norwich</i> , valued at 6 l. 10 s.	7 <i>Harsted</i> Rectory, in the Diocels of <i>Norwich</i> , valued at 6 l. 10 s.
8 <i>Giles Fletcher</i> , Embassador for <i>Q. Elizabeth</i> into <i>Russia</i> , Commissioner into <i>Scotland</i> , <i>Germanie</i> , and the <i>Low Countries</i> .	9 <i>St. Will. Temple</i> , Provost of <i>Trinity Colledge</i> in <i>Dublin</i> , wrote a Comment on <i>Ramus</i> .	8 <i>West-Rutham</i> Vicaridge, in the Diocels of <i>Norwich</i> , valued at 7 l. 6 s. 8 d.	8 <i>West-Rutham</i> Vicaridge, in the Diocels of <i>Norwich</i> , valued at 7 l. 6 s. 8 d.
9 <i>Tho. Ridley</i> , Dr. of Law, Master of the Chancery, Knight & Vicar-general.	10 <i>Anthony Wotton</i> , first Professor of Divinity in <i>Griffham Colledge</i> .	9 <i>Prestcott</i> Vicaridge, in the Diocels of <i>Chichester</i> , valued at 24 l. 9 s.	9 <i>Prestcott</i> Vicaridge, in the Diocels of <i>Chichester</i> , valued at 24 l. 9 s.
10 <i>John Osborne</i> , Remembrancer to the Treasurer. He never took fee of any Clergie-man.	11 <i>John Osburne</i> , Remembrancer to the Treasurer. He never took fee of any Clergie-man.	10 <i>Watson Wawen</i> Vicaridge, in the Diocels of <i>Coventry</i> and <i>Lichfield</i> , valued at 11 l. 9 s. 7 d.	10 <i>Watson Wawen</i> Vicaridge, in the Diocels of <i>Coventry</i> and <i>Lichfield</i> , valued at 11 l. 9 s. 7 d.
11 <i>Joseph Jesop</i> , Secretarie to Secretary <i>Walsingham</i> .	12 <i>Samuel Hieron</i> , a powerful Preacher in his printed works.	11 <i>Downton Wallat</i> Rectory, in the Diocels of <i>London</i> , valued at 16 l.	11 <i>Downton Wallat</i> Rectory, in the Diocels of <i>London</i> , valued at 16 l.
12 <i>St. Albert Morton</i> , principall Secretarie to King <i>James</i> .	13 <i>William Slater</i> , D. D. a most judicious Divine.		
13 <i>St. Francis Walsingham</i> , principall Secretary of State, was Fellow-Commoner of this House, to which he gave the King of Spain his Bible.	14 <i>Elnathan Par</i> , an industrious Writer.		
	15 <i>Edw. Keller</i> , D. D. a profound Scholar.		
	16 <i>Dr. Thomas Goad</i> , of whom largely hereafter.		
	17 <i>Rich. Mountague</i> , a great Antiquary, Bishop of <i>Norwich</i> .		
	18 <i>Dr. Will. Gorge</i> , late of <i>Black-Friers</i> .		

K k k k k 2

Behold

Behold here the fruitfulness of one Vineyard (a single College) and yet we have onely gathered the top-grapes, such as were ripe in parts, and highest in preferment. How many more grew on the under-boughs, which were serviceable in Church, and State? Not to speak of many eminent persons still surviving, amongst whom Mr. *William Oughtred*, beneficed at *Alburie in Surrey*, Prince of the Mathematicians in our age; whose modestie it will be better pleased with my praying for them than praising of them.

16. Wonder not, Reader, that Benefactors are so few, and benefaction so small to this royall foundation, caused partly from the completeness thereof, at its first erection, partly from mens modestie, that their meanes might not mingle it self with Princely magnificence. *Solomon* faith, — *What can the man doe that cometh after the King?* It is petty Presumption to make addition to Kings workes, and to hold benefaction in *Caper-cenarie* with them.

17. We read in *John Rouse*, how King *Henry* the fifth had a designe to build a College in the Castle of *Oxford*; the intended model whereof, with the endowments to the same, he affirmeth himself to have seen; but, prevented by death, his son *Henry* performed his fathers will (as to his general end of advancing Learning, and Religion) though exchanging the place from *Oxford* to *Cambridge*. We read also in the *Oxford* & *Antiquarie*, how *Henry Beaufort*, that pompous Prelate, and Bishop of *Winchester*, gave two thousand pounds to *Henry* the sixth for the advancing of this College; and how *John Sommerjet*, Doctor of Physick to King *Henry* the sixth, Sophister first in *Oxford*, but afterwards graduated in *Cambridge*, and twice Professor thereof (though not expressed in our *Cambridge*-Catalogue, so imperfect it is) was very active with his persuasions to King *Henry*, and contributed much, instrumentally, to the foundation of this College.

18. He proceeded to tell us, how the same *Sommerjet*, when aged, fell into want and disgrace; and coming to *Cambridge* for succour, and support, found not entertainment proportionable to his deserts. Whereupon he publicly complained thereof, in eighty & satyricall verses thus beginning.

*Quid tibi Cantabrigia, dudum dulcissima, feci?
Pulchrum divertis, oh! mihi dura nimis.*

For mine own part I hate ingratitude, be it in mine own mother; but dare not here condemn her, because ignorant of the cause of *Sommerjet's* poverty. Probably it might relate to the difference of the Crown, and *Launcester* interest; so that in those dangerous days *Cambridge* her charity could not consist with her safety, not daring to relieve him, for fear of damnifying her self.

19. How ticklish those dayes were, and with how evil an eye this Foundation, from the line of *Launcester*, was looked upon by the House of *York*, is too plaine in the practice of King *Edward* the fourth, one, whose love to learning, and religion were much alike; who at once took away from *Kings College* a thousand pound land a year, amongst which the fee-farm of the Manours of *Chelsterton* and *Cambridge*. Whereupon no fewer than 14 of the Fellows, and Scholars, besides Conducts, Clerkes, Choristers, and other College-officers, were in one day forced to depart the House, for want of maintenance. Indeed I have read, that King *Edward* afterwards restored five hundred Marks of yearly revenue, on condition they should acknowledge him for their Founder, and write all their Deeds in his name; which, perchance for the present, they were contented to performe. However his restitution was nothing adequate to the injury offered this

Anno
Dom.
1443
21

Anno
Regis
Hen. 6.
21

Why lo few
have been Be-
nefactours to
this House.

Eccles. 2. 12

The instru-
mental advan-
ces of so wor-
thy a work.

g Brian Twine
Antiq. Aca-
dem. Oxon.
pag. 318.

Dr Sommerjet
said to be in-
gratefully used
by Cambridge.

h Extant in
Guil. vresfir,
and cited by
Brian Twine
pag. 313.

King Edward
the fourth a
malefactor to
this College.

i *Genius* Hist.
Ac. Cant. pag.
68.

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Regis
Hen. 6.
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21

this Foundation, inasmuch that *Leland* complains, *Grantam suam hunc iactu-ram semper censuram*, That his *Cambridge* will for ever be sensible of this loss.

20. One * tells us, that as *Kings College* was first furnished from *Eaton*; so *Eaton* was first planted from *Winchester-School*, whence *Henry* the sixth fetched five Fellows, and thirty five eminent Scholars to furnish his first foundation. But let our Aunt know, that this debt hath been honestly satisfied, with plentiful consideration for the forbearance thereof. For in the year of our Lord 1524. when *Robert Shirten*, Master of *Pembroke-Hall*, was employed by Cardinal *Wolsey*, to invite *Cambridge*-men (some full blown in learning, others but in the bud, and dawning of their pregnancy) to plant his foundation at *Christ-Church, Kings College* afforded them many eminent Scholars, then removed thither: amongst whom were *Rich. Cox*, afterwards School-master to King *Edward* the sixth; *John Friith*, afterwards martyred for the truth; *John Friar*, a famous Physician of that age; *Hen. * Sumptner*, who at *Christ-Church* for his religion being hardly used, died soon after; with many more eminent persons, which thereafter, God willing, shall be observed. Thus *Christ-Church* in *Oxford* was first a *Cambridge-Colonie*. Be this remembered, partly that *Cambridge* may continue her original title to such worthy men, and partly to evidence her return to her Sister of what formerly she had borrowed. Otherwise it matters not, on which of the two Branches learned men doe grow, (seeing all spring from one, and the same root of the English Nation.

21. I have done with this Foundation, when I have told the Reader that King *Henry* the sixth, under his great Seal, by Act of Parliament, confirmed a coat of Armes to this College, bearing in chief a flower of *France*, and a Lion of *England*, that it may appear to be the work of a King. For my instructions herein I must direct my thankfulness partly to the memory of Mr. *Thomas Hatcher*, who some seventy yeeres since collected an exact catalogue of the Scholars, Fellowes, and Provosts of this house; partly to Mr. *Tho. Page*, of this house, and Vice-Orator of *Cambridge*, who as he went over beyond the seas, the credit of his Coll. and this University: so, God lending him life, after his accomplishment in his travails, is likely to return one of the honours of our Country.

22. My Pen was now leaving *Kings College*, when 'tis plucked back again by the feathers thereof, casually lighting on the following passage: That when *William Wanklesfeet* Bishop of *Winchester* (afterwards founder of *Magdalen College*) persuaded King *Henry* the sixth to erect some monument for learning in *Oxford*, the King returned, *Imò potius Cantabrigia, ut duas (si fieri possit) in Anglia Accademias habeam*. Tea rather (said he) at *Cambridge*, *thas (if it be possible) I may have two Universities in England*. As if *Cambridge* were not reputed one before the founding of *Kings College* therein.

23. An improbable passage, which filled me with wonder: for although none beheld King *Henry* as a profound person to utter Oracles; all acknowledge him of ability to expresse himself in proportion to truth. Who could not be ignorant that *Cambridge* had been an University many hundreds of yeeres (before these words were pretended to be spoken) and *vice* endowed Colleges (un-endowed Halls coming not under this consideration) with *Oxford* itself, as by the ensuing parallel will appear.

In *Cambridge*,
1 Peter House.
2 Michael House.
3 Clare Hall.
4 Kings Hall.
5 Pembroke Hall.
6 Bennet College.
7 Trinity Hall.
8 Gonville Hall.

In *Oxford*,
1 University College.
2 Merton College.
3 Balliol College.
4 Exeter College.
5 Oriel College.
6 Queens College.
7 New College.
8 Lincoln College.

Kkkkk 3

All

An old debt
well paid.
k Brian Twine
Antiq. Acad.
Ox. pag. 317.

* MS Hatcher
of K. Coll.
anno 1518.
1 Fide inf. 2
anno 1514.

The Armes of
Kings College.

A strange
speech (pre-
tended) of K.
Henry the sixth

Considering
then *Cam-*
bridge equal
with *Oxford* in
number of Col-
leges.

Anno Dom 1443	Anno Regis Henr. 6 31
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Containing

Q College
ounded by
Q Margaret.

in a place formerly called *Goose-green*, dedicating the same to her name-fake *Saint Margaret* and *St. Bernard*, commonly called *Queens College*. Indeed as *Mithriades* his *Trophia* in *Athens* would not suffer *Themistocles* to sleep, so this *Queen* beholding her husbands bounty in building *Kings College*, was restless in her self with holy emulation, until she had produced something of the like nature. A strife wherein Wives, without breach of duty, may contend with their *Husbands*, which should exceed in pious performances.

32. *Sir John Wenlock Knight*, laid the first stone of this College in the East end and South side of the Chappel, in the name of *Queen Margaret*, April 15. 1448, who caused this inscription to be engraven thereon: *Erit Domine nostra Regina Margaretæ Dominus in refugium, et lapis iste in signum: The Lord shall be for a refuge to the Lady Margaret, and this stone for a signe.* Indeed, poor *Queen*, soon after she needed a *Sanctuary* to shelter her self when beaten in *battel*, and the aforesaid (since Lord) *Wenlock* slain at *Teuksbury*: when no doubt her soul retreated to divine protection, the only succour left unto her; but this sad accident obstructed the hopeful proceeding in her intended foundation.

33. *The Child thus come to the birth, there was no strength to bring forth*, had not the skill of the *Midwife* supplied the want of strength in the *Mother*. I mean *Andrew Ducket*, for forty years first Master of this House, formerly a *Fryer*, Rector of *St. Butolph* in *Cambridge*, *Principal* of *Bernards Hostel*, who gathered much money from well-disposed people, to finish this College, and accounted by some, though not by his purse, by his prayers, the *Founder* thereof. A good and discreet man, who with no *formid* but *prudential* compliance, to poised himself in those dangerous times betwixt the successive *Kings of Lancaster* and *Tork*, that he procured the favour of both, and so prevailed with *Queen Elizabeth*, wife to *King Edward* the fourth, that she persecuted what her professed enemy had begun. A good natur'd Lady, whose estate (whilest a widow) being sequestred for the *Delinquency* of her husband (things, though not words, then in fashion) made her more merciful to the miseries of others.

Masters.	Benefactors.	Bishops.	Learned Writers.	Living in Col. gift.
Andrew Ducket.	(Margaret Rous.	John Fisher, Br.	John Fisher, Bi.	shop Ratcliffe. St.
Tho. Wilkinfon.	Jane Inglesbore.	of Rochester and	shop Ratcliffe. St.	Butolph
John Fisher.	Jane Burrough.	Cardinal.	Desid. Erasmus.	Canr. Vic.
Rob. Breakinshaw.	Geor. D. of Clarence.	Will. Glinn Bi.	Hen. Bullock.	Elfen. Dioc.
John Jennings.	Cicely, Duchess of	shop of Bangor.	friend to Eras-	valued 2 li.
Thomas Fornam.	Tork.	Will. Chadderton	mus, calling him	14 s. 4 d.
Will. Frankland.	Rich. D. of Gloucester.	Br. of Lincoln.	Bouillon.	Eversten Rect.
Simon Heynes.	Ladie Anne, his wife.	shop of Exeter.	* Dr. Foreman.	Elfen. Dioc.
William May.	Edw. Earl of Salis-	shop of Exeter.	(having as good	valued 5 li.
William Glynn.	bury.	5 John Jegen, Br.	as making of	2 s. 4 d. ob.
Thomas Peacock.	Maud, Countess of	of Norwich.	books.) He con-	Hogginton Vic.
William May.	Oxford.	6 Rich. Milborne	cealed and pre-	Elfen. Dioc.
John Stokys.	Marm. Lomley, Bi.	Br. of Carlisle.	served Laubers	valued 4 li.
Will. Chadderton.	shop of Lincoln.	7 George Moun-	Works, fought	13 s.
Humphr. Tyndall.	Andrew Ducket.	tain, Bishop of	for to be burnt.	St. Andrew R.
John Davenant.	Hugh Trotter, D.D.	London.	5 Sir Tho. Smith.	Canr. Dioc.
John Manfel.	John Drewell.	8 Rob. Townson.	Tho. Brightman.	valued 13 l.
Edw. Martin.	William Weld.	Bishop of Salis-	7 John Davenant.	6 s. 8 d.
Herbert Palmer.	Sir Thomas Smith.	bury.	in his defence of	
	Henry Willshaw.	9 John Davenant.	Tythes.	
	Dr. Stokys.	Bishop of Salis-	9 John Weaver, au-	
	John Chetham.	shop of Bangor.	thor of the Fa-	
	Hen. Hastings, E. of	10 Wil. Roberts Bi.	nerall Monu-	
	Hunting.	shop of Bangor.	ments.	
	John Joslin.	11 John Towers.	10 Dr. John Pre-	
	George Mountain.	Bishop of Pe-	ston.	
	John Davenant.	terborough.		

So

Anno
Regis
Henr 6.Anno
Dom.

So that at this present therein are maintained, one President, nineteen Fellows, three and twenty Scholars, eight Bible Clerks, three Lecturers of Hebrew, Arithmetick and Geometry, besides Officers and Servants of the Foundation with other Students amounting unto one hundred and ninety.

34. Amongst the later *Masters* of this College *Dr. Humphrey Tyndall* Dean of *Ely* must not be forgotten, of whom there passeth an improbable tradition. That in the reign of *Queen Elizabeth* he was proffered by a Protestant Party in *Bohemia* to be made *King* thereof. Which he refused, alleging, *That he had rather be Queen Elizabeths subject, then a forain Prince.* I know full well that *Crown* is *Elective*. I know also that for some hundreds of yeers it has been fixed to the *German Empire*. However, because no *snook* without some fire, or heat at least; there is something in it, more then appears to every eye. True it is that he was Sonne to *Sir Thomas Tyndall* of *Hockwold* in *Norfolk*, and how *Bohemian* blood came into his veins I know not. Sure I am, he gave the *Armes* of *Bohemia* (viz.) *Mars*, a *Lion* with a forked *Taile*, *Luna*, crowned *Sol*, with a *Plume* of *Estrich*-feathers for a *Crest*.

35. The Catalogue of *Benefactors* to this College presents only the principal, not all in that kind, who in the daies of *Dr. Caius* (writing eight yeers since) amounted to more then an hundred forty and seven. Much increased at this day: indeed no house for the quantity is endowed with better land of *Mannours* and *Farmes*, and less of *Impropriations* belonging thereunto. As for *King Richard* the third, his benefaction made more noise then brought profit therewith, who conferred on this College all the large and honourable patrimony of *John Vere* the thirteenth, *Earle of Oxford*, then maintaining *Sir Michaels* mount in *Cornwall* against him. Which soon after was justly refused by *King Henry* the seventh, and restored to the right owner thereof. The College no whit grieving thereat; as sensible, no endowment can be comfortable, which consists not with *Equity* and *Honour*.

36. No College in *England* hath such exchange of *Cosrs* of *Arms* as this hath, giving sometimes the *Armes* of *Jerusalem* (with many others quartered therewith) assigned by *Queen Margaret* their first *Foundresse*. It giveth also another distinct coat, (viz.) a * *Crescent*, and *Pastoral Staffe* *Saltire*, piercing through a Boars head in the midst of the *Shield*; This I humbly conceive bestowed upon them by *Richard the third* (when undertaking the Patronage of this foundation) in allusion to the *Boar* which was his *Crest*; and wherein those Church implements disposed in *Saltire* or in form of *St. Andrews* *Crosse*, might in their device relate to *Andrew Ducket* so much meriting of this foundation. However at this day the College waves the wearing of this Coat, laying it up in her *Ward-robe*, and makes use of the former only.

37. *Sir Thomas Smith* in this catalogue may be beheld not as a *Benefactor* to this house alone but all Colleges of literature in *England*. I * *Obadiab* be so prais'd to all posterity for feeding an hundred of *Gods Prophets*; fifty in one cave, and fifty in another, with bread and water; what reward shall this worthy Knight receive, who for ever feeds all the *fomes* of the *Prophets* both in *Cambridge* and *Oxford* (members of any Society) with *Reis carne*, which he procured by Statute in *Parliament*; which in due time (God willing) shall fully be related.

38. The aforesaid *Knight* recures again (who cannot too often be mentioned) in the list of learned Writers. Eminent for two excellent works. The one, of the *Common-wealth* of *England*. The other, of a *Compendious way* of *Printing*, as which would defalk a fifth part of the cost in *Paper*, and *Ink*, besides as much of the pains in *composing*, *printing*, and *reading* of Books only, by discharging many superfluous letters in spelling and accommodating the sounds of long and short vowels (to save terminating *E's*, and other needless additions of consonants) with distinct *Characters*. However this design hath

L1111

not

Some truth in much talk.

Give what is thine own.

Two Cosrs for one Body.

* See it in Speeds map of Cambridge-shire.

A Benefactor generally to learning.
* 1 Kings 18. 4.

An ingenious and utill designe.

The inscription on the first stone.

Queen Elizabeth caused what Queen Margaret began.

* Mr. Fox A.G. and Mon.

not hitherto met with general entertainment, chiefly on a suspicion that this modern way will render ancient books in a short time unreadable to any, I have Antiquaries; which whether a just or caulelle jealousy, let others determine.

Erasmus a student in Queens College.

39. Queens Colledge accounteth it no small credit thereunto, that Erasmus (who no doubt might have pickt and chose what House he pleased) preferred this for the place of his study, for some yeers in Cambridge. Either invited thither with the fame of the learning and love of his friend Bishop Fisher then Master thereof, or allured with the situation of this Colledge so neer the River (as Rotterdam his native place to the Sea) with pleasant walks thereabouts. And thus I take my farewell of this foundation, wherein I had my Education for the first eight yeers in that University. Desiring Gods blessing to be plentifully powred on all the Members thereof.

Nicholas Close, Cancell.
William Percy (Son to the Earl of Northumberland) Chanc.

Mr. Baker Proct.

Mr. Fleming and Mr. Hampden Proct.

Henceforward we shall present the Reader with an exact catalogue of all the Proctors in Cambridge. Indeed we could have begun our list of them an hundred yeers before, but then must have left many blanks for some yeers, so under-perfect our intelligence and so uncertain the Records (meeting therein many times a single Proctor without his mate.) And therefore I conceived time enough, henceforward to date the compleated and continued Series of those publick officers.

Henry Boleyn & John Gumburpe Proct.

Henry Boleyn and John Bolton Proct.

John Harsh and Proct.

Laurence Booth, Canc.

In this yeer Laurence Booth (afterwards Archbishop of York) caused a collection to be made through the whole University.

- 1 From such who hyred Chairs of Canon and Civill Law
- 2 From those who broke their words in taking their degrees.
- 3 From every Religious person a Proprietary of Goods * ten Marks.
- 4 From every Religious man of the Order of Begging Fryers eight Marks.
- 5 From every rich Parson a third part of his Parsonage.
- 6 From Bishops and Prelates what they pleased themselves to give.

With these monies, which may be presumed to amount unto a round summe, he built the South side of the Schools wherein the Sophisters keep their ordinary Disputations.

William Wilflett, Canc.
Robert Woodlark, Canc.

Richard Scroop, Canc.
Robert Woodlark, Canc.
John Booth, Canc.
William Wilflett, Canc.

John Herifon Dr. of Physick, * this Will. Wyche & William Langthorn, Proct. year set forth a short Book de fun-datoribus Universitatis, deducing John Day and William Wood, Proct. the same from K. Cantaber, the same which I conceive is called the Black-book at this day.

Edward Story, Canc.

Thomas Wright & Thomas Laxton, Proct.

Thomas

Anno Dom.
Anno Regis Hen. 6.

1450 29
1451 30
1452 31
1453 32

1454 33
1455 34
1456 35
1457 36

* Caus de Antiqu. Cant. Acad. p. 61.

* Caus de Ant. Acad. pag. 44.

Anno Regis Edw. 4.
10 1459
11 1470
12 1471
13 1472
14 1473
15 1474
16 1475

Thomas Rotherham Canc.

Thomas Cosyn & Amber, Rippington, Proct.
Thomas Tylour & Thom. Mandley, Proct.
John Wells and Edward Hanfor, Proct.
John Argent and John Seley, Proct.
Ralph Songer & Richard Tokerham, Proct.
John Trotter and Richard Smith, Proct.
Thomas Bond and John Radford, Proct.

40. Richard Woodlark, was born at Wakerly in Northumberland, as an Author hath affirmed. (But finding no such place in that County, & a Wakerly (high Stanford) in Northhamshire, blame me not if willing to restore my native shire to its right, and the honor of his nativity.) This Richard being the last foundation-Fellow, and third Provost of Kings-Colledge, purchased four Tenements in Millstreet, (over against the late Carmelites then newly Queens-Colledge), and staid an Hall thereon for one Master, and three Fellows, dedicating it to St. Katherine, the Virgin and Martyr, since augmented by the bounty of others.

41. This may be termed Aula Belli, (if not a proper) a pretty Hall, even by the confession of the Poet for critical in the word.

Sed qui bellus homo, Costa? pusillus homo. { What thing is in it self but small, And the beholding of this House, mindeth me of what Sir Thomas More writeth of a She favourite of King Edward the fourth, as to this particular conformity betwixt them (otherwise far be it from me to resemble this Virgin Hall to a wanton Woman) namely that there was nothing in her Body one could have changed, except one would have wished her somewhat higher. Lowness of endowment, and littleness of Receipt, is all can be cavilled at in this foundation, otherwise proportionably most compleat in chappell, cloisters, library, Hall, &c.

Indeed this House, was long Town-bound (which hindered the growth thereof) til Dr. Goslin that good Physitian cured it of that disease, by giving the Bull-Imm thereunto, so that since it hath flourished with buildings, and Students, lately more numerous than in greater Colledges.

Masters.	Benefactors.	Bishops.	Learn. Writers.	Cot. Livings.
1 Robert Roch.	1 Isabel Canterbury Sister to the founder.	Edwin Sandys Master Archb. shop of York.	Edwin Sandys Archbishop of York.	Couton Rect. in the Diocess. of Ely valued at 6 l. 12 s. 9 d. ob.
2 John Wardoll.	2 William Tylor	John May Mr. Bishop of Carlisle.	Richard Sibb, a most Pious and profound Divine.	
3 Rich. Bartolom.	3 Katherine Mills	John Overal Mr. Bishop of Norwich.		
4 Thomas Green.	4 Robert Simpson.	5 Hugh Pembreris		
6 Rain. Bainbrig.	5 Hugh Pembreris	6 John Chelver.		
7 Edwin Sandi.	6 John Chelver.	7 Thomas Green.	Ralp. Brownrig.	
8 Edm. Cofin.	7 Thomas Green.	8 The Lady Elizabeth Bernar-diffon.	Mr. Bishop of Exeter.	
9 John May.	8 The Lady Elizabeth Bernar-diffon.	9 John Leach.		
10 Edm. Hound.	9 John Leach.	10 Rich. Nealson.		
11 John Overal.	10 Rich. Nealson.	11 Rob. Shorton.		
12 John Hille.	11 Rob. Shorton.	12 D. Thimblebie flow.		
13 Richard Sibi.	12 D. Thimblebie flow.	13 Dr. Middleton.		
14 Ralph Brownrig.	13 Dr. Middleton.	14 Hugh Garret.		
15 William Spurr.	14 Hugh Garret.	15 Rosamond Paster.		
16 John Lightfoot.	15 Rosamond Paster.	16 John Colmley.		
		17 John Duke.		
		18 John Claypoole.		
		19 John Goslin Knight.		

The founding of Katherine Hall.

1. J. Scot Esq. Tables.
2 See Speeds maps in the Catalogues of both Countes.

Properly a pretty Hall.

c. Martial, lib. 1. Epigra. 10 d in his list of Edward the 4th. folio 61.

Masters.	Benefactors.	Bishops.	Learn. Writers.	Col. Livings.	Anno Dom.	Anno Regis Edw. 4.
	20 Thomas Buck, Esquire Bedle.		Thomas Godwin, Fellow an eminent Preacher.			
	21 Mr. Christopher Shirland.		John Lightfoot an excellent Linguist.			
	22 Mrs. Staddon.					
	23 Mr. Tho. Hobbs.					
	24 Mr. Peter Phelan.					
	25 Lady Cocker.					
	26 Mrs. Jurdain.					
	27 Ann, Lady Bernardston.					
	28 William Genge.					
	29 Mr. Conson.					
	30 Mr. Skirne Esquire.					
	31 Mr. Alured.					
	32 Mr. Cradock.					
	33 The worthy company of Mercers of the City of London.					

So that lately in this were maintained one Master, six Fellowes, with all the Students above an hundred.

Joannes Beynston, Can.

Thomas Rotheram, Can.

Thomas Northwood, Can.

Richardus Badew, Can.

Tho. Cosine, Can.

Joannes Blithe, Can.

Robertus Fitz-hugh, Can.

42. This year a new Colledge was made in Cambridge of an old Nunnery, founded some three hundred years agoe, viz. anno 1133, by Malcolm of the Scots Royall-race, Earle of Cambridge and Huntingdon, and dedicated to St. Radegund. This Radegund, daughter to Berthram, Prince of Thuringia, was wife to Lotharius King of France, (Son to Clodoveus the great, the first Christian King of that country) whose sequestering herself from her husbands company, about the year 560 liv'd, and died in a small Monasterie in Poitou, thereby gaining the reputation of a Saint.

43. But it seems the Sisters living in Cambridge Nunnery, consecrated to her honor, fell as far short in chastity, as the over-aid therein. Indeed one of

Moribus

Richard Freyer, & Ro. Woodroff, Proct.	1476	17
Thomas Bwayne, & Gerard Borell, Proct.	1477	18
Guil. Stockdale, & John Layeroff, Proct.	1478	19
Robert Welby, & Robert Luther, Proct.	1479	20
Guil. Tompson, & Roger Bower, Proct.	1480	21
Phil. Morgan, & Thomas Hole, Proct.	1481	22
Jo. Green, and James Grave, Proct.	1482	Edw. 5.
Jo. Smith, and Ro. Macumblen, Proct.	1483	Rich. 3.
John Busler, and Gilb. Genge, Proct.	1484	2
John Busler and Gilb. Urmsen, Proct.	1485	Hen. 7.
Gilb. Fitz-John, & Hen. Babington, Proct.	1486	3
Tho. Waters, and Guil. Birly, Proct.	1487	4
Richard Walle, and John Bassett, Proct.	1488	5
Tho. Medcalf, & Roger Layburne, Proct.	1489	6
Guil. Bedman, & Edmond Dovy, Proct.	1490	7
Ric. Barton, and John Wolfe, Proct.	1491	8
John Sickling, and John Walle, Proct.	1492	9
Jo. Lound, and Ric. Huddleston, Proct.	1493	10
Ric. Bramston, and John Robinson, Proct.	1494	11
John Fisher, and Thomas Cooke, Proct.	1495	12
Jac. Denon, and Tho. Gogney, Proct.	1496	13

The foundation of Jesus Colledge.

The inconsequence of Saint Radegunds Nunn.

them left a good memory, or (at least) hath a good Epitaph inscribed on her monument in the Chappell.

Moribus ornata, jacet hic bona Bertha Refara.

But the rest were not so sweet and fragrant in their reputes, squandering away the wealth and ornaments of their house, which was no wonder for those to do, which were prodigals of their own persons. Not able therefore, to go away from their home, they went away with their flame, and quitting their cover, concealed themselves privately in their own countrey. Tradition saith that of the two remaining, one was with child, the other but a child, so that their land seemed lapsed, for want of owners, or rather for the owners want of honesty.

44. But let us heare what John Maior the blunt Scotch Historian saith hereof, living in Cambridge some years after, whilst those matters were yet fresh in most mens memories. *Quoddam mulierum canobium in collegium Jesu converteretur consilio eruditissimi pariter et optimi Viri Stubis doctoris Theologi. Nobiles mulieres illa includi, sed scholasticorum consortium admitterent. Unde graves viros scandalizarunt, quocirca eis ejectis, & alijs canobitis impoitis earum loco studentes inopes positi sunt, quatenus literis & virtutibus incumbere, & solium darent in tempore suo. Hanc mulierum effusionem approbo. Si enim pro religione proficula nutrant, earum loco bona penenda sunt.*

45. Their viciousness thus generally complained of, their house with all the land thereof, was with King Henry the 7th. and Pope Julius the second, bestowed on John Alecock, Bishop of Ely, to convert it into a Colledge, dedicated to Jesus, the Virgin Mary, and St. Radegund. A whole Volume may be written of this Bishop, born at Beverly in York shire, though his parents lie buried at Kingstone on Hull, where he built a Chantry for them, and a free School for the benefit of others. John Bale (though very sparing of praying persons of that age) charactereth him, given from his Child-hood so learning and religion; so growing from vertue to vertue, that no one in England was more reputed for his holines. He is reported to have lived very sparingly, all his life long, and to have conquered the baits of his wanton flesh, by his fasting, studying, watching, and such like christian discipline.

46. This good Bishop established in the house, one Master, six Fellowes, and six Scholars, commanding them to the perpetual tutelage of the Bishops of Ely. Hence it is that when those Bishops lodge in this Colledge (as they did anno 1556. 1557) their Register reporteth them lying in their own house: And though Peter-house as founded by Ralsham Bishop of Ely, might claime the same title: yet it seems those Bishops, had a more particular affection to Jesus Colledge. King James in his coming from New-market hither, commended it, for the situation thereof, as most collegiate, retired from the town, and in a meditating posture alone by it self.

Godwin in his catalogue of Bishops of Ely in the life of John Alecock.

John Maiors testimony here of, & the galls Scotiam fol. 9.

The character of Bishop Alecock.

Jesus Colledge the Bishop of Ely his house.

Cambridge
within few
years much im-
proved in
Learn: C.

c. Lib. 2. Epist.
la 10.

thor doth thus acquaint us. *Almost thirty yeers agoe (saith he) nothing else was handled, or read, in the Schools of Cambridge, besides ALEXANDER, THE LITTLE LOGICALS (as they call them) and those old dictates of ARISTOTLE, and questions of SCOTUS. In proceſſe of time there was an acceſſion of good learning, the knowledge of Mathematiques came in; a new and indeed a renewed ARISTOTLE came in: So many Authors came in, whose very names were anciently unknown. — To wit, it hath flouriſhed ſo much, that it may contend with the prime Schools of this age, and hath ſuch Men therein, to whom if ſuch be compared that were in the age before, they will ſeem rather ſhadows of Divines, then Divines.*

52. Take alſo the comparative character of Cambridge, weighed at this time with Oxford, whilſt the judicious hand of *Erasmus*, thus holdeth the beam of the ballance. *John¹ Biſhop of Rocheſter (one a Man, a true Biſhop, a true Divine) told me ſome three yeers ſince, that in Cambridge, (whereof he is perpetuall Chancellor) in ſtead of ſophiſtical querks, now ſober, and ſound diſputations are agitated amongſt Divines; whence men depart not only learned but better. Oxford University by the help of ſome Monks, did at firſt make ſome reſiſtance; but ſuch were curbed with the power of Cardinal Wolley, and the Kings Authority, who envied ſo great good to that moſt famous and ancient School.*

53. A ſecond of the ſame kind will not be amiſs to preſent. *England (saith he) hath two moſt noble Universities, Cambridge and Oxford; in both of theſe the Greek tongue is taught, but in Cambridge quietly, becauſe John Fiſher Biſhop of Rocheſter ſits Governor of the School, not only for his learnings ſake, but for his Divine life. But when a certain young man at Oxford not meanly learned did happily enough profeſſe the Greek tongue there, a barbarous Fellow in a popular Sermon began to rail againſt the Greek tongue with great and bawny revilings. And in another place¹, By the wiſdome of Thomas Cardinal of York the School of Oxford ſhall be adorned not only with all kind of Tongue and Learning, but alſo with ſuch Manners which become the beſt Studies. For the University of Cambridge long agoe doth flouriſh with all ornaments, John Biſhop of Rocheſter being the Chancellor thereof.*

54. But too tart, and ſevere is *Erasmus* his cenſure of Cambridge Townsmen, *Vulgus Cantabrigienſe, inhospitales Britannos antecedit, qui cum ſumma ruſticitate ſummam malitiam conjungere. Cambridge Townsmen goe beyond the inhospitable Britains, who have malice joyned with their Clowdiſhneſs. And although ſome will ſay the Townsmen are no Changelings at this day; yet ſeeing Cambridge is ſometimes called CIVITAS, and often URBS; ſome of her inhabitants expreſſe much Civility, and Urbanity in their behaviour.*

Rich. Barſon Vice-chan. } *William Lambers*, } *Proc.* } *Drs. of Divin.* 2.
 } *Edmond Page*, } *Bac. of Divin.* 7.
 } *Bac. of Law*, 6. } *Henry Kele*, Maior.
Mrs. of Arts, 18. } *Bac. of Arts*, 23. }

SECTION

Anno
Regis
Hen. 7.
21Anno
Dom.
1505

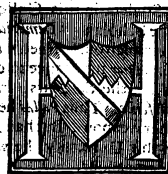
SECTION VI.

EDV. BENLOSSIO Armigero,
MECÆNATI ſuo benevolo.

Septem Principum Aulas transmarinas (ni malè memini) te perluſtràſſe accepi. In quibus ſplendide veſtes, dubiæ dapes, ingens famulitium, continuus ſtrepitus, multa denique Confuſio, quæ in Regum Hoſpitiis, Honoris ergò, Magnificentia eſt nominanda.

En tibi plures Muſarum Aulas (ſic oppoſitè Collegia dicuntur) in hac Hiſtoria noſtra deſcriptas. Eſto tu æquiſſimus Arbiter (cum utraque tibi notiſſima) Aulicorum; an Academicorum vita ſit beator. Non dubito te Muſicolarum placidam quietem, veſtitum ſimplicem, vultum tenuem, fercula vacua, mentes plenas, phaleratis Palatinorum miſeriis, ac eorum tolerabili vanitati prælaturum.

Præſertim Joannule Collegium dulcedine ſua te allecturum ſpero; cum tibi olim Natale ſolum, ubi Literis fuiſti innutritus, et cui Donaria non contemnenda dediſti, plura et precioſiora (ni fallor) daturus, ſi omnia juſtæ tue expectationi reſpondiſſent.



Henry the ſeventh came to Cambridge, where he beſtowed an hundred Marks on the University, and fourty pounds (a fair ſumme in that age from ſo thrifty a King) on the fabrick of St. Maries, where the Scholars meet weekly at publick Sermons, and yearly at the Commencement.

2. The mention of *St. Maries* mindeth me of *Church-work* indeed, ſo long it was from the founding, to the finiſhing thereof; as,

M m m m

Begu

King Henry
comes to Cam-
bridge.The building
of St. Maries.

Begun May the sixteenth 1478, when the first stone thereof was laid in the 17th. of *Edward* the fourth.

The Church ended (but without a Tower, or Belfree) 1519. in the 11th. of *Henry* the eighth.

The Tower finished 1608. in the sixth of King *James*.

So that from the beginning, to the ending thereof, were no fewer than an hundred and thirty years. There was expended in the structure of the Church alone, *seven hundred ninety five pounds, two shillings and a penny*; all bestowed by charitable people, for that purpose. Amongst whom, *Thomas Barrow*, Dr. of Civil law, Arch-deacon of *Colchester*, formerly Fellow of *Kings hall*, and Chancellor of his house to King *Richard* the third gave for his part, two hundred and fourty pounds.

55. One may probably conjecture, that a main motive, which drew King *Henry* this year to *Cambridge*, was with his presence to grace his mothers foundation of *Christs-Colledge*, now newly laid, without *Barnwell-gate*, over against *St. Andrews-Church*, in a place where *Gods house* formerly stood, founded by King *Henry* the sixth. This King had an intention (had not *deprivation*, a civil death, prevented him) to advance the Scholars of this foundation to the full number of *sixty*, though (a great fall) never more than *four* lived there, for lack of maintenance. Now the Lady *Margaret*, Countess of *Richmond* and *Darby*, (accounting her self, as of the *Lancaster-line*, heir to all King *Henries* godly intentions) onely altered the name from *Gods-house*, to *Christs-Colledge*, and made up the number, viz. *One Master, twelve Fellows, fourty seven Scholars*, in all *sixty*.

56. Great and good were the lands, which this Lady, by her last Will, bestowed on this Colledge, in severall Counties.

Cambridge-shire, the Manors of *Malton*, *Meldred*, and *Beach*, with divers lands, and rents, elsewhere in that County.

Leicester-shire, the Manor of *Diteworth*, with lands and tenements in *Diteworth*, *Kegworth*, *Habern* and *Wolton*.

In *Northfolk*, the Abbey of *Creyke*, which was in the Kings hands as dissolved, and extinct, settled by the Popes authority, and the Kings licence.

Essex, the Manor of *Royden*.

Wales, *Manibire*, an Impropriation.

This Lady being of Welsh affinity, a *Teutker* by marriage, and having long lived in *Wales* (where her Sonne King *Henry* the seventh was born in *Pembroke*) thought fitting, in commemoration thereof, to leave some Welsh land to this her foundation.

5. Once the Lady *Margaret* came to *Christs-Colledge*; to behold it when partly built, and looking out of a window, saw the *Deane* call a faulty Scholar to correction; to whom she said, *Lenté, lenté, gently, gently*, as accounting it better to mitigate his punishment, than procure his pardon: mercy and justice making the best medley to offenders.

6. *John Maior* a Scottishman, and a Scottish Historian of good account, was (onely for the terme of three months) a Student in this Colledge, as himself acknowledgeth. He reporteth, that the Scholars of *Cambridge* in his time, usually went armed with bowes and swords; which our learned Antiquary is very loth to beleieve, except it was *John Maior* his chance to come quary is very loth to beleieve, except it was *John Maior* his chance to come to *Cambridge*, in that very juncture of time, when the Scholars, in feud with the Townsmen, stood on their posture of defence. Thus *Pallas* her self may sometimes be put to it, to secure her self by her weapons. But *Had Maior* lived as many years, as he did but months in this University, he would have given a better account of their peaceable demeanour.

7. *John Leland*, that learned Antiquary, was a Fellow of this Foundation,

Anno Dom. 1505
Anno Regis Hen. 7. 21.

Cain. Hist. Acad. Cantab. lib. 1. pag. 90.

The foundation of Christs-Colledge.

The fair endowments thereof.

Atia: Disworth.

All these I have transcribed out of her last Will.

A Lady of pity.

This I heard in a Clerum from Dr. Collings.

John Maior a Student in Christs Colledge

Lib. de gest. Scotorum c. 5.
* Cain. Hist. Ac. Cam. p. 94

John Leland Fellow therein

Anno Regis Hen. 7. 21
Anno Dom. 1505

dation, as he gratefully professeth. I account it therefore in my self an *ex-
cusable envie*, if repining that the rare Manuscripts of his collections, were since his death bestowed on *Oxford Library*, and not here where he had his education. But I remember a Maxime in our *Common Law*, wherein the *Lands* (such are *Books to Scholars*) of a *Sonne*, deceasing without heirs, fall rather to his Uncle, or Aunt, than Father, or Mother.

7. Many years after the founding of this Colledge, complaint was made to King *Edward* the sixth, of superstition therein; the *Master*, and *twelve Fellows* of this *Christs-Colledge*, superstitiously alluding to *Christ* and his *twelve Apostles*. Probably the peevish informers would have added, that the *Discipule*, or Scholars in this House, were in imitation of *Christs* seventy *Discipules*, save the number corresponds not, as being but *fourty seven* by the originall foundation. Hereupon King *Edward* altered this number of *twelve* not by *Subtraction* (the most easie, and profitable way of reformation) but *Addition*, founding a thirteenth Fellowship, and three Scholarships out of the impropriation of *Bourn*, which he bestowed on the Colledge; and to real charity discomposed suspected *superstition*. This good King also gave the Colledge in lieu of the Mannor of *Royden*, which he took from it, the entire revenues of *Bromwell Abbey*, such was his bountifull disposition. Nor can it be proved that in his own person he ever did to any an injurious action, though too many under him (if those may be termed under him, who did what they pleased themselves) were too free of their favours in that nature.

9. It may without flattery be said of this house, *Many daughters have done veruously, but shew excellst them all*; if we consider the many Divines, who in so short a time have here had their education. Let Papists tell you of *Richard Reignalds*, Doctor of Divinity, a Monk of *Zion*; of *William Eximew*, a *Carthusian* (both bred here, and martyred, say they, for the Catholique cause Anno 1535.) of *Richard Hall* who ran beyond the Seas, became Canon of *Cambray*, and wrote the manuscript-life of Bishop *Fisher*: we chiefly take notice of the Divines bred here since the Reformation.

In vita Regis
Scribitur fol. 70

Reformation of
augmentation.

The worthies
of this
Colledge.
Prev. p. 19.

Pierquin in
Cent. 40.

* So faith Dr.
villet in his
dedication of
his Comment
on Samuel, to
this Colledge.
Indeed I finde
one Heth (but
not his Chri-
tian name)
fellow of this
Colledge 1530

Masters.

- 1 *John Sickling* Fellow of *Gods-House*, first Master.
- 2 *Richard Wias*, Dr. of Divinity.
- 3 *Thomas Tompson*, D. D. a good Benefactor.
- 4 *John Wasfonne*, D. D.
- 5 *Henry Lockwood*, D. D.
- 6 *Richard Wilks* D. D. chosen 1549.
- 7 *Cuthbert Scot*, D. D. chosen 1553.
- 8 *William Taylor*, D. D. chosen 1557.
- 9 *Edward Hamford*, D. D. chosen 1559. he was a good Benefactor.
- 10 *Edmond Barwell*, D. D. chosen 1581.

Bishops.

- 1 *Hugh Latimer*, Bishop of *Worcester* 1535, and Martyr.
- 2 *Nicholas Heth**, Arch-bishop of *Tork* 1553.
- 3 *Cuthbert Scot*, Bishop of *Chester* 1556.
- 4 *William Hughes*, Bishop of *St Asaph* 1573.
- 5 *Anthonie Wasfon*, Bishop of *Chichester* 1596.
- 6 *Valentine Carey*, Bishop of *Exeter* 1620.
- D. *Johnson*, Arch-bishop of *Dublin*.
- Brute Babington*, Bishop of *Derrie*, in *Ireland*.
- George Downham*, Bishop of *Derrie* in *Ireland*.

Benefactors.

- 1 *John Fisher*, Bishop of *Rochefer*.
- 2 *Sir Walter Mildmay* Knight.
- 3 *Richard Risle*.
- 4 *Dr. Patison*.
- 5 *Philip Rawlins*.
- 6 *Mr. Fennings*.
- 7 *Nicolas Culverwell*.
- 8 *Thomas Laughton*.
- 9 *Mr. Wentworth*.
- 10 *Roberts Isham*.
- 11 *Richard Bunting*.
- 12 *Richard Car.*

M m m m m 2

Masters.

Masters.	Bishops.	Benefactors.	Anno Dom.	Anno Regis Hen. 7.
11 <i>Valentine Carey</i> , D. D. chosen 1610.	<i>William Chappell</i> , Bishop of <i>Ireland</i> .		1505	21
12 <i>Thomas Bainbrigg</i> , D. D. chosen 1620.				
13 <i>Samuel Bolton</i> .				
14 <i>Ralph Cudworth</i> .				
Learn. Writ. Fellowes.	Learn. Writ. no Fel.	Livinges.		
1 <i>Edward Dearing</i> .	1 <i>Anthony Gilby</i> , he lived (saith <i>Bale</i>) in <i>Queen Maries</i> reign, an exile in <i>Geneva</i> .	<i>Kegworth R.</i> in <i>Lincoln</i> . Dioc. valued at 25 l. 15 s. 8 d.		
2 <i>John More</i> , Preacher in <i>Norwich</i> , he made the excellent Map of the Land of <i>Palestine</i> .	2 <i>Arthur Hilderham</i> , <i>Hereticorum</i> mallens.	<i>Tost R.</i> in <i>Ely</i> Dioc. 61. 16 s. 9 d.		
3 <i>Hugh Broughton</i> , a learned Man (especially in the Eastern languages) but very opinionative.	3 <i>John Daunham</i> , lately deceased, Author of the worthy work of <i>The holy Warfare</i> .	<i>Cauldcor R.</i> in <i>Ely</i> Dioc. valued at 3 l. 12 s.		
4 <i>Andrew Willet</i> , one of admirable industry.	4 <i>Robert Hill</i> D. D. he wrote on the Lords Prayer.	<i>Bourn V.</i> in <i>Ely</i> Dioc. valued at 9 l. 15 s. 9 d.		
5 <i>Richard Clerk</i> , one of the Translators of the Bible, and an eminent Preacher at <i>Canterbury</i> .	5 <i>Edward Topsell</i> , on <i>Ruth</i> .	<i>Clifton duarum partium R.</i> in <i>Peterb.</i> Dioc. valued at 11 l. 12 s. 8 d.		
6 <i>William Perkins</i> .	6 <i>Thomas Draxe</i> .	<i>Helfton V.</i> in <i>Peterb.</i> Dioc. valued at 8 l. 4 d.		
7 <i>Thomas Morton</i> , a melancholy Man, but excellent Commentator on the <i>Corinthians</i> .	7 <i>Richard Bernard</i> , of <i>Batcomb</i> .	<i>Nawmby R.</i> in <i>Lincoln</i> . valued at 17 l. 9 s. 10 d.		
8 <i>Francis Dillingham</i> , a great Grecian and one of the Translators of the Bible.	9 <i>Nathaniel Shute</i> , another <i>Chrysostome</i> for preaching.	<i>Croxton V.</i> in <i>Norwic.</i> valued at 6 l. 13 s. 4 d.		
9 <i>Thomas Taylor</i> , a painfull Preacher, and profitable Writer.	10 <i>William Whately</i> .	<i>Maverbyre V.</i> in <i>St. Davids</i> . Dioc. valued at 8 l.		
10 <i>Paul Bains</i> , he succeeded <i>Mr. Perkins</i> at <i>St. Andrews</i> .	11 <i>Henry Scudder</i> .	<i>Ringsled V.</i> in <i>Norwic.</i> Dioc. valued at <i>Gately V.</i> in <i>Norwic.</i> Dioc. valued at 3 l. 2 s. 8 d.		
11 <i>Daniel Rogers</i> , one of vast parts, lately deceased.		<i>Hopton V.</i> in <i>Norwic.</i> Dioc. valued at		
12 <i>William Ames</i> , Professor of Divinity in <i>Holland</i> .				
13 <i>Joseph Mede</i> , most learned in mystical Divinity.				

With

Anno Regis Hen. 7.	Anno Dom.		
		With many more Worthies still alive: amongst whom, <i>Mr. Nicolas Estwich</i> , Parson of <i>Warkton</i> in <i>Northamptonshire</i> , a solid Divine and a great advancer of my Church-History, by me must not be forgotten. I have done with <i>Christ-Colledge</i> , when we have observed it placed in <i>St. Andrews Parish</i> , the sole motive, by <i>Major</i> * his own confession, making him to enter himself therein a Student, <i>St. Andrew</i> being reputed the tutelar Saint of that Nation. Had <i>Emmanuel</i> been extant in that age, he would have been much divided to dispose of himself, finding two so fair foundations in the same Parish.	* Lib. 1. fol. 8. <i>Est quod ipsum in St. Andree Parochia fuit ordinatus.</i>
		10. Be the following caution well observed, which here I place as in this mid'st of this our History, that it may indifferently be extended to all the Colledges as equally concerned therein. Let none expect from me an exact enumeration of all the Worthies in every Colledge; seeing each one	Caution general.
		Some Writers from me concealed. Let not therefore my want of knowledge be accounted their want of worth.	
		Many most able Scholars, who never publickly appeared in print: nor can their leis learning be inferred from their more modesty.	
		Many pious Men though not so eminently learned, very painful, and profitable in Gods Vineyard.	
		Yea, the generall weight of Gods work in the Church lieth on Men of middle and moderate parts. That servant who improved his two * talents into four, did more than the other who encreased his five into ten. Trade-men will tell you, it's harder to double a little, than treble a great deale; seeing great banks easily improve themselves, by those advantages which smaller summs want. And surely many honest, though not so eminent Ministers, who employ all their might in Gods service, equal (if not exceed) both in his acceptance, and the Churches profit, the performances of such, who farre excell them in abilities.	* Math. 25.
21	1506	<i>John Eccleston</i> , Vice-Chan. { <i>Eim. Natares</i> } Proc. { Drs. } of Divinity 12. { <i>Thos. Swynn</i> } of Canon-Law 2. { } of Civil-Law 2.	
		Doc. { of Physick 2. } Mrs. { of Arts 25. } Bac. { Law 18. } <i>John Braking-</i> { of Musick 1. } Gram. 3. } Arts 26. } <i>thorp</i> Maior. Bac. of Divinity 8.	
23	1607	<i>William Robson</i> , Vice-Chan. { <i>John Philips</i> } Proc. { Drs. } of Divinitie 1. { <i>Rich. Picard</i> } of Canon-Law 1. { } of Law 5. { } of Arts 42. } <i>John Brakingthorp</i> , Maior.	
24	1508	<i>Will. Buckenham</i> , Vice-Chan. { <i>James Nicolson</i> } Proc. { Drs. } of Divinitie 3. { <i>Miles Bycardick</i> } Bac. { of Divinitie 5. { } of Arts 18. { } of Law 12. } <i>Hugh Chapman</i> , Maior. { of Arts 46. }	
Hen. 8.	1509	<i>William Buckenham</i> , Vice-Chan. { <i>Will. Chapman</i> } Proc. { Drs. } of Divinitie 5. { <i>Will. Brighouse</i> } Bac. { of Divinitie 8. { } of Law 11. } { } of Arts 31. } <i>Hugh Raakin</i> , Maior.	
		M m m m m 3	11. L 31

The death of the Lady Margaret.

* Camden in Bedfo d Hist.

* Rich. Hall in his manuscript, life of John Fisher Bishop of Rochester.

* Stowe's Chron. pag 487.

The carefulness of her Executors.

The Fate of St. Johns Colledge.

* Gains Hist. Cont. Ac. p. 75.

* See his Tables.

Crowded with Students.

11. Last year began the foundation of *St. Johns Colledge*, whose Founders, the Lady Margaret, Countess of Richmond and Derby, died before the finishing thereof. This Lady was born at *Bedfordshire*, where some or her own needle-work is still to be seen, which was constantly called for by King James, when passing thereby in his progress. Her father was *John Beaufort*, Duke of Somerset, and mother *Margaret Beauchamp*, a great inheritor. So that *fairfort* and *fairfield* met in this Lady, who was *fair-body* and *fair-soul*, being the exactest pattern of the best devotion in those days afforded, taxed for no personal faults, but the errors of the age she lived in. *John Fisher*, Bishop of Rochester, preached her funeral sermon, wherein he resembled her to *Martha* in four respects; first, nobility of person; secondly, discipline of her body; thirdly, in ordering her soul to God; fourthly, in hospitality, and charity. He concluded she had thirty Kings and Queens (let he himself count them) within the four degrees of marriage to her, besides Dukes, Marquesses, Earles, and other Princes. She lieth buried in the Chappell at *Westminster*, near her Sonne, in a fair Tombe of touch-stone, whereon lieth her Image of gilded bras. She died June the 29. and was buried (as appeareth by a note annexed to her Testament) the *Fully following*.

12. Her death, though for a time retarding, did not finally obstruct the ending of *St. Johns Colledge*, which was effectually prosecuted by such as she appointed her Executors, viz.

1. *Richard Fox*, Bishop of Winchester.
2. *John Fisher*, Bishop of Rochester.
3. *Charles Somerset*, Lord Herbert, afterwards Earle of Worcester.
4. *Sir Thomas Lovel*, Treasurer of the Kings house.
5. *Sir Henry* (afterwards Lord *Marcy*), Chancellor of the Dutchie of Lancaster.
6. *Sir John St. John*, her Chamberlain and near Kinsman.
7. *Henry Horby* (Master of *Peterhouse*), her Chancellor.
8. *Sir Hugh Ashton*, Controulor of her household.

This *Sir Hugh* (whom I conceive rather Sir Priest than Sir Knight) was a good Benefactor to the Colledge, and lieth buried on the North-side in the outward Chappell thereof, in a Tombe with a double portraiture (one presenting him as alive, the other as a skeleton) *be-rebused* (according to the ingenuity of that age) with an *Asb* growing out of a *Tunn*.

31. The ground whereon this Colledge is scited, was long agoe assigned to pious uses, though three times the property thereof was altered.

1. When *Nigelus* or *Neal*, second Bishop of *Ely*, founded here an Hospitall for Canons regular an. 1134. On which *K. Edward* the first, bestowed the goods of *Forebalters* * or *Regatiers* legally forfeited.
2. When *Hugh de Balsbam*, tenth Bishop of *Ely*, translated it to a * Priory, and dedicated it to Saint *John* the Evangelist.
3. When the Lady *Margaret* executors converting it to a Colledge, continued it to the honor of *St. John*.

These according to her last Will, first paid all the debts of the old house duely proved (Justice must precede Charity) then with the issues and profits of her Land in *Somersetshire*, *Devonshire* and *Northamptonshire*, erected this new foundation.

14. So filled, or rather crowded was this Colledge with Scholars, it was hard for one to get a *Study* severall to himself, and in the dayes of our Fathers, the Students when writing private letters, were used to cover them with their other hand to prevent over-inspection. Since God hath made them *Rehoboth* or *Roome*, by the addition of another Court (not

Anno Dom. 1509
Anno Regis Hen. 8.

Anno Dom. 1509
Anno Regis Hen. 8.

inferiour to the former in beauty and bigness) which made King James once merrily say, that there was no more difference betwixt *Trinity* (consisting chiefly in one great *Quadrangle*) and *St. John Colledge*, than betwixt a *Shilling* and two *Sixpences*.

15. The infancy of this Colledge met with a malady, which much hindered the growth, almost ended the life thereof. A generation of proling, proging, projecting *Promoters*, (such vermine like *Pharaohs* * *Frogs*, will sometimes creep even into Kings *Bedchambers*) questioning the Title of the land of the Colledge, took from it at once four hundred pounds of yearly renew. If the reporter (being a great Rhetorician) doth not a little Hyperbolize therein, who thus complainted to the Duke of Somerset Lord Protector. *Ascham*. commendatissimum *Eyst. lib. 1. p. 377*.

Certi quidem homines, Regii Ministri, qui divitias Regis in acervis pecuniarum ponunt, (cū benevolentia populi, saluē Republica, vera Religio, & optima doctrina, optimi Regis certissime divitiæ exiant) beneficium fundatricis magnam partem nobis abstulerunt: Quadringente enim minime anna ex hostris prædoliis amputata sunt.

This wrong was done in the beginning of the reign of King Henry the 8. and never after redressed. Strange that the Lady Margaret's Executors (men too virtuous, to offer *John* goods for a sacrifice, and too wise to be confounded with crackt titles) should endow this Colledge with so much land, to which they had no true right, which makes some suspect violence and injustice in the Kings officers. Nothing so high, or so holy, but some hungry *Harpyes* will prey upon it.

Malters.	Benefactors.	Bishops.	Learned Writers.	Living in the Col. gift.
1 <i>Alan Piercy</i> , Son to Henry Earl of Northumberland.	1 <i>John Morton</i> , Archb. of Cant.	1 <i>John Taylor</i> Bishop of Lincoln.	1 <i>Roger Hutchinson</i> , son.	1 <i>Freshwater R.</i> Vic. Dioc. valued at 19 l.
2 <i>Robert Shirton</i> , Doctor Fell.	2 Lady Anne Rooksey.	2 <i>Ralph Baines</i> , Bishop of Covent. and Lich.	2 <i>Ralph Baines</i> , Professor of Hebrew.	2 <i>Offpring</i> Vic. Cant. Dioc. valued at 10 l.
3 <i>Nicolas Medcalf</i> .	3 <i>Doctor Keyton</i> .	3 <i>George Day</i> Bishop of Chester.	3 <i>George Bullock</i> , the Author of <i>Bullocks Concordance</i> .	3 <i>Higham Vic.</i> Cant. Dioc. valued at 8 l. 10 s.
4 <i>George Day</i> .	4 <i>Dr. Lupton</i> .	4 <i>Thomas Watson</i> Bishop of Lincoln.	4 <i>Regis Ascham</i> .	4 <i>Thornington R.</i> London Dioc. valued at 16 s.
5 <i>John Taler</i> .	5 <i>Dr. Thimbleby</i> .	5 <i>James Pilkington</i> Bishop of Durham.	5 <i>William Morgan</i> , who first translated the Bible into Welch.	5 <i>Sunninghil Vic.</i> Sarnum Dioc. valued at
6 <i>William Bill</i> .	6 <i>Dr. Daunham</i> .	6 <i>John Grigson</i> , Bishop of Winchester.	6 <i>Richard Curteffe</i> , Bishop of Chichester.	
7 <i>Thomas Leaver</i> .	7 <i>John Constable</i> .	7 <i>Robert Holywell</i> .	7 <i>John Knewstun</i> .	
8 <i>Thomas Watson</i> .	8 <i>Robert Simpson</i> .	8 <i>Thomas Lane</i> .		
9 <i>George Bullock</i> .	9 <i>Robert Duckington</i> .	9 <i>John Grigson</i> .		
10 <i>James Pilkington</i> .	10 <i>Thomas Lane</i> .	10 <i>James Berrisford</i> .		
11 <i>Leonard Pilkington</i> .	11 <i>John Grigson</i> .	11 <i>Robert Holywell</i> .		
12 <i>Richard Longworth</i> .	12 <i>Nic. Sheppard</i> .	12 <i>John Repingham</i> .		
13 <i>John Stil</i> .	13 <i>Rich. Hopland</i> .	13 <i>Doct. Linacre</i> .		
14 <i>John Stil</i> .	14 <i>William Whithaker</i> .	14 <i>John Bapst</i> .		
15 <i>Rich. Hopland</i> .	15 <i>Rich. Clayton</i> .	15 <i>Doct. Temp.</i> .		
16 <i>William Whithaker</i> .		16 <i>Doct. Temp.</i> .		
17 <i>Rich. Clayton</i> .		17 <i>Doct. Temp.</i> .		
		18 <i>Doct. Temp.</i> .		
		19 <i>Doct. Temp.</i> .		
		20 <i>Doct. Temp.</i> .		
		21 <i>Doct. Temp.</i> .		
		22 <i>Doct. Temp.</i> .		
		23 <i>Doct. Temp.</i> .		
		24 <i>Doct. Temp.</i> .		
		25 <i>Doct. Temp.</i> .		
		26 <i>Doct. Temp.</i> .		
		27 <i>Doct. Temp.</i> .		
		28 <i>Doct. Temp.</i> .		
		29 <i>Doct. Temp.</i> .		
		30 <i>Doct. Temp.</i> .		
		31 <i>Doct. Temp.</i> .		

A rape offered on the Mules.

* Ezed. 83.

Malters

Masters.	Benefactors.	Bishops.	Learned Writers.	Living in the Col. gift.	Anno Dom. 1509	Anno Regis Henr. 8.
18 Owen Gwin.	22 John Thurlston	11 John Caldwell,	9 WILLIAM	6 Aldworth Vic.		
19 William Beal.	23 Stephen Car-	Bishop of Sar-	WHITAKER	Summ. Dioc.		
20 Doctor Ar-	dinal.	rum.	10 THOMAS	8 l. 15 s. 8 d.		
rowsmith.	24 Sir Ambrose	12 William Mor-	MORTON.	ob.		
21 Doctor Tuck-	Caves.	gan Bishop of				
ney.	25 Thomas Cony.	St. Asaph.				
	26 Dr. Goodman.	13 Hugh Billet				
	27 William Cecil	Bishop of Che-				
	Lord Burgeley.	ster.				
	28 Lady Mildred	14 Rich. Vaughan				
	Cecil.	Bishop of Lon-				
	29 Sir Henry Bil-	don.				
	lingsey.	15 Rich. Neile				
	30 Dr. Gwin.	Archbishop of				
	31 The Lady Jer-	York.				
	min.	16 THOMAS				
	32 Henry Heble-	MORTON,				
	trwait.	Bishop of				
	33 William Spal-	Durham.				
	ding and	17 JOHN WIL-				
	34 William Spal-	LIAMS				
	ding Brother.	Archbishop of				
	35 Robert Bush-	York.				
	36 Henry Alty.	17 Rich. Senhouse				
	37 John Walton.	Bishop of				
	38 John Walter.	Carlisle.				
	39 Mary Coun-	18 David Dalrym				
	teils of Shrews-	Bishop of				
	bury.	Bangor.				
	40 George Palm.					
	41 William Lord					
	Mainard.					
	42 Robert Lawes					
	43 John Know-					
	stubs.					
	44 Mrs. Cutler.					
	45 John Hooper.					
	46 JOHN WIL-					
	LIAMS Lord					
	Keeper, who					
	built a most					
	beautiful Li-					
	brary.					
	47 St. Ralph Hare					
	48 Robert John-					
	son.					

So that lately, viz. anno 1634, there were in this Colledge, one Master, 54 Fellows, four score and eight Scholars, beside Officers and Servants of the foundation, with other Students, in all one hundred eighty two.

16. Great was the opposition against the election of Dr. Whitaker, the 16. Master of this house, fetched from Trinity Colledge. He was appointed by the Queens Mandamus, and Dr. Cap. cons. Vicechancellor (and Fellow of Trinity Colledge) went along with him magna comitante exercitu, solemnly to induct him to his place, when he met with an unexpected obstruction. Non datur penetratio corporum. The gates were shut, and partly Man'd, partly boy'd against him.

17. The Vicechancellor retreated to Trinity Colledge, and consulting with Lawyers

Anno
Regis
Henr.
8.
1
1509

Lawyers what was to be done in the Cafe, according to their Advice, created Dr. Whitakers Master of St. Johns in his own Chamber, by virtue of the Queens Mandate. This done, he re-advanceth to St. Johns, and with (as I may say) a POSSE ACADEMIÆ, demands Admission. The Johnians, having Intelligence by their Emiffaries, that the property of the Person was altered, and Dr. Whitakers invested in their Mastership, and knowing the Queen would maintain her power from her Crown to her Foot, took VVit in their Anger, and peaceably received him. However great the Heart-burnings in this House for many years after, and I will run the Hazard of the Readers Displeasure in transmitting the following Story to Posterity.

18. A Senior Fellow of St. Johns (of the opposite Faction to the Master) in the presence of Dr. VVhitakers, falling on this Subject (proper enough to his Text) what Requisites should qualifie a Scholar for a Fellowship, concluded that Religion and Learning were of the Quorum for that Purpose. Hence he proceeded to put the Cafe, if one of these Qualities alone did appeare, whether a religious Dunce were to be chosen before a learned Rake-hell; and resolved it in Favour of the later.

19. This he endeavoured to prove with two Arguments; whereof this the first. Because Religion may, but Learning cannot be counterfeited. God onely can discover the gracious Heart, but men may defery an able Head. He that chuseth a learned Rake-hell is sure of something; but whoe electeth a religious Dunce, may have nothing worthy his Choise, seeing the same may prove both Dunce and Hypocrite.

20. His second Reason was, because there was more probability of a Rake-hells Improvement unto Temperance, then of a Dunces Conversion into a Learned man, seeing such an one radicately and habituated is unchangeable without Miracle.

21. Common-place ended, Dr. VVhitakers desired the company of this Fellow, and in his Closet thus accosted him. Sir, I hope I may say without Offence, as once Isaac to Abraham, here is VVood and a Knife, but where is the Lambe for the Burnt-offering? You have discovered much Keenness of Language, and Feruency of Affection, but who is the Person you aime at, who hath offered Abuse to this Society?

22. The other answered, If I may presume to follow your Metaphor, know, Sir (though I am a true Admirer of your most eminent VVorth) you are the Sacrifice I reflected at in my Discourse. For (whilst you follow your Studies, and remit matters to be managed by others) a Company is chosen into the Colledge, of more Zeal then Knowledge, whose Judgements we certainly know to be bad, though others charitably believe the Goodness of their Affections. And hence (of late) a general Decay of Learning in the Colledge.

23. The Doctor turned his Anger into Thankfulnesse, and expressed the same, both in loving his Person, and practising his Advice, promising his own Preference hereafter in all Elections, and that none should be admitted without his own Examination, which quickly recovered the Credit of this House, replenished with hopefull Plants before his Death.

24. And thus I take my Earewell of St. Johns Colledge, having first confessed a Mistake formerly committed in my Holy State in making Dr. VValter Haddon. (Master of the Requests to Queen Elisabeth) a Member of this Colledge, being originally of Kings Colledge, afterward of Trinity Hall. The Error arose, because Roger Askham of this House commonly callth him nostrum Haddonum; where I mistook their Familiarity, for Membership in the same Society.

A Rake-hell
to be chosen
before a
Dunce.

The first
reason.

Second Reason.

An inge-
nuous mas-
ter well
met

with an in-
genious fel-
low.

Well spoken
well taken.

Confess and
be forgiven.
a In the life of
Dr. Medcalf

b In his E-
pistles.

Nnnnn

Thomas

Thomas Tompson, Vice-Chan. {John Samson } Proctours. John Bury, Major.

Doct. of Physick 2 } Maff. of Arts 29 } Bac. of Law 16
Bac. of Divin. 5 } Gram. 1 } Arts 42

Seeing the Vice-Chancellours are chosen in November, so that in their Office they partake of two yeares of the Lord (though otherwise but one annuall Employment) I thought fit henceforward to divide them in our Chronologic into two yeares.

Thomas Tompson, Vice-Chan. {George Tompson } Proctours. John Erlich, Major.

Doct. of Divin. 5 } Doct. of Can. Law 7 } Bac. of Divin. 11 } Bac. of Law 22
Incorp. 1 } Civ. Law 2 } Maff. of Arts 26 } Arts 44

John Fawne, Vice-Chan. {Richard Standbank } Proctours. John Bell, Major.

Doct. of Divin. 3 } Bac. of Divin. 5 } Bac. of Law 16
Civ. Law 1 } Maff. of Arts 21 } Arts 32

John Fawne, Vice-Chan. {Roger Collinwood } Proctours. Wil. Barber, Major.

Doct. of Divin. 2 } Bac. of Divin. 5 } Bac. of Law 7
Civ. Law 1 } Maff. of Arts 21 } Arts 52

John Eccleston, Vice-Chan. {Richard Norris } Proct. Hugh Chapman, Major.

Doct. of Divin. 3 } Bac. of Divin. 10 } Bac. of Law 10
Civ. Law 1 } Maff. of Arts 25 } Arts 24
Gram. 1

John Eccleston, Vice-Chan. {John Cotting } Proct. Hugh Chapman, Major.

Doct. of Divinity 12 } Bac. of Divin. 52 } Bac. of Law 13
Can. Law 3 } Maff. of Arts 14 } Arts 30
Gram. 2

Robert Dufryn, Vice-Chan. {Rowland Bodron } Proct. Hugh Rankin, Major.

Doct. of Divin. 10 } Bac. of Divin. 18 } Bac. of Law
Can. Law 2 } Maff. of Arts 42 } Arts
Civ. Law 2 } Gram. 3 } Gram.

Edmond Nateres, Vice-Chan. {John Copinger } Proctours. John Bury, Major.

Doct. of Divin. 5 } Bac. of Divin. 13 } Bac. of Law 14
Civ. Law 2 } Maff. of Arts 29 } Arts 43
Phys.

Edmond

Anno
Regis
Henrici
8.
10

Edmond Nateres, Vice-Chan. {William Cocks } Proctours. Wil. Barber, Major.

Doct. of Divin. 3 } Bac. of Divin. 4 } Bac. of Law 11
Can. Law 2 } Maff. of Arts 13 } Arts 41
Civ. Law 1

25. About this time one Peter de Valence a Norman was a Student in Cambridge, when the Papist Indulgences were solemnly set upon the School-gates, over which he wrote these Words; *Beatus vir cuius est Nomen Domini Spes ejus, & non respexit Vanitates, & Insanias falsas (istas.)* Inquiry was made about the Party, but no Discovery could be made. Whereupon Bishop Fisher, Chancellour of the University, solemnly proceeded to his Excommunication, which he is said to perform with Teares, and great Gravity.

26. This Peter afterward applied himself to Dr. Goodrich Bishop of Ely, and became his Servant; but, as the Papists report, could never be quiet in his Mind, untill many years after he had publicly confessed his Folly therein, and upon the same place of the School-gates fixed a Paper with these words; *Delicta Juventutis mee, & Ignorantias ne memineris, Domine: Remember not, Lord, my sins, nor the Ignorances of my Youth.* But may the Reader take notice, this Story is related by Richard Hall a zealous Papist, in his life of Bishop Fisher, a Book which when lately in Manuscript, I then more prized for the Rarity, than since it is now printed I trust for the Verity thereof.

11

John VVatson, Vice-Chan. {William Smith } Proctours. Wil. Barber, Major.

Doct. of Divinity 10 } Maff. of Arts 26
Can. Law 3 } Bac. of Law 26
Bac. of Divin. 11 } Arts 38

27. Monks Colledge this year had it's name altered, and condition improved. Formerly it was a place where many Monks lived, on the Charge of their respective Convents, being very fit for solitary Persons by the Situation thereof. For it stood on the rranf. Cantine side, an Anchorer in it self, severed by the River from the rest of the University. Here the Monks some seven years since, had once and again lodged and feasted Edward Stafford the last Duke of Buckingham of that Family. Great men best may, good men alwayes will be grateful Guests to such as entertain them. Both Qualifications met in this Duke, and then no wonder if he largely requited his *VVelcome*. He changed the Name of the House into Buckingham Colledge, began to build, and purposed to endow the same, no doubt in some proportion to his own high and rich estate.

12

Edm. Nateres, Vice-Chan. {John Denny } Proct. Richard Clark, Major.

Doct. of Theol. 5 } Bac. Theol. 20 } Bac. Leg. 19
Ju. 1 } Can. 1 } Mag. Art. 23 } Art. 31
Civ. 1

28. Two eminent men are assigned by a good Authour at this time to flourish in Cambridge. The one *William Gouge*, (a friend to *Erasmus*) and here publick Professor, faith *Pitz*: but would he had told us, of what Faculty. But probably publick Professor, in the lax acceptance of that Title, importeth no more then an ordinary Doctour. We need not question his Sufficiency, when we find Sir *Tho. More* (an Oxford man, and able Judge of Merit) select him for Tutor to his Children. The other *Stephen Baron*, Provinciall of the *Franciscans*, and Confessor, faith one, to King Henry the eighth. Some will scarce believe

Peter de Valence excommunicated.

Many yeares after he confessed his fault. A Seeke life of Bishop Fisher lately printed, p. 23.

Monks turned into Buckingham Coll.

A pair of learned Writers. b In Appendix illustrum Anglicanarum Scripturam.

c Idem p. 696 in anno 1520.

Nnnnn 2

believe this, onely because about this time they find *Longland* Bishop of *Lincoln* performing that place, except King *Henry* as he had many Faults, had many *Confessours* at once. But this *Baron* might have this office some years since. Let me here without offence remember that the *Senior Vicar* (as I take it) of the Kings Chapel, is called the *Confessor of the Kings Household*, which perchance hath caused some Mistakes herein.

Tho. Stackhouse, Vice-Chan. { *Rich. Frank* } Proctours. *Rich. Clark*, Major. 15²² 13

Doct.	{	Theol.	9	Mag. Art.	21	{	Bac.	{	Leg.	7						
											Can.	3	Art.	26		
															Civ.	1

The untimely death of the Duke of Buckingham.

a Godwin in Henry the eighth.

b Camden's Brit. ibidem.

29. *Edward Stafford* D. of *Buckingham*, a Gentleman rather vain then wicked, guilty more of *Indiscretion* then *Disloyalty*, by the practise of *Cardinal Woolsey*, lost his Life, and was beheaded. *Charles the fifth*, Emperour, being informed of his death, said that a *Butchers Dog* (such *Woolsey's* extraction) had kill'd the fairest *BUCK* in *England*. Let *Oxford* then commend the Memory of this Cardinal, for founding a fair Colledge therein; *Cambridge* hath more cause to complain of him, who hindred her of an hopeful Foundation. For this Duke surprized with death, built but little, and endowed nothing considerably in this *Buckingham Colledge*. No wonder to such who consider, that prevented with an unexpected End, he finished not his own House, but onely brought the sumptuous and stately Foundation thereof above ground at *Thornbury* in *Gloucestershire*. Afterwards in Commiseration of this *Orphan Colledge*, severall Convents built Chambers therein. But more of it hereafter in *Magdalen Colledge*.

John Edmunds, Vice-Chan. { *Nich. Rowley* } Proct. *Robert Smith*, Major. 15²¹ 14

Doct.	{	Theol.	6	Mag. Art.	22	{	Bac.	{	Leg.	6						
											Can.	1	Art.	40		
															Civ.	1

Cruck his Character. c Manuscript. Haicher.

d Epist. Tho. Mori ad Acc. Oron. e Erasmus Colloqu. in Diversorio.

f Brian Twine.

g Cajus Hill. Cant. Act. 2 pag. 120. h MS. Coll. Corp. Christi.

30. *Richard Crook* was the first, who now brought *Greek* into request in the University. He was born in *London*, bred in *Kings Colledge*, where Anno 1506, he was admitted Scholar. Then travelling beyond the Seas, he became publick Reader of *Greek* at *Lipsick* in *Germany*. After his return, by the perswasion of Bishop *Fisher* Chancellor of *Cambridge*, he professed therein the *Greek* Language. All Students equally contributed to his Lectures, whether they heard, or heard them not, (as in Dutch Ordinaries all Guests pay alike for the Wine, though they drink it not) because they were or should be present thereat. *Crook* dedicated his first publick Speech made in praise of the *Greek* tongue to *Nich. VVest* Bishop of *Ely*, because *Cambridge* (understand him of all the Parish Churches therein,) is of his Jurisdiction. A passage impertinently preffed by *Oxford* Antiquary, to prove this University under his Episcopall Power, as being in, not of *Elie* Diocese; exempted from it, though surrounded with it. *Crook* was also chosen the first publick Oratour, a place of more Honour then Profit, whose originall Salary was but 40^s. per ann.

Tho. Green, Vice-Chan. { *Robert Dent* } Proct. *Geo. Hoyer*, { Major. He was ex- } 15²² 15

Doct.	{	Theol.	5	Mag. Art.	22	{	Bac.	{	Art.	46

31. It will not be amiss here to present the Reader with a List of the University Oratours.

Oratours.	chosen	Oratours.	chosen
1 <i>Richard Crook</i> .	1522	13 <i>William Lewin</i> , fellow of <i>Christ's Col.</i>	1570
2 <i>George Day</i> , fellow of <i>Kings Col.</i>	1528	14 <i>John Beacon</i> , fellow of <i>St. John's Col.</i>	1571
3 <i>John Redman</i> , of <i>Kings Hall</i> .	1537	15 <i>Rich. Bridgewater</i> , fellow of <i>Kings Col.</i>	1573
4 <i>Thomas Smith</i> , fellow of <i>Queens Col.</i>	1538	16 <i>Anthony Wingfield</i> , fellow of <i>Trin. Col.</i>	1580
5 <i>Roger Ascham</i> , fellow of <i>St. Johns Col.</i>	1547	and re-admitted	1586
6 <i>Tho. Gardiner</i> , fellow of <i>Kings Col.</i>	1554	17 <i>Henry Mountlow</i> , fellow of <i>Kings Col.</i>	1589
7 <i>John Stokes</i> , of the fame.	1557	18 <i>Rob. Naunton</i> , fellow of <i>Trin. Col.</i>	1595
8 <i>George Ackworth</i> .	1560	19 <i>Francis Nethersole</i> , fellow of <i>Trin. Col.</i>	1611
9 <i>Anthony Gurlington</i> , fellow of <i>Pembroke Hall</i> .	1561	20 <i>George Herbert</i> , fellow of <i>Trin. Col.</i>	1618
10 <i>Andrew Oxenbridge</i> , fellow of <i>Trin. Col.</i>	1562	21 <i>Robert Creighton</i> , fellow of <i>Trin. Col.</i>	1627
11 <i>Wil. Masters</i> , fellow of <i>Kings Col.</i>	1564	22 <i>Henry Molle</i> , fellow of <i>Kings Col.</i>	
12 <i>Thomas Bing</i> , fellow of <i>Peter House</i> .	1564	23 <i>Ralph Witherington</i> , fellow of <i>Christ's Col.</i>	

True it is, that before the solemn founding of the Oratours office, some were procured on occasion to discharge the same. Thus we find one *Cajus Anherinus* an *Italian*, (for that Age indifferently learned) who (some 20. yeares since) had twenty pence a piece for every *Latin* Letter which he wrote for the University. Henceforth we had one standing Oratour, whose place was assigned unto him next unto the Doctours of *Physick*.

16 15²² 24

Henry Bullock, Vice-Chan. { *Rob. Aldriche* } Proct. *Thomas Brakin*, Major.

Bac.	Theol.	12	{	Bac.	{	Leg.	9

32. *Thomas Bilney*, Fellow of *Trinity Hall*,^b zealously advanced true Religion. To the study of *Canon* and *civil* Law (wherein he was graduated) he added a third, (worth both the former) his study in Gods Law, and the Holy Scriptures. Once travelling in the Country, he chanced to come to a poor Cure belonging to *Trinity Hall*, where the people unprovided of a Preacher preffed him to give them some Instruction. *Bilney* had *Ability*, but no Authority to teach them, as then prohibited by the Church. Yet their Want wrought on his Charity, that for the present he gave them a Collation. This good man, afterwards a Martyr, (the most tender to sin are the most hardy to suffer) was much troubled in conscience for his contempt of Church-order. How many now adays without any regret turn Preachers without any Commiſſion from the Church? Iris suspicious on the like occasion, some would scarce follow *Bilney* to the Stake, who run so far before him into the Pulpit.

Bilney his scruple in conscience. b Fox *Acts and monum.*

c Fox *Acts and Mon. pag. 1013.*

Edmond Nateres, Vice-Chan. {Edm. Stretey } Profr. Rich. Woolf, Major.
 {Tho. Briggs }

Anno Dom. 1527
 Anno Regis Henrici 8. 17

Doct. {Theol. 7 }
 {lu. Can. 1 }
 {lu. Civ. 2 }
 Mag. Art. 25 }
 Bac. {Leg. 13 }
 {lu. Civ. 3 }
 {Art. 40 }

33. Now was there high and stiff banding in the Schools and Pulpits betwixt the

Opposers of the Protestant Religion. and Advancers of the same.

1. Henry Bullock, (his friend Erasmus calls him *Bovillum*) of *Queens Colledge*.

2. Mr. Hugh Latimer, of *Christs Colledge*, the Cross-keeper of the University, which he solemnly brought forth on *Procession-days*. He exhorted the Scholars not to believe one word of what M^r. Stafford did read or preach.

3. Edmund Nateres Vice-Chancellor, Master of *Gon. Hall*: and generally all the *Heads of Houses*.

1. Doctour Foreman, of *Queens Colledge*, who therein conceal'd and kept *Luther's Books* when fought for to be burnt.

2. M^r. Stafford, Divinity Reader. Let me conjecture him, (for the Founders *Name-sake*) of *Buckingham Colledge*.

3. Doctour Thissel (as M^r. Fox writes him) of *Pembroke Hall*. The same, no doubt, with *John Thixtil*, chosen fellow there 1519. whom *Cajus* calls *hominem singularis eruditionis nostra memoria*. Inasmuch that his *sermon* was authentical in the Schools.

Edm. Nateres, Vice-Chan. {Gud. Duplake } Profrours. Thomas Saye, Major. 1527 18
 {Tho. Harwood }

Doct. {Theol. 2 }
 {Medic. 1 }
 Bac. Theol. 2 }
 {Mag. Art. 23 }
 Bac. {Leg. 3 }
 {lu. Civ. 3 }
 {Art. 42 }

34. *Bilney* observing in *Latimer* misguided Zeal, repaired to his Chamber, and desired him to hear his Confession. The hearing whereof (improved by Gods Spirit) so wrought on *Latimer*, that of almost a *Persecutor*, he became a zealous *Promoter* of the Truth. Then going to M^r. Stafford, he solemnly asked him a Forgiveness, for his former fierce and causeless Fury against him.

35. *Thomas Cranmer* was outed of his Fellowship in *Iesus Colledge* for being married. His wife was Kinswoman to the Hostess at the *Dolphin*, which causing his frequent repair thither, gave the occasion to that impudent Lie of ignorant *Papists*, that he was an *Officer*. Indeed with his learned Lectures, he rubb'd the galled Backs, and curried the lazy Hides of many an idle and ignorant *Frier*, being now made *Divinity-Reader* in *Buckingham Colledge*. But soon after, his Wife dying within the year, being a *Widow*, he was re-elected into *Iesus Col*. I know the Statutes of some Houses run thus, *Nolumus Socios nostros esse Maritos, vel maritatos*. It seems this last barbarous word was not, or was not taken notice of in *Iesus Colledge* Statutes. *Cranmer* herein is a Precedent by himself, if that may be a Precedent which hath none to follow it.

John Edmunds, Vice-Chan. {N. Shafte } Profrours. Henry Gilson, Major. 1527 19
 {Iac. Hulston }

Doct. {Theol. 5 }
 {lu. Can. 2 }
 {lu. Civ. 1 }
 Doct. Medic. 1 }
 Bac. Theol. 5 }
 Mag. Art. 21 }
 Bac. {Leg. 14 }
 {Art. 32 }

36. *Richard Crook*, University Oratour and Greek Professor, (invited with more large and liberal Conditions) leaving *Cambridge*, removed to *Oxford*. Yet

Two opposite parties, for, and against superstition.

Latimer converted by Bilney.

a Fox Aids and monum. pag. 1731. Idem pag. 1860.

Crook out-bought de-

Anno Regis Henrici 8. 1527 19
 Anno Dom. 1527
 Yet this honourable Proviso is entered in our *Oratours Book*, that in *Cafe Crook* should ever be pleased to return, he, for the good service by him performed, should have the precedency of all *Cambridge Oratours*. Great the Antipathy betwixt *Crook*, and *Leland the Antiquary*, whose differences began with generous emulation betwixt two eminent competitors of learned Honour, but fettered into Envy, not to say malicious Detraction.

37. D^r. Cliffe Chancellor of *Nicholas West* Bp. of *Ely*, humbly submitted himself, and craved pardon for his Rashness, because he had excommunicated a Bachelor of Arts, contrary to the expresse Privileges of the University. The familiarity betwixt *Bilney* and *Latimer* daily increased, their meeting-place nigh *Cambridge* being called the *Heretics walk*. My enquiry can discover no footsteps thereof, on which side of the Town it lay.

John Edmunds, Vice-Chan. {Tho. Smith } Profrours. Edw. Slegg, Major. 1527 20
 {John Brewer }

Doct. {Theol. 1 }
 {lu. Can. 1 }
 {lu. Civ. 4 }
 Doct. Medic. 1 }
 {Bac. Theol. 6 }
 {Mag. Art. 20 }
 Bac. {Leg. 5 }
 {Art. 26 }
 {Gram. 2 }

38. Now many and fierce the conflicts of *Friers* against M^r. Latimer, especially after he had preached at St. Edwards, (the Sunday before Christmas) on the Question of the Priests to the *Baptist* (parcel of the Gospel appointed for the day) *John 1. 19. Tu quis es? VPro art thou!* It seems he suited his Sermon rather to the Time than the Text, thereby taking occasion to conform his discourse to the playing at Cards, making the Heart's Triumph, and exhorting all to serve God in sincerity & Truth, not in the glittering show of mens Ceremonies, Traditions, Pardons, Pilgrimages, Vows, Devotions, &c. Now *show me not the Sermon, but show me the Souls converted thereby*. This blunt Preaching was in those dark dayes admirably effectual, which would justly be ridiculous in our Age. I remember in my time a country-Minister preached at St. Maries. His Text *Rom. 12. 3. As God hath DEALT to every Man a measure of faith*. In a fond Imitation of *Latimer's Card-Sermon*, he prosecuted the Metaphor of dealing, that men should play above-board, that is, avoid all dissembling, not pocket cards, but improve their gifts and graces, follow suit, wear the Surplice, and conform in Ceremonies, &c. All produced nothing but Laughter in the Audience. Thus the same actions are by several Persons and Times made not the same actions, yea differed from commendable discretion, to ridiculous absurdity. And thus, he will make but bad Musick, who hath the Instruments and Fiddle-stick, but none of the *Rosin* of M^r. Latimer.

The privilege of the University. a Manuscript. Col. Corp. Christi.

Latimer his Sermon of Cards.

b See it at large in Mr. Fox.

21 1527
 W. Buckmaster, Vice-Chan. {Rowland Swinburn } Profr. Tho. Brakin, Major.
 {John Blith }

Doct. {Theol. 2 }
 {lu. Can. 3 }
 {lu. Civ. 1 }
 Mag. Art. 13 }
 Bac. Theol. 1 }
 Bac. {Leg. 11 }
 {Art. 40 }

39. I cannot believe (except on better evidence, then the bare testimony of one engaged person) what I find reported, that about this time certain *Cambridge men* went to *Oxford*, being *Gracianus Hostes*, hearty Haters of the *Greek Tongue*. They called themselves by the names of *doughty Trojans*, *Priam* and *Hector*, condemning all other for arrogant and perfidious *Greeks*.

40. *Thomas Cranmer*, now Doctour in Divinity, was grown into so great an esteem for his Learning, that he was made by the University one of the Examiners of their sufficiency who commenced therein. Until a grievous Plague this year happening in the University, left the Colleges almost empty, and forced him to remove with his prime Pupils to *Walsingham*. And here we surrender

A suspected (if not false) report. Brian Twine Ant. Acad. Ox. pag. 164.

render him up to our former Church-History, where we from this time forward have given a large account of his Conversation.

10. *VVatson*, Vice-Chan. { *To. Linsey*
 { *Tho. VVilson* } Proct. *VVilliam Synderston*, Major.

Doct. { Theol. 5 } Mag. Art. 8
 { Ju. Civ. 2 } Leg. 15
 { Med. 1 } Bac. { Art. 37

41. Last years Sicknesse still continued in *Cambridge*, amongst many that died thereof, *M^r. Stafford*, *Divinity Reader*, ended his life, and that on this occasion. The *Plague* being fore in the Town, amongst other a certain *Priest*, called *St. Henry Conjuror*, lay fore sick of the said *Plague*. *M^r. Stafford* hearing thereof, & seeing the horrible danger that his Soul was in, was so moved in Conscience to help the dangerous case of the *Priest*, that he neglecting his own bodily death, to recover the other from eternal Damnation, came unto him, exhorted and so laboured him, that he would not leave him before he had converted him, and saw his *Conjuring-books* burned before his face: which being done *M^r. Stafford* went home, and immediately ^a sickened, and shortly after mozt Christianly deccased. Thus a Life is well lost whereby a Soul is saved.

42. I dare not affirm that this *M^r. Stafford* was *Margaret-Professor* in *Cambridge*, though something might move me to this Conjecture; for at this time there was no other *Publick Lecture* founded in the University. Nor can a negative Argument to the contrary be justly deduced from the Omission of his name in the Catalogue of her *Professours*, which all must acknowledge to be very imperfect. Yet more probably he was a Volunteer in his *Lecture*, having no Salary for the reading thereof, save Gods Glory, his own Credit, and the Profit of others. And so we take our leave of him, some months after whose Death, at the coming in of cold weather, the Aire was cleared, and *Cambridge* free from Infection was restored to her former *Healthfulness*.

43. *Thomas Bennet* was this year Martyred in *Exeter*. At the Stake he was urged by two Gentlemen of that County, standing by, to say, *Precor Sanctam Mariam, & omnes Sanctos Dei*, &c. Probably the pronouncing so much might have prevailed for his Pardon: But he refused to save his life on the price of Superstition. I insert him here in our History of the University, (not because, as many mo Martyrs, he commenced Master of Arts therein, but) chiefly because he was born in the ^b Town of *Cambridge*.

10. *VVatson*, Vice-Chan. { *Tho. Blyth*
 { *Rob. Majerman* } Proct. *Iohn Chapman*, Major.

Doct. { Theol. 45 } Mag. Art. 17
 { Ju. Civ. 2 } Bac. { Leg. 11
 { Med. 2 } { Art. 28
 Bac. Theol. 10

Simon Heynes, Vice-Chanc. { *VVil. Cake*
 { *Ioh. Taylor* } Proctours, *William Gill*, Major.

Doct. { Theol. 3 } Mag. Art. 28
 { Ju. Can. 1 } Leg. 12
 { Ju. Civ. 1 } Bac. { Art. 43
 Bac. Theol. 15

44. This year two *Oxford* men, the one *George Throgmorton*, & the other *Iohn Asfwell*, came to *Cambridge*, having much Learning in their heads (but need-

Anno Dom. 1579
Anno Regis Henrici 8. 21
22

1577 23

1577 24

a Fox *Asfwell* and *Woot*, pag. 101.
M^r. *Stafford* possibly *Margaret-Professor*.

Bennet a martyr of *Cambridge*.

b Fox *Asfwell* & *Woot*, pag. 1037.

A doughy pair of challengers. c *Camd. Brit.* in *Warwickshire*.

ing to have brought more in their *Port-mantues*) challenging all the University of *Cambridge*, to dispute with them on these Questions.

1. *Ins Civile sit prestantius Medicina.*

Ans. 2. *Mulier morit condemnata & bis suspensa, ruptis Laqueis, tertio suspensa debeat.*

These two thus ordered themselves, that *Throgmorton* should be the *Forlorn-hope*, and answer first: *Asfwell* was kept for the *Reserve* to come after him.

45. Five *Cambridge*-men undertook the Disputation: viz. *Iohn Redman*, *Nicholas Ridley*, *Iohn Rokesby*, *Elizeus Price*, and *Griffith Tregarn* (counted in those days the *Magazine* of all the Law) repairing to the Schools, (the Doors whereof were broken open by Crouds of People.) These *Disputants* so pressed *Throgmorton*, that finding him to fail, they followed their Advantage, to improve the *Foile* into a flat *Fall*, and would never suffer him (mens spirits once cast, are easily kept down) to recover himself. Wherefore *Asfwell* his Partner, who was to answer on the second Question, declined it by ^a dissembling himself sick. Who, had he not indeed been sick of a conceited soul, had never come thither on that occasion.

46. Home go this brace of *Disputants* wiser then they came to *Cambridge*, having learned by dear-bought Experience, that if *Hercules* were so wary as not to fight against *Two*; they two were none of the wisest to fight against so many *Herculeses* as a University might afford. However, the least shadow of Shame doth not reflect on *Oxford*, who was so farre from giving them a Commission, that he did not know of their coming to *Cambridge*. These bold Children will be venturing into Dangers without their Parents leave, though when it be known it cost them a good whipping for their pains. Indeed ^b some have reported that afterwards they were expelled the University, for this their daring Undertaking: If so, let me say, our Aunt *Oxford* was too severe in her Censures; and I pity the two poor men, whose very Fault was sufficient Punishment.

47. But an *Oxford* Author seeks to qualify the matter in his Relation. First he tells us that *Throgmorton* was very young, and counted none of the most Learned men: both which we can easily believe. For his Expulsion after his return, he utterly disavoweth it; and concerning his carriage in *Cambridge*, he pretends to Intelligence, that *Throgmorton* came off rather as Conquerour then conquered. But *Cajus* present at the Disputation, is to be credited before those obscure persons [*Bank* and *Bernard*] whose Testimony he produceth therein.

48. As for *Asfwell*, the afore said ^c Author will not have him come to *Cambridge* with any intent to dispute, but onely as Chamber-fellow to accompany *Throgmorton*; adding withall, *What need had he to dissemble Sicknesse in that place, where formerly the Pestilence so reigned, (saith VValsingham in Richard the second) that found men suddenly die in a Frenzie, without either Sense or Sacrament?* But what's all this to the purpose? what if there were a pestilential distemper in *Cambridge* an hundred years before, must the same be supposed still to continue? But we know the Gentlemans Intent is to give a *Gird* at *Cambridge*, for the badnesse of the Aire thereof. We tell not him of the Pestiferous Vapour in *Oxford*, in the Reign of Queen *Elizabeth*, where with *Judge*, *high Sheriff*, *Justices*, and most of the *Grand-jury*, died all suddenly at the ^e *Assizes*. Such Casualties happen sometimes in the most refined Aires, and thanks be to God they are but sometimes.

49. He proceeds to tell us, that no *Cambridge*-man ever challenged the University of *Oxford* to publick Disputation, (as I believe they never did): but I know some who neither can be persuaded nor provoked to fight a *Duell* on any terms, yet the same in the Field will set their foot as farre in the Face of their Enemy, as any alive. When Gods Glory is concerned in the cause of the Truth, *Cambridge*, though declining such Childish and Vain-glorious Challenges, hath been, is, and, I hope, will be as forward as any University in the World in the vindicating thereof.

Well worsted for their pains.

a *Cajus Ant.* Acad. Cant. pag. 19. & 20

They return with shame.

b *Vt aiant* *Asfwell*, *Cajus*, ut prim.

The report qualified. c *Brian* *Twine*, *Ant. Acad. Ox.* pag. 336.

A causeless jest. d *idem* p. 335.

e *Cam den's* *Eliz. in Anno* 1577.

More modestly argues not idle learning.

Simon Heynes, Vice-Chanc. { Nich. Ridley } Proct. Robert Chapman, Major.

Doct.	Theol.	2	Mag. Art.	26
	Ju. Civ.	2		Leg. 11
	Med.	1		Bac. Mus. 1
	Bac. Theol.	11		Art. 43

Io. Craiford, Vice-Cha. { Hen. Mallet } Proct. Ed. Tompson, Major.

Doct.	Theol.	72	Mag. Art.	19
	Ju. Civ.	1		Leg. 17
	Bac. Theol.	105		Bac. Art. 33

50. This year the University of Cambridge presented his Majesty with the following Instrument, wherein they utterly renounced the Popes Supremacy.

Inviſtiſimo ac Potentiſſimo Principi ac Domino noſtro,

HENRICO OCTAVO,

Angliæ & Franciæ Regi, Domino Hiberniæ.

Quod ſælix & fauſtum ſit & huic florentiſſimo regno tuo, & univerſo orbi Chriſtiano, (inviſtiſſime Princeps ac Domine clementiſſime) in ſcripto prodimus, ac palam dicimus ſententiam noſtram in Quæſtione illa famoſa de Romani Pontificis poteſtate: cujus Quæſtionis Veritatem poſt maturam & ſedulam examinationem, & varias ea de re, non uno tempore, Colloquutiones, diligenti tandem ſcripturarû collatione & propenſione (ut nobis videntur) eruimus, ac erutâ ac Sygrapho quodam expreſſam, quod Sententiæ noſtræ, & facti certiſſimus teſtis fuerit, Majeſtati tuæ, una cum noſtris Literis mittimus. Atque hanc ſane Provinciâ (Sereniſſime Rex) abs tua Sublimitate nobis impoſitam, libenter ſuſcepimus: partim ob eam (quam Majeſtati tuæ debemus) fidem & obedientiam, quibus ullo tempore aut loco deſſe neſas putamus maximum: partim ipſius veritatis amore ac ſtudio, quam dicere & prædicare, quoties & Chriſti gloria, & Reipub. Chriſtianæ ſalute atque commodo eſſe videatur, quum omnium interſit qui Chriſto nomina dederunt, atque in illius verba jurarunt, tum noſtri multo magis referre, & intereſſe videtur, qui quotidie in illius Scripturis verſamur, quotidie illius verba, & voces legimus, qui eſt ipſa Via, Veritas & Vita, quique Veritatem cuſtodit in ſæculum ſæculi. Hujus favorem & gratiam ſemper tuæ Celſitudini adeſſe precamur, optamuſque ut nos & Academiam noſtram, quæ tu ſemper Voluntati fuerit obſequentiſſima, viciffim Sublimitatis tuæ favore proſequi, fovere, atque

Anno Dom. 1531
Anno Regis Henr. 8. 25

1531 26

May 2.

a This Tompson was ſo obſtinate, that he was excommunicated by the Vice-Chancellor for his ſtubbornneſſe.

a Manuscript. Col. Corp. Chriſti.

Anno Regis Henr. 8. 26
Anno Dom. 1532

atque ornare digneris. Chriſtus Servator ſereniſſimam Majeſtatem tuam diutiſſime ſervet.

Univerſis ſanctæ matris Eccleſiæ filiis ad quos præſentes Literæ perventuræ ſunt, Cœtus omnis Regentiû & non Regentium Academiæ Cantabrigienſis, Salutem in omnium ſalvatore Jeſu Chriſto. Cum de Romani Pontificis poteſtate, quam ex ſacris Scripturis ſibi vindicat in omnibus Chriſtianorum Provinciis, & in hoc Regno Angliæ longo jam temporis tractu exercuit, hiſce nunc diebus quæſtio exorta ſit, ac noſtra de ea re ſententia rogaretur (viz.) An Pontifex Romanus habeat à Deo in Scriptura ſacra ſibi conceſſam majorem Authoritatem & Poteſtatem in hoc regno Angliæ, quam quivis alius externus Episcopus: Nos æquum eſſe putavimus, ut ad dictæ quæſtionis veritatem eruendam omni ſtudio incumberemus, ac noſtram ea de re ſententiam & Cenſuram tandem Orbi proferremus. Nempe ad hoc potiſſimum Academiæ olim à Principibus inſtitutas fuiſſe perſuaſi, ut & populus Chriſtianus in lege Dei erudiatur, & falſi errores (ſi qui exorirentur) cura & ſollicitudine Doctorem Theologorum penitus convelli ac proſigari poſſint. Quamobrem de prædicta Quæſtione deliberaturi more noſtro convenientes, ac matura conſultatione conſilia conferentes, quo modo & ordine ad inveſtigationem Veritatis certius procederetur, atque omnium tandem ſuffragiis ſelectis, quibuſdam ex doctiſſimis Sacræ Theologiæ Profeſſoribus, Baccalaureis, & aliis Magiſtris ea cura demandata, ut ſcrutatis diligentiſſime Sacræ Scripturæ locis, illiſque collatis referrent ac renunciarent quid ipſi dictæ Quæſtioni reſpondendum putarunt. Quoniam auditis, perpenſis, ac poſt publicam ſuper dicta quæſtione diſputationem matura deliberatione diſcuſſis hiſ quæ in Quæſtione prædicta, alterutram partem ſtatueret, aut convellere poſſent, illa nobis probabiliora, validiora, veriora etiâ ac certiora eſſe, ac genuinâ ac ſincerâ Scripturæ ſenſum referre viſa ſunt, quæ negant Romano Pontifici talem poteſtatem à Deo in Scriptura datam eſſe: Illis igitur perſuaſi, & in unam Opinionem convenientes, ad Quæſtionem prædictam ita reſpondendum decrevimus, & in his ſcriptis nomine totius Univerſitatis reſpondemus, ac pro Concluſione veriſſima aſſerimus; Quod Romanus Pontifex non habet à Deo conceſſam ſibi majorem Authoritatem, aut Jurisdictionem in hoc Regno Angliæ, quam quivis alius Episcopus externus. Atque in fidem & teſtimonium hujusmodi noſtræ Reſponſionis, & affirmationis, hiſ Literis Sigillum noſtrum commune curavimus apponi. Dat. Cantabrigiæ ex Domo noſtra Regentium ſecundo die menſis Maij, Anno ab orbe per Chriſtum redempto, M. DXXXIV.

Thus was the *Popes* power fully abrogated out of *England*. Henceforward the *Man of sin*, in this Land, fell asleep, never more w he hope to awake, though once he opened his eyes for a short time in *Queen Maries* dayes, and soon shut them again.

The course of the Scholars studies altered for the better.

a Bale descrip.
Brit. Centr.
oſtaya, p. 659.

The Lord
Cromwell
chosen
Chancel-
lour in the
place of
Bishop Fi-
sher.

The great
good he did
the Univer-
sity.

again. 51. Indeed *Sanders* himself confesseth, that about this time there were many in *Cambridge* cordially opposing the *Papists* Proceedings; but he relleth us, they were none *ex Doctissimis*, of the most Learned therein: but had the meanest of those he decryeth been but of his opinion, how had they *starved* up most *Pious* and *Learned* both in an Instant? Indeed the *Old Learning* began to be left in the University, and a better succeeded in the Room thereof. Hither-
to *Cambridge* had given *suck* but with one *Breast*, teaching *Arts* only, without Languages. Her *Scholars* *Latine* was but bad, (though as good, as in any other place;) *Greek*, little; *Hebrew*, none at all: their Studies moving, in a *Circle*, (I mean not as it ought in a *Cyclopedie of Sciences*, but) of some finite School-
Questions over and over again. But now the *Students* began to make *Sallies* into the Learned Languages, which the industry of the next Age did completely conquer. Herein *Rob. Wakefield*, a great restorer of the *Hebrew tongue*, must not be forgot; who for his better accomplishment travelled most parts of Christendome, and became *Hebrew-Professour* after *Reuchlin*, or *Cappin*, in the University of *Tubing*. But we shall hear more of him, some years hence after his return.

after his return.

52. *John Fisher* Bishop of *Rocheſter* was beheaded on *Tower-hill*, continuing *Chancellor* of the *Univerſity* to his laſt hour, as choſen into that place during his *Life*, not during his outward *Happineſſe*. Being long a *Prisoner*, he could not protect the *Univerſity*, as unable to enlarge himſelf. Yet *Cambridge* honoured him for what he had done, and continued him in his *Office*. Had this been imitated in after-Ages, *Cambridge* had not been charged with the *Suſpition* of *Ingratitude*, for deſerting ſome of her *Patrons*, as ſoon as *Greatneſſe* deſerted them; as chuſing not their *Persons*, but *Proſperity* for her *Chancellor*. The Lord *Cromwel* was elected *Chancellor* in the room of *Fisher*.

53. Ifnd not any particular favour conferred, or Benefaction bestowed by him on the University. But this great Good he did, that his Greatness kept others from doing *Cambridge* any Harm. Many hungry Courtiers had hopes to catch *fibs*, and *fibs* it would be whatever came to their Ners) on this turning of the *Tide*, the *Alteration of Religion*. How easie was it for *Covetousness* in those ticklish times, to quarrell the *College-Lands* into Superstition? *Sacriledge* stood ready to knock at their *Gates*: and, alas! it was past their *Power* to forbid it entrance, had not the Lord *Cromwell* vigorously assisted the University on all Occasions.

10. Craiford, Vice-Chan.		{ <i>Rich. Ainsworth</i> <i>Guil. Sanders</i>	} Profr. <i>William Hasill</i> , Major. 15 ¹⁴ / ₁₇	27
Doct. Theol.	22			
Bac. Theol.	9	Mag. Art. 17 Bac. Art. 30		

**Craiford his
Character.**

b Cajus de
Ant. Cantab.
Ac. lib. 1.
pag. 156.
c Assert. Ant.
Ox. An. 1566
pag. 27.

54. Hitherto none were chosen *Vice-Chancellours* of the University, save
such who before their Election were actual Doctors. Craford was the first
who innovated herein, being *Vice-Chancellor* before a Doctor, *ut gradus quæ-
situm ex officio faceret*, saith my ^b Author; not bringing a Doctorship as a qual-
fication to be *Vice-Chancellor*, but taking it as a gratification conferred on him
for being so. ^c *Oxford Antiquary* accounts him one of the Ornaments of Cam-
bridge, who at first was bred in Oxford. We deny not, but that Craford very
young might have his Education there, but took all his Degrees in Cambridge, though

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though faire enough from being any great Ornament thereof; Forſueth he was expelled out of *Queens Colledge* (for no good we may be ſure,) yet afterward by favour of offiends, got to be *Proſtour* Anno 1522. and at laſt *Vice-Chancellor* of the Univerſity. But he was, ſaith one, *Gladiator melior quam Precancelarius*, a better Fencer then *Vice-Chancellor*, who in a fury cut off the hand from one *Pindar*, and caſt out a fellow out of the Regent-houſe, catching him up on his ſhoulders by main force, and I could with the occaſion thereof had been expreſſed. Surely he was a *man of Metal*, being *Vice-Chancellor* two yeares together, which I may call the Criticall yeares of *Cambridge*, on the Alteration of the *Popes* power therein (and perchance too much decried by ſome on the ſame account), being choſen of purpoſe with his rough ſpirit to buſtle through much Oppoſition.

The first generall Visitation of Cambridge, Iure Regio.

55. This year *Thomas Legh* Doctour of *Law*, Deputy to the Lord *Cromwell*, Vicar-general to King *Henry* the eighth, visited the *Univerſity of Cambridge*. We muſt believe him one of deſert, being ſole and ſingle by himſelf ſelected for ſuch an employment; and may be affirmed that *Cromwell never ſent a Slug on his Errands*. I find one *D^r. Lee* petitioned againſt in the Articles and demands of *Robert Aſke*, and his rebellious Crew of *Northern Commons*, and charged with extortion in *Viſitation of Religious-houſes*; and am confident he was the ſame perſon, though ſome difference betwixt *Legh*, and *Lee*, in the Spelling thereof. For beſides that the vulgar are never *Criticks* in Writing, no wonder if they did miſpell him whom they did miſcall, loading him with opprobrious Language. Yet no better evidence of ones *Honeſty*, then to be rail'd at by a rabble of Rebels. But ſee this *D^r. Legh* his Injunctions to the *Univerſity*.

Dr. Legh
Chancel-
lour, Crom-
well his sur-
rogate, his
injunctions
to the Uni-
versity.

Octob
22

IN Dei nomine Amen. Anno Domini millesimo quingentesimo quinto, Mensis vero Octobris die 22. nos Thomas Legh, Legum Doctor, præclari ac honorandi Viri^{md}. Thomæ Cromwell, illustrissimi in Christo Principis ac Domini Henrici Octavi, Dei gratiæ Angliæ & Franciæ Regis, Fidei Defensoris, Domini Hiberniæ, ac in terris supremi Ecclesiæ Anglicanæ sub Christo Capitis, primarii Secretarii, & ad causas Ecclesiasticas Vicem-gerentis, Vicarii generalis & Officialis principalis, nec non intra regnum Angliæ, tam in locis exemptis, quam non exemptis, Visitatoris generalis, ad negotium Visitationis & inquisitionis Academiæ, sive Universitatis Cantabrigiæ, ac Collegiorum, Aularū, ac cæterarū Domuum, sive Hospitiorum Scholarium inhabitantium, habentes in cætera potestatem nobis attributā, injunctiōes quæ nobis necessariæ ac opportuna viderentur, quasque indicendi, has injunctiōes, sive mandata sacratissimis regiis injunctiōibus adjicienda & annectenda fore decrevimus, quæ omnia & singula, non minus quam illa, sub iisdem pœnis à quolibet cujusvis Collegii, Aula, sive Hospitii hujus Academiæ Præposito, sive Magistro, aliisque Scholaribus, sive Studentibus hujus Universitatis, quibuscunque observari volumus; & Authoritate regia nobis in hac parte commissa strictè præcipimus atque mandamus.

Primum, quod quilibet Sudiosus five Scholaris intra hanc
Acade-

Academiam Cantabrig. observabit omnia & singula Statuta, Constitutiones, & Ordinationes, & laudabiles Consuetudines, hujus Universitatis, ac Collegii, Aulae, Hospitii, seu Domus ubi habitat, juxta primævam foundationem ejusdem, quatenus his admemoratis Injunctionibus non repugnent, aut studio bonarum & sacrarum literarum, seu hujus regni nostri Juribus & Statutis non obstant.

Item, quod nullus Magister, five Socius alicujus Collegii, Aulae, five Hospitii, in superioribus regis injunctionibus specificati, alicui vendat aut distrahatur in posterum, suam Societatem, quovis quaesito aut excogitato colore; nec aliquam pecuniæ summam pro admissione vel receptione alicujus Scholaris, penitus in futurum capiat.

Item volumus & stricte præcipimus, ut in posterum penitus facessant & cessent factiones inter hujus, vel hujus Patriæ, Civitatis, aut Collegii Concives, five Socios, & quoscunque alios; nec in electionibus Sociorum, Scholarium, Præpositorum, seu aliquo alio communi actu, vel similibus suffragiis edendis, cuicumque ob communem patriam potius assentiant, quam ei qui literarum studio, vitæ & morum integritate, aliisque corporis & animi dotibus, merito sit præferendus: cum quam turpissimū sit (his præsertim doctis, & bonis Opinionibus imbutis, qui Virtutis exemplar, & speculum esse debent) talibus iniquis & vulgaribus affectibus duci. Quin potius ut hæc Academia omnes ad bonos mores & literarum scientiam, veluti iterum format & gignit; sic & omnes, quotquot ejus sunt Alumni, se mutuos Concives, & Municipales esse sentiant, singuli singulos pro virili sua, & cum omni Charitate fraterna, qualitatibus, ac donis externis & internis mutuo auxiliantes, & ad meliora promovere satagentes.

Item, quod Vice-Cancellarius & Procuratores hujus Universitatis, & quilibet Præpositus, Magister, five Custos cujuscunque Collegii, five Hospitii & Aulae hujus Academiae possessiones immobiles, & bona mobilia, in communi habentes exhibeat, & citra Festum Purificationis Beatæ Mariæ proximo futurum, Chartas, Donationes, fundationum, donationum, appropriationum Statuta, Constitutiones, & Bullas Pontificias, ac alia quæcunque Diplomata, & Papistica munimenta, hujus Universitatis, ac Collegiorum, Aularum & Hospitiorum hujusmodi respective, ac etiam Rentale mobilium plenū, & fidele Inventorium bonorum mobilium eorumdem, in manus dicti Honor. viri M^{ri}. Thomæ Cromwell vel Visitatoris generalis, ejusve legitimi ad hoc deputati, ipsius beneplacitum in ea parte expectaturi.

Præterea, volumus & præcipimus, quod hæc Universitas unam publicam Lectionem, five Græcam, five Hebraicam, ex libera optione eorum, qui de gremio ejusdem Universitatis sunt, utram

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earum maluerint, & conducere arbitrati fuerint, suis impensis continue sustentet, & suppeditet; quique in illius Lecturæ, quam in aliarum Lecturarum, ubicunque infra hanc Universitatem prælectoribus eligendis, quam diligentissime suam operam adhibeant, ut eos ad prælectiones ejusmodi deligant, qui Literarum scientia, & morum integritate florere nescuntur, & qui pure, sincere & pie legere volunt, omni affectu carnali, aut quocunque alio respectu iniquo penitus semoto & postposito.

Item volumus & mandamus, quod omnes & Præpositi, & Magistri, Custodes, Scholares, ac Studentes in hac Universitate, pro animabus Fundatoris Universitatis ac Collegiorum, & aliarum in eadem Domorum quarumcunque, & pro felicissimo statu invictissimi Domini nostri Regis, & Domine Annæ ejus legitimæ conjugis, hujus regni Regine, summique eorum honoris incremento maximo, sub quorum Auspiciis vera Religio Christiana jam reflorescit, uni Missæ in Ecclesia Beate Mariæ, infra mensem proximo sequentem publice celebrandæ intersint. Item quod quilibet Præpositus, Magister, five Custos cujusvis Collegii, Aulae, vel Hospitii memorati habeat exemplar harum & prædictarum injunctionum, ac eas fideliter conscriptas in sua domo coram omnibus Scholaribus ejusdem semel singulis mensibus legifaciat, & eas à quibuscunque volentibus transcribi sinat atque permittat.

Item quod si aliquis Scholaris & Studens hujus Universitatis, vel etiam ipse Vice-Cancellarius, seu alicujus Collegii, Aulae, vel Hospitii Præpositus, Magister, five Custos injunctiones regias, sigillo suo magno sigillatas, vel hac injunctione sibi annexas, seu earum aliquam violaverit quilibet eorum id quamprimum dictæ Regiæ Majestati, aut ejus Visitatori generali, seu ejus Surrogato denunciari procuret: & si delictū respicit Universitatis moderatorem aliquem, Vice-Cancellarius & Procuratores denuncianti vel ejus nuncio pecunias necessarias, & alia ad hoc requisita ministrabit. Quod si aliquis alius Præpositus, Magister, five Custos alicujus Collegii, Aulae, five Hospitii, in aliquo præmissorum deliquerit, ipse similiter accusanti & denuncianti viaticū & expensas ministrabit. Reservantes insuper honoratiss. Viro M^{ro}. Thomæ Cromwell, & Visitatori generali, consimilem potestatem, adjiciendi & diminuendi, quam Regia Majestas in superioribus injunctionibus ei reservavit. In cujus rei Testimonium, quia sigillum de proprio authenticum ad manus non habemus, ideo sigillum Officialis Domini Archidiaconi Eliensis præsentibus apponi mandavimus; & nos Officialis antedictus ad speciale mandatum dicti Domini Commissarii sigillum nostrum præsentibus apposuimus. Dat. xxii. die mensis Octobris Anno Domini 1535. & regni dicti illustrissimi Domini nostri Regis Anno vicelesimo septimo.

King Henry
his inun-
ctions to the
University
of Cambridge.

56. These Injunctions relate as Additionalls to former Injunctions of the Kings, too tedious here to exemplifie. But take the substance thereof.

1. He beginneth with benedicting the Barbarisme, and Ignorance, which so lately spread in the University, protesting his desire to promote Piety, and extirpate Heresy, Superstition, Idolatry, &c.
2. He exhorteth all the Members in the University to the embracing of Christs Doctrine in *Spirit and Truth*, recommending Mr. *Cromwell* their Chancellour to be their Vistour therein.
3. He requires their renouncing all Obedience to the *Pope of Rome*, and that his Royall Authority be received as supreme under God.
4. He inciteth them to the studie of Tongues, because *sensum alicujus rei non potest ille assequi, qui rudis est Idiomatis quo traditur.*
5. He enjoyneth them to found on the joynt Cost of all the Colledges, two Lectures, the one of *Latine*, the other of *Greek*, to be daily read (and by consequence heard) on great Penalties.
6. That no Authours hereafter be publickly read, who have written on the *Master of the Sentences*; but that all Lectures be made on some part of the Scripture.
7. That it should be permitted to all freely to read Gods Word in their private Studies, & repair to any publick place where the same is preached.
8. That hereafter none in the University take any *Degree* in the *Canon-Law*.
9. He did make void and abolish all Ceremonies and Observances, which any wayes did hinder the Studie of Scholars, or *bonam valetudinem studio amicam.*
10. He ordered that the Youth to be educated in the Arts should read *Aristotle, Rodolphus Agricola, Philip Melancthon, Trapezuntius, &c.*
11. He forbad the reading of the frivolous Questions, and obscure Glosses of *Scotus, Bursius, Anthony Trombet, Bricot, Brulserius, &c.*
12. He pronounceth all Statutes of the University or private Colledges void, if repugnant to the Premises.
13. That all Masters of Colledges be bound by their solemn Oath to the effectuall observation of these his Injunctions.
14. Reserving alwayes to the aforesaid *Thomas Cromwell* their Chancellour, and his Vicar-general, or to his lawfull Surrogate in that kind, full power to examine, adde, and alter any thing according to his Discretion, confident of his care herein for the good of the University.

Observe by the way, that at this instant the University of Cambridge was very full of Students, as may appear by that Passage in the Kings Injunctions; For he reckoneth up the severall Colledges, *ubi confluunt, & diversantur, & frequentant Scholares & Studiosi, ex omni Diocesi, & qualibet parte hujus Regni nostri Angliæ, tam ex Wallia quam ex Hibernia.* So that it seemeth here was then an universall Confluence of Scholars from all parts of the Kings Dominions.

57. Three dayes after Doctour *Legh* had set forth his Injunctions, the Colledges made their respective Submissions thereunto, solemnly subscribing the same. We assure our selves they used the same form for the Essentials, one Copy whereof we have here inserted, that the rest may be measured thereby.

The submission of the
Mallert and
Fellows of
Gonvil Hall to
the Kings
Injunctions.

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Inviçitissimo ac pientissimo in Christo Principi & Domino nostro,
HENRICO OCTAVO.
Dei gratia Angliæ & Franciæ Regi fidei Defen-
sori Domino Hiberniæ, ac in terris supremo Ecclesiæ
Anglicanæ sub Christo Capiti.

Vestri humiles Subditi & devotissimi Oratores WIL-
LIELMUS BUCKENHAM, Mr. five custos Collegii dicti
Gonvil Hall, CANTABRIG. & ejusdem Locii socii re-
verentiam & obedientiam, tam excellenti & prepotenti principi
debitas & condignas cum omni subjectione & honore.

NOverit Majestas vestra regia quod nos Magister & socii pre-
dicti, non vi aut metu coacti, dolove aut aliqua alia sinistra ma-
chinatione, ad hec induci sive seducti, sed ex nostris certis scien-
tiis, animis deliberatis, merisque & spontaneis Voluntatibus;
pure, sponte & absolute, in verbo Sacerdotii, profitemur, spon-
demus ac ad sancta Dei Evangelia, per nos corporaliter tacta, ju-
ramus vestræ illustrissimæ Regiæ Majestati, singulari ac summo
Domino nostro & patrono, *Henrico Octavo, Dei gratia, Angliæ
& Franciæ Regi fidei Defensori, & Domino Hiberniæ, ac in terris
Ecclesiæ Anglicanæ Supremo immediate sub Christo Capiti;* quod post-
hac nulli externo Imperatori, Regi, Principi aut Prelato, nec
Romano Pontifici, quem *Papam* vocant, fidelitatem, aut obedi-
entiam verbo vel scripto, simpliciter vel sub juramento, promit-
temus aut dabimus vel dari curabimus, sed omni tempore casu
& conditione, partes vestræ Regiæ Majestatis, ac successorum
vestrorum sequemur & observabimus, & pro virili defendemus,
contra omnem hominem quem vestræ Majestati, aut successoribus
Vestris, adversarium cognoscemus & suspicabimur. Solique
vestræ Regiæ Majestati, velut supremo nostro principi, & Ec-
clesiæ Anglicanæ capiti, ac successoribus vestris fidelitatem &
obedientiam sincere & ex animo prestabimus. *Papatum Romanum*
non esse adeo in sacris Literis ordinatum profitemur, sed huma-
nitus traditum, constanter affirmamus, & palam declaramus, ac
declaramus, & ut alii sic publicent, diligenter curabimus.
Nec tractatum cum quoquunque mortalium privatim aut publice
inibimus, aut Consentimus, quod *Pontifex Romanus*, aliquam
authoritatem & jurisdictionem, amplius hic habeat aut exer-
ceat, aut ad ullam posthac restituatur; *Episcopumque Romanum*
Episcopum modernum, aut ejus in illo *Episcopatu*, successorem
quem-

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quemcunq; non *Papam*, non summum Pontificem, non universalem Episcopum, nec sanctissimum Dominum, sed solum *Romanum* Episcopum, vel Pontificem, (ut priscis mos erat) scienter publice asseremus: Juraque & statuta hujus regni pro extirpatione & sublatione Papatus, & auctoritatis ac Jurisdictionis dicti *Romani* Episcopi, quandocunque edita sive sancita, edendaque sive sancienda, pro viribus, scientia, & ingeniolis nostris ipsi firmiter observabimus, & ab aliis sic observari (quantum in nobis fuerit) curabimus atque efficiemus; nec posthac dictum *Romanum* Episcopum appellabimus, aut appellanti consentiemus; nec in ejus curia pro jure aut justitia agemus, aut agenti respondebimus, nec ibidem Accusatoris vel Rei personam sustinebimus, & si quid dictus Episcopus per nuncium vel per literas nobis significaverit, qualecunq; id fuerit, illud quam citissime commode poterimus, aut vestra Regia Majestati, aut vestris à secretis Consiliariis significabimus, aut significari faciemus: nosque literas, aut nuncium, aut eundem *Romanum* Episcopum, vel ejus Curiam, nec mittemus nec mitti faciemus, nisi vestra Majestate conscia, & consentiente, aut vestro Successore, quod dicta litera vel nuncius ad eum deferatur. Bullas, breviam aut rescripta quacunque pro nobis vel aliis ab Episcopo *Romano*, vel ejus Curia non impetrabimus, vel ut talia à quovis impetrentur non consulemus, & si talia pro nobis insciis aut ignorantibus generaliter vel specialiter impetrabuntur, vel alias quomodo libet concedentur, eis renunciamus, & non consentiemus, nec utemur eisdem ullo modo, at eas vestra Majestati aut Successoribus vestris tradi curabimus. Exemptioni vero qua *Romano* Episcopo, vel summo quem vocant Pontifici, aut ipsi quocunque nomine appelletur, ejusve *Romane* Ecclesie, mediate vel immediate subiecti sumus & fuimus, ipsiusque concessionibus, privilegiis, largitionibus, & indultis quibuscunq; expresse in his scriptis renunciamus, & soli vestra Majestati, vestrisque Successoribus, nos subditos & subiectos profitemur, ac nos subjiiciemus, & nos solummodo subditos fore spondemus. Nec eidem *Romano* Pontifici, vel ejus Nunciis, Oratoribus, Collectoribus, aut Legatis, ullam procurationem, pensionem, portionem, censum, aut quamcunque aliam pecuniarum summam (quocunque nomine appelletur) per nos aut interpositam personam, vel personas solvemus, aut solvi faciemus: statutumque de successione vestra Regia in *Parlamento* vestro editum, ac omnia ac singula in eodem contenta, juxta formam & effectum ejusdem fideliter observabimus. Præterea in vim pacti profitemur & spondemus, ac in verbo Sacerdotali, & sub fidelitate vestra Majestati debita & nostra coram Deo conscientia, promittimus, quod contra hanc nostram prædictam professionem & sponsonem, nulla dispensatione, nulla exceptione,

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nulla appellatione, aut provocatione, nullo juris vel facti, remedio nos tuebimur. Et si quam protestationem, in præjudicium hujus nostræ professionis, & sponsonis fecimus, eam in præsens & in omne tempus futurum revocamus, & eidem renunciamus per præsentem Literas, quibus propriis manibus nomina nostra subscripsimus, & eas nostri communis Sigilli appellatione, & Notarii publici infra scripti signo & subscriptione committi curavimus. Dat. & act. in Domo nostra capitulari 25. die mensis *Octobris*, Anno ab Incarnatione Christi 1535. & regni vestri *florentissimi* 27. præsentibus tunc ibid. *Iohanne Acres* Art. Mag. & *Roberto Warrington* Bacc. in legibus testibus ad præmissa accitis & legatis.

Willimus Buckenham

Rogerus Overy

Iohannes Styrrin

Laurentius Maptit

Andrey Devv

Iohannes Cajus

Willimus Barker

ET ego *Iohannes Rhefers*, Notarius pub. dicti illustrissimi Domini Regis Regestor principalis, quia Professioni, Sponsoni, Juramento, Præstationi, ac cæteris præmissis omnibus, dū sic, ut præmittitur, sub anno, mense, die & loco prædictis, agerentur, & fierent, una cum præminutatis testibus, personaliter interfui, eaque sic fieri & interponi vidi, & audiui, ac mox ut gesta sunt, in notam excepi, ideo hoc præsens publicum Instrumentum inde confeci, & in hanc publicam & authenticam formam redegei, signoque meo Tabellionali, ac nomine & cognomine, meis litis & consuetis signavit, & sequi subscripsi, in fidem & testimonium omnium & singulorum commissorum, rogatus legitime & requisitus.

Their Protestation taken in *verbo Sacerdotii*, relates to the major part, not to all the Fellows of *Convil* under-writing their names. For I shall not be easily persuaded, that *Iohn Cajus*, penultimus subscriptor in this Instrument, being a Physician by his Profession, was ever in Holy Orders.

38. In obedience to Doctour *Legb* his Injunctions, the whole University before *Candlemas-day* next ensuing, surrendered to the King all their Charters, Donations, Statutes, Popes-Bulls, and Papistall Muniments, with an exact Rental of their lands, and Inventory of their goods. The Vice-Chancellor and senior Proctour went up to *London*, and delivered them to Secretary *Cromwell*, Chancellor of the University. And now they are deposited in a safe hand, seeing the same person as *Master of the Rolls*, was intrusted with the keeping of the Records of the Kingdom.

39. Hereafter expect no more Doctours of Canon-Law in *Cambridge*. Formerly, almost every year some were graduated in that Faculty, and these preached the *Law* of Civil-Law, as the Pope makes himself to be above the *Emperour*. But now, *Gratian* fared no better in *Cambridge*, then his brother *Peter Lombard*. For, as the King had pronounced his Sentence of Condemnation against the publick reading of the *Master of the Sentences*: so the Decretals were banished after

University
Records de-
livered to
the Lord
Cromwell.

No more Do-
ctours of
Canon-Law.

after them. King Henry stung with the dilatorie pleas of the Canonists at Rome in point of his Marriage, did in revenge destroy their whole Hive throughout his own Universities.

60. However, after wards Scholars applied themselves to the reformed Canon-Law, viz. so much thereof as afterwards was received, as conformable to the Kings Prerogative, and the municipal Law of the Land. These many studied to enable themselves for Chancellours, Officials, &c. in severall Dioceses: yet so, that Canon-Law did never after stand by it self (as subsisting a distinct Faculty wherein any commenced) but was annexed to Civil-Law, and the Degreee denominated from the later. And although Civilians kept Canon-Law in Commendam with their own Profession, yet both twisted together are scarce strong enough (especially in our sad dayes) to draw unto them a liberall Livelihood.

Which is
annexed to
Civil.

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SECTION



SECTION VII.

EDVARDO PALMER

de WALTHAM Armigero.

VIR ATTICISSIME,

FRatres meos, Verbi Ministros, sapius audivi sollicitos, ne mentes suæ sensim torpescerent, eo quod Rusticæ Viculis damnati, sibi solum sit consortium cum crassis Minervis, quibus inter crudum & coctum nihil interest.

At mea longe dispar conditio, cui, Deo gratias, emunctioris nasi Parochiani contigerunt: e quibus Tu, limato tuo judicio, me inter prædicandum hebescentem, instar coticulæ, aliquoties exacuvisti.

Fateor sane, præsentiam tuam mihi suggestum ascensuro, non semel metum incussisse, ne forsan, te audiente, aliquid minus pensiculatum excideret. Sed animum erexit opportuna recordatio comitatus tuæ, qua lapsibus currentis tam linguæ quam calami facile veniam es daturus.

Digneris, quæso, lectione tua hanc historiolum, vel eo nomine, quod Collegium Frimitatis (unum e tribus conflatum, & Trin-Vni Deo dicatum) exhibeat. Collegium amplissimum, non tam Rege Fundatore, quam doctissimis suis Alumnis superbiens; inter quos, ob summam Græcarum Literarum peritiam, Te Palmam ferre, meritissime agnoscit.

27 1537



This year the young frie of Fellows of St. Johns in Cambridge combined, yea, conspired against their old Master Doctor Metcalfe, a man much meriting of his House; it being hard to say, whether St. Johns oweth more to the Lady Margaret, or Dr. Metcalfe; she by her Bountie founded it, he by his Providence kept it from being confounded; many a pound he gave, moe he got of his Friends for this College. Indeed he was none of the greatest Rabbins, but he made many good Scholars under him. Thus the dull and blunt Whet-stone may be said vertu-ly

A Gombin
nation
gainst Doct.
Metcalfe.

a See more of
him in our Hi-
story of Cam-
bridge,
Anno 1508.

Great de-
ferts soon
forgotten.Guilt haun-
ted with Lu-
stice.a Caius hist.
Cant. Ac.
lib. i. p. 76.Cambridge re-
cords re-de-
livered unto
them.Quere whe-
ther the
Pope's Bulls
were in spe-
cie restored.
b See our
hist. of Camb.
Anno. 1531.c Caius hist.
Cant. Ac. l. i.
pag. 105.

ly to be all Edge, because setting a sharpness on other instruments. *Mercalse*, Anno 1440, Dom. 1440, Regis Henr. 6. 1537, 27
with *Themistocles*, could not fiddle, but he knew how to make a little College, a great one, by his two and twenty years prudent government thereof.

2. I find not a particular of the Faults, which the Fellows laid to *Mercalse's* charge. It may be the greatest matter was, because he was old, they young, he forward, they factious. Indeed he was over-frozen in his Northern Rigour, and could not be thaw'd, to ungive anything of the rigidity of his Discipline. Besides, I suspect him too stubborn in his Romish *Mumms*, which gave his Adversaries advantage against him, who would not be quiet, till they had cast him out of his Mastership. Did not all the Bricks of the College that day double their Dye of redness, to blush at the Ingratitudes of those that lived therein?

3. Wonder not if *Mercalse* survived but few months after his removal. Old trees, if transplanted, are so farre from bearing off fruit, that they bear not themselves long; but wither away. However let not his Enemies boast, if being observed that none thrived ever after who had a hand in *Mercalse's* Ejection, but lived mealy and died miserably. This makes me confident, that neither Master *Cheek*, nor Master *Askam* (these Fellows of the College) had any hand against him, both of them being well known afterwards to come to good grace in the Common-wealth.

Franc. Mallet, Vice-Chan. { Hen. Isliffe } Proctours. Simon Trewe, Major. 1537, 29
Ro. Stokes

Doct. Theol. 72 Mag. Art. 26
Bac. Theol. 163 Bac. Leg. 13
Art. 18

4. Now had the Records of Cambridge slept well-nigh a whole year in the Custodie of the Lord *Cromwell*, not that there was the least intention finally to detain them, but to suspend them for a time; to win the University from their former Fondness to the Pope, that for the future they might feed with a better Appetite on the Kings Favours. It was now therefore thought fit to restore them again without the loss of a Shoo-latchet to the University. Whereupon *Rob. Stokes* the Junior Proctor, and *John Maier* the Esq. Bedal went up to London, where the aforelaid Records were delivered unto them. After their return to Cambridge, *Tho. Argal* and *Anthony Kufley* were deputed by the Regent-house, to receive such Records as concerned the University.

5. Yet I question, whether any of the Popes Bulls were restored to the University or no; I mean those Bulls of a later date, conferred on Cambridge since the Massacre general of their Records, in the May of Edward 6. Lyster. If any such were returned, they might be Monuments (looked on for Rarities). But no longer *Mumms* of the University, as too infirm to fence and fortify the time, the Popes power being totally abrogated. However though not in specie, they were virtually restored; the University exchanging, not loosing her rights herein; onely bottoming her Priviledges not on *Papal*, but *Regal* Power. *Especially* *issimus Rex ea ausertis iussit, ne Pontificum deinceps obtineret Authoritas, eorum tamen beneficium Academia saluam integrumque esse voluit.*

Georg.

Anno
Regis
Henr.
d. 8.Anno
Dom.
1537

Georg. Day, Vice-Chanc. { Rich. Standish } Proct. Rad. Berkerdihe, Major.
Tho. Cobbe

Doct. { Theol. 3 } Bac. Theol. 52 } Leg. 5
{ Medic. 1 } Mag. Art. 19 } Bac. { Medic. 2
{ Art. 19 }

31 1537

Wil. Buckmaster, Vice-Chan. { Galf. Gylpin } Proctours. Robert Smith, Major.
Hen. Sampson

Doct. { Theol. 2 } Mag. Art. 27 }
{ Ju. Civ. 2 } Bac. Leg. 7
Bac. Theol. 7 } Art. 35

32 1537

Wil. Buckmaster, Vice-Chan. { Oliv. Ainsworth } Proct. Christ. Franck, Major.
Alban Longdale

Doct. { Theol. 3 } Mag. Art. 20 }
{ Ju. Civ. 1 } Bac. Leg. 3
{ Medic. 1 } Bac. Medic. 3
Bac. Theol. 4 } Art. 42
Gram. 1

6. STEPHEN GARDINER was chosen Chancellour of the University. He was at the same time Master of Trinity Hall, which he was pleased to hold for many years together with the Bishoprick of Winchester. Gardiner
about Chan-
cellour.

33 1537

Francis Mallet Vice-Chan. { Tho. Pulley } Proct. Iohn Chapman, Major.
Iohn Edmunds } Ed. Humphrey

Doct. { Theol. 1 } Bac. Theol. 52 } Leg. 6
{ Ju. Civ. 1 } Mag. Art. 32 } Bac. Art. 30
{ Medic. 1 }

34 1547

Rich. Standish, Vice-Chan. { Henry Bissel } Proctours. William Gil, Major.
Thomas VVest

Doct. { Ju. Civ. 1 } Bac. Theol. 42 } Leg. 9
{ Medic. 2 } Mag. Art. 19 } Bac. Medic. 2
{ Art. 49 }

7. A contest began now betwixt the Introducers of the New & the Defenders of the Old Pronunciation of Greek. The former endeavoured to give each Letter, Vowel and Diphthong it's full Sound, whilst Doctor *Cajus*, and others of the old stamp, cried out against this project, and the promoters thereof; taxing it for Novelty, and them for want of Wit and Experience. He affirmed *Greek* it self to be barbarous, thus clownishly uttered, and that neither France, Germany nor Italy owned any such pronunciation.

8. *Iohn Cheek*, *Thomas Smith*, (both afterwards Knighted and privy Counsellours,) maintained, that this was no Innovation, but the ancient utterance of the *Greeks*, which gave every letter it's due and native Sound. Otherwise by the fine speaking of his opposers, *Powels* were confounded with *Diphthongs*, no difference being made betwixt *λῆμα* and *λαῖμα*. Nor mattereth it if Forrainers dissent, seeing hereby we *English-men* shall understand one another.

The champi-
ons for the
new mode.

9. Here

An inartificial argument.

s. Here Bishop Gardiner Chancellor of the University interposed his power, affirming Cheeks pronunciation pretending to be ancient to be antiquated. He imposed a penalty on all such who used this new pronunciation, which notwithstanding, since hath prevailed, and whereby we English-men, speak Greek, and are able to understand one another which no body else can.

John Edmunds, Vice-Chanc. { Simon Briggs } Proct. Rob. Chapman, Major. 1542 35
{ Edwin Sandys }

Doct. { Leg. 2 } Bac. Theol. 9 } { Leg. 5
{ Medic. 2 } Mag. Art. 17 } { Art. 33

The L. Audley builds Maudlin College, a Scholastic. Cant. MS.

Thomas Lord Audley of Walden, Chancellor of England, by licence obtained from King Henry the eighth, changed Buckingham, into Magdalen, [vulgarly] Maudlin College, because (as some will have it) his Surname is therein contained betwixt the Initial & Final letter thereof. M' AUDLEY N. This may well be indulged to his Fancy, whilst more solid considerations, moved him, to the work it self.

The Arms thereof.

b Thus blazoned by Mills.

An ill neighbour.

9. As he altered the name, he bettered the condition of this House, bestowing some lands thereon and his own Coate, for the Armes thereof, requiring some skill (and more Patience) to blazon them, viz. quarterly per pale indented OR and A Z U R E, b on a Bend, of the second a tree inter two Martlets, or, in the second and third Quarter an Eagle displayed the first.

10. This Colledge alone, cut off from the Continent of Cambridge, is on the Northwest of the River having the Rose Garden on the one, & what is no Rose, [a smocking Brewhouse] on the other side thereof belonging this 150. yeares to Jesus Colledge. It were no harm to with this house either removed, or otherwise employed on termes mutually beneficial to both Societies.

To a studious Colledge.

11. The Scholars of this Col. (though farthest from the Scholes) were in my time observed first there, and to as good purpose as any. Every year this House produced some eminent Scholars, as living cheaper, and privater, freer from Town-tumults by their remote situation.

A Monack Master.

12. Whereas the Masters of other Houses, are either in the Kings-gift or Colledge-choise, this is in the disposall of the right Honourable the Earle of Suffolk, hereditary Patron of this foundation. And whereas much of Aristocrasie is used in other Colledges, more of Monarchy appears in the Master hereof as absolute in his Government, having not only a Negative Voice, but in effect all the Affirmative, in making Elections.

c She was daughter to Sir Chrystopher Wray, and by her one Fellowship and Scholarship she founded intended 300. pounds in building to the Coll. had not one Hamerton, an old servant, (as I am informed) deceived her.

Masters.	Bishops.	Benefactors.	Learned Writ.	Col. Livings.
1 Robert Evans	1 Richard Howland	1 Henry the eighth	Stanton, Rect. of Ely, Dioc. val. 6. 12. 8.	
2 Richard Carr	2 Sir. Chrysostopher VVrey	2 Sir. Chrysostopher VVrey		
3 Roger Kelke	Bishop of Peterbur.	3 John Spensiffe		
4 Richard Howland	2 George Lloid, Bishop of Chester.	4 Edmond Grindall, Arch-bishop of Canterbury		
5 Degory Nicols	3 Thom. Nevile	5 Thomas Parkinson		
6 Thom. Nevile	7 Rich. Clayton	6 William Roberts		
7 Rich. Clayton	8 John Palmer	7 John Hughes		
8 John Palmer	9 Barnaby Goche	8 Thomas Stinton		
9 Barnaby Goche	10 Hen. Smith	9 Frances, Countess of Warwick		
10 Hen. Smith	11 E dw. Rainbow	10 Jo. Smith, fellow		
11 E dw. Rainbow	12 John Sadler			
12 John Sadler				

So

Anno Regis Henrici 8. 1542 35

So as at this present there is a Master, eleven Fellows, and two and twenty Scholars, besides Officers and servants of the foundation, with other Students, being in all one hundred and forty.

13. Though at the present, the renewes of this House be not great, some 40. yeares since it was in a fair Probability of a large addition of Land, had the suit (related at large by the L. Coke in his Report of Maudlin Colledge case) gone on their side. At one time well nigh ten thousand pound was tendered in Composition, (the interest of many being concerned therein) so suspicious were the Defendants of their success.

14. But Doctor Goche, Master of the Col. being a man, of an high Spirit, well skilled in the Laws and confident of the goodnesse of his cause, would listen to no composition, but have all, or none. He had not learned the maxime Dimidium plus toto in this fence, Half wish quiet maybe more then all, with hazard and trouble. It was removed from Common-Law to Chancery, where the Colledge was not onely cast, but the D^r. with Mr. Smith a Senior Fellow) lay long in prison, for refusing to obey the Lord Egertons Order.

15. Amongst the worthies of this House M^r. Palmer B.D. late Minister of St. Briggs [commonly Brides] must not be forgotten, a pious Man and painfull Preacher, who (besides many and great benefactions to Ministers Widdowes) hath built and well endowed a neat Almshouse at VVestminster. Verily I have found more charity in this one SEQUESTRED Minister, then in many who enjoy other Mens Sequestrations.

Charitable M^r. Palmer.

36 1542

Thomas Smith, Vice-Chan. { Henry Camberforth } Proct. Tho. Brakin, Major.
{ William VVakelyne }

Doct. { Theol. 4 } Mag. Art. 26
{ Leg. 1 } Bac. { Leg. 4
Bac. Theol. 16 } { Art. 29

37 1542

Matthew Parker, Vice-Chan. { Edward Cofin } Proctours. VVill. Hasell, Major.
{ Simon Bagot }

Doct. { Theol. 1 } Bac. Theol. 13 } { Leg. 2
{ Medic. 1 } { Mag. Art. 23 } { Bac. { Art. 16

38 1542

John Madeu, Vice-Chan. { VVil. Barker } Proct. James Fletcher, Major.
{ Andrew Pern }

Doct. { Theol. 6 } Bac. Theol. 9 } { Leg. 1
{ Leg. 1 } { Mag. Art. 18 } { Bac. { Art. 35

16. There was now a generall decay of Students, no Colledge having more Scholars therein then hardly those of the foundation, no Volunteers at all, & onely persons pressed in a manner by their places to reside, Indeed on the fall of Abbeyes fell the hearts of all Scholars, fearing the ruin of learning. And these their jealousies they humbly represented in a bemoaning letter to King Henry the eighth. He comforted them with his gracious return, and to confute their suspicion of the decay of Colledges, acquainted them with his resolution to erect a most magnificent one with all speedy convenience.

Learning runs low.

17. Whereupon he seized Michael House into his hands, (whose yearly rents, at old and easy Rates then amounted unto one hundred forty four pounds, three shillings and a penny,) and Kings Hall, the best Landed Foundation in the University. Also he took Fiftewicks Hofile, an House undowed, and

Trinity Coll. founded by King Henry the eighth.

and allowed the *Convullians* (full grumbling thereat as not sufficient compensation) *three* pounds a year in Lieu thereof, till he should give them better satisfaction. Of these three he compounded one *Fair Colledge*, dedicating it to the *holy and undivided Trinity*, and endowing it with plentifull revenews.

A dutifull daughter.

18. Queen *Mary* calling her chief *Clergy* together, consulted with them about publick prayers to be made for the *Soul of King Henry her Father*, conceiving his case nor to deperate but capable of benefit thereby. They possessed her of the impossibility thereof, and that his Holiness would never consent such Honour should be done to one dying so notorious a *Schismatick*. But they advised her in expression of her private affection to her Fathers Memory, to add to *Trinity Colledge*, (as the best monument he had left) whereon (chiefly at the instance of *Bishop Christopher*) she bestowed 376—10—3. of yearly revenew.

Magnificent Newly.

19. Doctour *Thomas Nevyle* the eighth Master of this Colledge, answering his Anagram *most Heavenly*, and practising his own allusive Motto *NE VILE VELIS* being by the rules of the *Philosopher* himself to be accounted *αγαλόμενος*, as of great performances, for the generall Good, expended 3000. pound of his own in altering and enlarging the old, and adding a *new Court* thereunto, being at this day the Stateliest and most uniform Colledge in Christendom, out of which may be carved *three Dutch Universities*.

Anno Dom. 1537
Anno Regis Henr. 8. 38

Masters.	Bishops.	Benefactors.	Living in the Coll. gifts.
1 John Redman.	10. Christopher (son, Bp. of Chichester.	1 Tho. Allen, Clark.	St. Maries the great in Cambridge.
2 William Bill.	2 John Whitgift, Arch-Bishop of Canterbury.	2 St. Edward Stanhop, who gave 900 l. to the Library.	St. Michaels in Cambridge.
3 John Christopher (son.	3 The Lady Bromley, George Palin, Girdler.	3 The Lady Anne, val. 10. 12. 03.	Orwell Rect. Eely, val. 10. 07. 07.
4 William Bill, rectored by Q. Elizab.	3 John Still, Bishop of Bath and Wels.	5 The Lady Anne, val. 10. 07. 07.	Kendal Vic. Carlile, val. 10. 07. 07.
5 Rob. Beaumont.	4 Gervase Babington, Bp. of Worcester.	6 Roger Ieffon, Harberdasher.	Barington Vic. Eely, val. 7. 14. 04.
6 Jo. Whitgift.	5 William Redman, Bishop of Norwich.	7 M ^{rs} . Elizabeth Elwis.	Blythe, Vic. York Dioc. val. 14. 09. 04.
7 John Still.	6 Anthony Rud, Bishop of St. Davids.	8 Doct. Bill.	Gryndon, Vic. Peterb. val. 8. 00. 00.
8 Tho. Nevyle.	7 Godfrey Gosbrough, Bishop of Gloucester.	9 Dr. Beaumont	Felmerham, Vic. Lincoln. val. 13. 13. 04.
9 John Richardson.	8 Robert Bennet, Bishop of Hereford.	10 Dr. Whitgift	Ware, Vic. London val. 20. 08. 11.
10 Leonard Maw.	9 Martin Fotherby, Bishop of Saris-bury.	11 Dr. Cofins.	Thunridge, Vic. London, val. 6.
11 Sam. Brooks.	10 Godfrey Goodman, Bish. of Gloucester.	12 Dr. Barrow.	Swinsited, Vic. Lincoln, val. 14. 00. 09.
12 Tho. Cumber.	11 Leonard Maw, Bishop of Bath and Wells.	13 Dr. Skevington	Cheadull, R. Cove. & Lich. val. 12. 09. 00.
13 Tho. Hill.	12 John Bowle, Bishop of Rochester.	14 Wil. Cooper, Esq.	See the Livings in Michael-House, and Kings-Hall.
14 John Arrow-smith.	13 Adam Loftus, Arch-bishop of Dublin.	15 Peter Shaw.	
	14 Doct. Hampton, Arch-bishop of Dublin in Ireland.	16 St. Willia Sidley, Knight, & Baronet.	
		17 St. Thomas Lake	
		18 St. John Sucklin.	
		19 Dr. Robert Bankworth, Fellow.	
		20 St. Ralph Hare, Knight.	
		21 M ^r . Silvius Elwis, still in the Coll.	

So

Anno Regis Henr. 8. 38
Anno Dom. 1542

So that at this day there are therein maintained, one Master, sixty Fellows, sixty seven Scholars, four Conducts, three publick Professours, thirteen Poor-Scholars, twenty Almes-men (besides lately, a Master of the Choristers, six Clerks, and ten Choristers) with the Officers, Servants of the Foundation, and other Students, in all four hundred and forty.

20. It is not much above an hundred years, since the first founding of this House, and see how marvellously God, hath blessed it with eminent men in all Professions, besides the Bishops afore-mentioned.

States-men.	Divines.	Criticks.	Poets.
1 St. Francis Bacon, Lord Chancellor of England.	1 Thomas Cartwright.	1 Edward Lively, one of the best Linguists in the World.	1 Walter Hawke-worth, an excellent Comedian.
2 St. Edw. Coke, Lord-Chief Justice.	2 Walter Travers.	2 Philemon Holland, an industrious Translator.	2 Giles Fletcher, of Christ's Vi-tory.
3 St. Edward Stanhop, Vicar-General.	3 William Whitaker.	3 George Herbert, whose Piety & Poetry cannot be sufficiently commended.	3 George Herbert, whose Piety & Poetry cannot be sufficiently commended.
4 Richard Cofin, Dr. L. Deane of the Anchus.	4 Matth. Surcliffe, Founder of Chelf. Coll. D. of Exeter.	4 Edward Simson, who hath wrote a large History, the Mythological part whereof is most excellent.	4 Tho. Randolph,
5 St. Roberts, Naumton.	5 Jo. Layfield.		
6 Sir John Cooke, Principle-Secretaries of State.	6 Tho. Hartson.		
7 M. John Backer, Secretary to the Duke of Buckingham.	7 Will. Dackings,		
8 St. Francis Netherfole, Secretary to the Q. of Bohemia.			

Dr. comber, the twelfth Master of this House, must not be forgotten of whom the most learned *Morinus* makes this honourable mention, *Alius praececo-dex (samaritanus) celebratur, & dicitur esse Archiepiscopi Armachani, & ab eo à Palestina in Hiberniam exportatus, qui Leydenibus Academicis nonnulla tempore fuit commodatus. Ipsum codicem vir clarissimus Thomas Comberus Anglus, quem honoris & officii reddendi causa nomino, cum textu Iudaico verbum è verbo, imo literam cum litera maxima diligentia & indefesso labore comparavit, differentiaque omnes juxta capitulum & versum ordinem digestas, ad me misit humanissimi & officiosissime.*

21. Besides many worthies still alive, *John Hasket* Doctour of Divinity, whose forwardnesse in farthering these my Studies, I can onely deserve with my prayers. Doctour *Henry Ferne*, whose pen hath published his own worth. Master *Herbert Thorndyke*, so judicious and inditrious in setting forth the *many Language-Bible*, *M^r. James Dupax*, so much the more priced by others, for his modest

a In Animad. in Censuram Exercitationum Ecclesiasticarum Penitentialium, pag. 419.

With many more living.

Qqqqq

modest undervaluing his own worth; with many moe, whose number God daily encrease.

22. King Henry the eighth with *Trinity Colledge*, founded also publick Professours. For formerly the *University* had but two, one of Divinity, founded by the Lady *Margaret Countess of Richmond*, (allowing him *Salary*, of twenty Marks) and another for Physick, at the Cost of *Thomas Linacre*, that excellent Critick, Tutor to *Prince Arthur*, and afterwards Doctor of Physick. But now King Henry added to these a *Regius Professour in Divinity, Law, Hebrew and Greek*, allowing them 40. pounds per annum, and increasing the stipend of Physick Professour, now acknowledged as onely of the Kings foundation. But see the Catalogue.

Lady-Margarets-Professours.

John Fisher, *President of Queens Col. Bishop of Rochester.*

Erasmus Roterodamus. Thomas Cofin, D. D. *Master of Corpus-Christi Coll.*

John Fawn, D. D. *President of the University.*

Thomas Ashley, D. D. *Fellow of Kings Coll.*

William Sket, D. D. *Fellow of Kings Coll.*

Robert Beaumont, D. D. *Master of Trin. Coll.*

Matthew Hutton, D. D. *Mr. of Pembroke Hall*

John Whitgift, D. D. *Master of Trin. Coll.*

William Chaderton, D. D. *President of Queens Coll.*

Thomas Carwright, *Master of Arts Fellow of Trinity Coll.*

John Hanson, *Master of Arts Fel. of Trin. Coll.*

John Still, D. D. *Master of Trinity Coll.*

Peter Baro, a Frenchman, D. D. of Trinity Coll.

Thomas Playford, D. D. *Fell. of St. John's Coll.*

John Davenant, D. D. *President of Q. Coll.*

Samuel Ward, D. D. *Master of Sidney Sussex Coll.*

Rich Holdsworth, D. D. *Mr. of Emanuel Coll.*

Rich. Love, D. D. *Mr. of Corpus-Christi Coll.*

Kings Professours in Divinity.

Doctor Wiggan.

Martin Bucer, D. D.

D. Sedgwick.

Leonard Pilkington,

D. D. *Master of Saint John's Coll.*

Matthew Hutton, D. D.

Fellow of Trinity Coll.

John Whitgift, D. D. *Fellow of St. Peter Coll.*

Wil. Chaderton, D. D.

Fellow of Christs Coll.

Will. Whitacre, D. D.

Master of St. John's Coll.

John Overhall, D. D.

Master of St. Katharin's Hall.

John Richardson, D. D.

Fellow of Emanuel, Master of Trinity.

Samuel Collins, D. D.

Provost of Kings Coll.

John Arrowsmith, D. D.

Master of St. John's, and after of Trinity.

Kings Law-Professours.

Walter Haddon, D. L. *Fellow of Kings, Master of Trinity Hall.*

Thomas Bing, D. L. *Fellow of St. Peters Coll. Master of Clare Hall.*

Thomas Legg, D. L. *Fellow of Jesus & Trinity Coll. Master of Gonvil, & Cajus Coll.*

John Cowell, D. L. *Fellow of Kings Coll. Master of Trinity Hall.*

Thomas Morvonne, D. L. *Fellow of Kings Coll.*

George Porter, D. L. *Fellow of Queens Coll.*

Thomas Goad, D. L. *Fellow of Kings Coll.*

Anno Dom. 1532
Regis Henrici 8.

38

Kings Professours founded.

a Sir Thomas Smith, Ambassador lib. 2. Ep. ad Bram dissem

Anno Dom. 1532
Regis Henrici 8.

38

Kings Physick Professours.

John Blyth, *Doctor of Physick, Fellow of Kings Coll.*

John Hatcher, *Doctor of Physick, Fellow of Kings.*

Thomas Larkin, *Doctor of Physick, of St. Peters Coll.*

William Ward, *Doctor of Physick, Fellow of Kings Coll.*

William Burton, *Doctor of Physick, Fellow of Kings Coll.*

John Gottlin, *Doctor of Physick, Master of Gonvil, and Cajus Coll.*

John Collins, *Doctor of Physick, Fellow of St. John's Coll.*

Ralph Winterton, *Doctor of Physick, Fellow of Kings Coll.*

Francis Glisson, *Doctor of Physick, Fellow of Gonvil, and Cajus Coll.*

Kings Hebrew Professours.

Mr. Robert Wakefield, *Fellow.*

Antony Rodolphus Cevalerius.

Mr. Bignon, a Frenchman, of Corpus Christi Coll.

Edward Liveley, *Fellow of Trinity Coll.*

Robert Spalding, D. D. *Fellow, of St. John's Coll.*

Jeffery King, D. D. *Fellow of Kings Coll.*

Andrew Bing, D. D. *Fellow of St. Peter Coll.*

Robert Metcalfe, D. D. *Fellow of St. John's Coll.*

Ralph Cudworth, *Fellow of Emanuel Coll.*

Kings Greek Professours.

Erasmus Roterodamus. Richard Croke, *Fellow of Kings Coll.*

Sir Thomas Smith, Knight, *Fellow of Queens Coll.*

St. John Cheek, Knight, *Tutor to King Edward the sixth of St. John's Coll.*

Nicolas Carr, *Fellow of Pembroke Hall, after of Trinity Coll.*

Bartholomew Dodington, *Fellow of Trinity Coll.*

Francis Wilkinson, *Fellow of Trinity Coll.*

Andrew Downes, *Fellow of St. John's Coll.*

Robert Creiton, *Fellow of Trinity Coll.*

James Dupont, *Fellow of Trinity Coll.*

Ralph Widdrington, *Fellow of Christ's Coll.*

23. These Catalogues, though the best (not to say onely) extant, are very imperfect. One instance I will give, *William Zoune* here omitted was *Regius* Professour of Law in the Reign of Queen Mary. But I dare not alar, what so long hath been received.

a Plinius de Scrip. Angl. pag. 766.

1547

John Mader, Vice-Chanc. *Tho. Burman* *Tho. Carlyle* Professours. John Fann, Major.

Doct. Theol. 12 Mag. Art. 152
Medic. 13 Bac. Art. 293

Bac. Theol. 76

24. Great was the alteration which followed in Cambridge, upon King Edward his coming to the Crown. Steven Gardiner, Chancellour of the University, was put out of his office, and into the Tower. Edward Seymour, Lord Protector and Duke of Somerset, was chosen in his room.

The Lord Protector made Chancellour.

25. The Townsmen of Cambridge began now to hope their time come, to cast off the yoke (as they counted it) of the University, as if on the alteration of Religion, the ancient privileges of Scholars should be abolished, under the notion of superstition. Ungratefully therefore they began their pranks, I say

The insolencies of the Townsmen.

Kings

Compare Mr. Askham's letter to the Bishop of Winchester with his to the Lord Wriothesley.

Askham his letters procure friends to the University.

A profer of the Protectours to Unice Clare and Trinity Hall.

Blasted by Bishop Gardiner.

I say ungratefully. For, although particular Scholars might owe money to particular Townsmen, yet the whole Town owes it's well being to the University. Amongst their many infolencies, two were most remarkable. First, one ² Maxwell, by profession once a *layle-keeper*, then a *Beare-ward*, promoted at last Purveyor to provide cariages for the Kings fish (which commonly came from Cambridge) leised on an ambling Nag of the Master of *Peter-House* (which the old and infirme Doctour kept for his health) meerly that his man might thereon ride, after the Kings cariages. This Horse (I may say) had a *long-reach*. The injury seeming small and personall, concerned the whole University, both in present and posterity. Secondly, when the Proctours at *Sturbridge-Faire* had (according to their Office, and ancient custome) ferched our many dissolute persons, out of vicious places; at unseasonable hours, the Major refused to give them the keys of the *Toll-booth*, or Town-prison, to secure such offenders therein. Yea, when they had carried such malefactours to the Cattle, within an hour or two, cometh the Majors Son, sets open the *layle*, and lets loose those lewd persons, to the great injurie of the University, and encouragement of all viciousesse.

26. It was now high time for Doctor *Madew*, the Vice-Chancellor, and Master *Roger Askham*, the University *Oratour*, to bestir themselves. The later beleetered all the Lords of the Privy-Council, and amongst the rest Sir *Thomas Wriothesley*, the Lord Chancellor of England (whom, saith he, the University partly commandeth as once a member, partly requesteth as now a Patron thereof) with some Gentlemen of the Kings Bed-Chamber, and by then procured the confirmation of the University's privileges in the following Parliament. However, these oppidan animosities in some degree, continued all this Kings Reign.

Matthew Parker, Vice-Chan. { Edmond Grindall } Proct. John Rist, Major. 1542 2
Edward Gascoyne }
Doct. { Theol. 2 } Bac. Theol. 14 } Leg. 1
{ Lu. Civ. 1 } Mag. Art. 26 } Bac. { Art. 30 }

The Lord Protectour by letters (which I have seen) solicited *Stephen Gardiner*; who still kept his Mastership of *Trinity Hall*, to resigne his place and the whole Hall into the Kings disposal.

27. That so of that, and it's Neighbour, *Clare Hall*, (whose Master, Doctor *Madew*, may be presumed compliable with the Protectours pleasure) one Eminent and Entire Colledge, might be advanced, on the Kings cost, in Imitation of *Trinity Colledge*; the late *Royal Refectory* of three smaller Foundations. Wherein the *Civil* and *Canon-Law*, (the skill whereof his Grace found necessary, for the present well-being of the King's dome) should be countenanced and encouraged.

28. Most politick *Gardiner* not without cause suspecting some design, or Casuality, might surprize the *Intervall*, betwixt the dissolution of the old and erection of this new Foundation, privily declined his consent to the Motion. He informed his grace, that the way to advance the Study of the Laws, was by promoting the present Professours of that Faculty, (now so generally discouraged) and not by founding a new Colledge for the future Students thereof; seeing *Trinity Hall* could alone breed more *Civilians* than all *England* did prefer according to their desires.

29. Thus was the design blasted, and never more mentioned. Bar *Gardiner*, for crossing the protectour herein and other misdemeaners, soon after was

Anno Dom. 1542
Anno Regis Henrici 8. 38

Anno Regis Henrici 8. 2
Anno Dom. 1542

was outed of his Mastership of *Trinity Hall*, and first Doctor *Haddon*, then Doctor *Moufe* substituted in his room.

William Bill, Vice-Chan. { George Bullock } Proct. Richard Brakin, Major.
Phil. Baker }

Doct. Theol. 12 Mag. Art. 8
Bac. Theol. 15 Bac. Art. 32

30. Commissioners, were sent from the King to visit the University, viz. *Thomas Goodrich*, Bishop of *Eclie*; *Nicolas Ridley*, Bishop of *Rochester*; Sir *William Paget*, Sir *Thomas Smith*, Sir *John Cheek*, *William Mey*, Doctor of Law, and *Thomas VVendey*, Doctor of Physick. Before these an extraordinary Act was kept, wherein

An extraordinary Act before the Kings Commissioners.

Answerer. Opponents. Moderatours. Quæstions.

June 20

D^r. Madew, Protect. held the negat. { Doct. Glin. } { Langedale } { Mag. Sedgewick } { Papists. } { Tonge }

His Majesties Commissioners above mentioned.

1. Whether Transliteration can be proved by plain, and manifest words of Scripture.
2. Whether it may be Collected & confirmed by the consent of Fathers, for these thousand years past?

Answerer.

24

D^r. Glin, Papist held the affirm. { Grindal } { Perne } { Mag. Gwest } { Protestants. } { Pilkington }

25

M^r. Pern Protect. held the negat. { Parker, not D^r. Mathew Parker, but another of his } { Pollard } { Name. } { Vavasour } { Papists. } { Tonge }

Bishop *Ridley*, according to the custome of the University, concluded all with a solemn Determination. But the transactions of this Disputation are so amply reported by Master *Fox*, that the sharpest appetite of his Reader need not fear famishing, if he can keep himself from surfeiting thereon.

4 1542

Walter Haddon, Vice-Chan. { Andrew Peerson } Proct. Alexander Raye, Major.
John Ebdon. }

{ Bac. Theol. 9 }
{ Mag. Art. 17 }
{ Bac. Art. 26 }

31. Ed. Duke of *Somerset* and Chancellor of *Cambridge* was much declined in his power at Court, though surviving some Months after. Now the University,

Northumberland made Chancellor.

<p> <i>city, had learned to live by the living [in favour] and not by the dead, and there- fore chose John Dudley, Duke of Northumberland Chancellor in place of former [et].</i> </p>	<p> Anno Dom. 15 </p>	<p> Anno Regis Edward 6. </p>
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Butter and
Fagins called
to Cambridge

32. *Martin Bucer*, and *Paulus Fagius* (in Dutch *Buchlein* or *Beecher*) living formerly at *Strasbourg*, at the instance of Arch-bishop *Cranmer*, were sent for by King *Edward* to become Professours in *Cambridge*. My *Anthonr*, a *Germane*, living then hard by, makes them to depart thence, *Magistratus Argentorensis voluntate & consensu*, whom the Jesuite *Parsons* will have both banished by that State. If so, the disgrace is none at all, to be exiled for no other guilt than preaching the Gospel, opposing the *Augustine Confession*, which that Emperiall City embraced. Besides, the greater the providence, if, when commanded from one place, instantly called to another.

Made Pro-
fessours
there.
a Pantaloon
de Illustribus
Germaniæ.

Fagin his death.

Tremellius,
 Heb Prof. in
 Cambridge.

b See Tremellius, his own Preface to his Caldee Grammar.

c Cajus Hist.
Cant. Acad.
lib. I. p. 207.

33. Over they come into *England*, and last year were fixed at *Cambridge*, where *Bucer* was made Professor of Divinity, *Fagius* of *Hebrew*. The former had the ordinary stipend of his place tripled * unto him, as well it might, considering his worth, being of so much merit; his need, having wife and children; and his condition, coming hither a forrainer, ferche from a far Country. So it was ordered, that *Fagius* should in *Hebrew* read the Evangelicall Prophet *Isaiah*, and *Bucer* in *Greek* the Prophetical Evangelist *S. John*.

34 But alas! the change of air, and diet, so wrought on their temper, that both fell sick together. *Bucer* hardly recovered; but *Egins*, that flourishing *beech* (nature not agreeing with his *transplanting*) withered away in the flower of his Age (as scarce forty five) and was buried in the Church of *St. Michael*.

35. After his death *Emanuel Tremellius* was sent for to *Cambridge* to succeed him in the *Professors* place. There he lived sometime, on this token that *Dr. Parker* preferred him before many other Friends to be *Godfather* to his Son, which *Tremellius* ^b accepted a great favour. But it seemeth that soon after, either affrighted with the valetudinous condition of King *Edward*, or allured by the bountifull Proffers of the Prince *Palatine* he returned to *Heidelberg*.

He would not take his oath to the Vice-Chancellor, till forced by the Lord Protector's letters

10. Maden, Vice-Ch. { Ralph Standish } Proct. Christop.^c Franck, Maj. not take his
William Cony } oath to the Vice-Chan- 155⁵

Doct.	{	Theol.	1	{	Bac. Theol.	4
		Iur. Civ.	2		Mag. Art.	17
		Medic.	1		Bac. Art.	37

Doct.	Phoen.	1	Mag. Art.	17
	Iur. Civ.	2		

{ Medic. 1 } .. Bac. . Art. 37

Henry Brandon, Duke of Suffolk, Son of Charles Brandon, by Katherine Lady Willoubie, died at Cambridge, where he was a Student, of the sweating-sickness.

36. *Charles Brandon*, Duke of *Suffolk*, younger brother to the same *Henry*, died within twelve hours, of the same disease. They were much bemoaned of the University, printing a Book of Verses on their funerals, amongst which these following of *D^r. Parkhursts*, afterward Bishop of *Norwich*, I shall endeavour to translate.

Fratres Amiclei, Pollux cum Castore,
Potuere sic cum morte depaciscier,
Vt cum alter eorum esset mortuus, tamen
Alter superesset, & reversis sortibus,

Vicif-

Anno Regis Edvar- di 6 15	Anno Dom. 1557
---------------------------------------	----------------------

Anno
Dom.
1550

*Vicissim uterque utriusque morie viveret
Cur Parca nunc crudelior est quam olim fuit
Fratres duos, nuper ea, quæ hæcenus.
Nec vidit unquam, nec videbit Anglia.
Lumina duo, duoque propugnacula
Fortissima virtutis, Reique publicæ
Mors crudelis (ah) nunopremet funere
Virtus nequaquam illam, nec egregia indoles
Movit, nec Edvardi Regis nec Optime
Matris, nec totius geminis Britanniz.
O dura, duramors, ô leva lumina !*

The same in *English*.

CAfter, and Pollux, Brothers pair,
 Breathing first *Amicle's* air,
 Did with death so bargain make,
 By exchange their turns to take.
 If that death, surprized one brother,
 Still alive should be the other.
 So the bargain was contriv'd,
 Both dy'd, both by turns surviv'd.
 Why is fate more cruel grown
 Than she formerly was known?
 Wee of Brothers had a brace,
 Like to which did never grace
 This our *English* earth before,
 Nor the like shall grace it more.
 Both bright stars, and both did stand
 Hopefull bulwarks of the land.
 Both, alas, together slain,
 Death at once did murder twaine.
 Nothing could their virtues move,
 Nor King *Edwards* hearty love.
 Nor their best of mothers mones,
 Nor all *Britaines* heavy grones.
 Nothing could sterner death abate;
 Oh cruel, over cruel fate!

Many in *Cambridge* died of this sweating sickness. Patients mending, or ending in twenty-four hours. Some sought for the natural cause thereof out of the heavens, imputing it to the conjunction of the *superiour Planets in Scorpio*. Others looked for it from the earth, as arising from an exhalation in moist weather out of *Gypsus*, or plainer ground. The cure thereof (conceived impossible before, and easie as all things else, after it was found out) was, in the night time to keep him in, in the day time (if then seized on) to fend the sick man (though in his clothes) to bed, there to lie still, but not sleep for four and

a See Cam-
dens *Brit.*
in Shropshire

R r r r

twenty

dispatched some of them, had not Doctor *Bill*, and Doctor *Blythe*, by their prayers and intercessions, persuaded him to patience. How afterwards this Doctor was spoyled of his goods, sent up prisoner to *London*, how with great difficulty he was enlarged, and great danger escaped beyond the seas, is largely related by Master *Fox*.

44. Some two yeares since Cambridge had her *Sweating-Sickness*, but now began her *hot fit*, or *fiery-tryall* indeed. For, on the execution of the Duke of *Northumberland*, *Stephen Gardiner*, Bishop of *Winchester*, was restored Chancellor of *Cambridge*: then followed an alteration of Masters in most Houses. How ever let us give unto Doctor *Pern* his deserved praise, that he quenched the fire of persecution, (or rather suffered it not to be kindled) in *Cambridge*, saving many from the stake, by his moderation; and let us give in a list of the great alteration, in the Masters of Houses, which the first year of this *Queen* did produce.

Masters placed, and displaced.

Masters put out.	Colledges.	Masters put in.
1 <i>Ralph Ainsworth</i> , because he was married.	1 <i>Peter House</i>	1 <i>Andrew Pern</i> , Dean of <i>Ely</i> .
2 Doctor <i>John Maden</i> , who had been three times Vice-Chancellor.	2 <i>Clare Hall</i>	2 Dr. <i>Rowland Swinburn</i> , Rector of little <i>Shelford</i> in <i>Cambridgeshire</i> .
3 <i>Nic. Ridley</i> , still holding his Mastership, with the Bishoprick of <i>London</i> .	3 <i>Pembroke Hall</i>	3 <i>John Young</i> , Fellow of <i>St. Johns</i> a zealous <i>Papist</i> , and opposite to <i>Bucer</i> .
4 <i>Matthew Parker</i> , Deane of <i>Lincoln</i> .	4 <i>Bennet Colledge</i>	4 <i>Lawrence Mappyside</i> , Fellow of <i>Trinity Hall</i> .
5 <i>William Mousie</i> , Doct. of <i>Law</i> , and a Benefactor.	5 <i>Trinity Hall</i>	5 <i>Steven Gardner</i> , then B ^r . of <i>Winch.</i> and <i>L. Chancel.</i> of <i>England</i> .
6 <i>St. John Cheek Knight</i> , Tutor to King <i>Edward</i> the sixth.	6 <i>Kings Colledge</i>	6 <i>Richard Adkinson</i> , Doctor of <i>Divinity</i> .
7 <i>William May</i> , D. of <i>Law</i> , Chancellor, to <i>Nic. West</i> , B ^r . of <i>Ely</i> .	7 <i>Queens Colledge</i>	7 <i>William Glyn</i> , D ^r . of <i>Divinity</i> afterward Bishop of <i>Bangor</i> .
8 <i>Edwin Sands</i> , Vice-Chancellor in this year.	8 <i>Catharine Hall</i>	8 <i>Edmund Cofins</i> , born in <i>Bedfordshire</i> .
9 <i>Edward Pierpoint</i> , D ^r . of <i>Divinity</i> .	9 <i>Iesus Colledge</i>	9 <i>John Fuller</i> , Prebend of <i>Ely</i> , Vicar generally to <i>Th. Thurlby</i> B ^r . there of
10 <i>Rich. Vilkes</i> , M ^r . of the Hospital of <i>St. Johns</i> , & <i>Mary Magdelin</i> in <i>Ely</i> .	10 <i>Christs Colledge</i>	10 <i>Cuthbert Scot</i> , afterwards Bishop of <i>Chester</i> .
11 <i>Thp. Leaver</i> , B. D. a Confessor in the Reign of <i>Q. Mary</i> at <i>Arrough</i> in <i>Switzerland</i> .	11 <i>St. Johns Colledge</i>	11 <i>Thomas Wyatson</i> , afterward Bishop of <i>Lincoln</i> .

I find but two continuing in their places, namely *Thomas Bacon*, Master of *Good Hall*, and *Robert Evans*, Master of *Magdalen Colledge*, then so poore a place, that it was scarce worth acceptance thereof.

John

Anno Regn. Mathe 2	Anno Dom. 1557	<i>John Young</i> , Vice-Chanc. { <i>Tha. Gardner</i> <i>Hen. Barely</i> } Proctours. <i>Tho. Woolf</i> , Major.
		Doct. Theol. 4 } Mag. Art. 19 Bac. Theol. 16 } Bac. Art. 48
3	1557	<i>William Glynne</i> , Vice-Chan. { <i>Tho. Baylie</i> <i>Cuthb. Scot</i> } Proct. <i>John Richardson</i> , Major.
		Doct. { Theol. 1 } Bac. Theol. 3 } Bac. { Leg. 4 { Leg. 1 } Mag. Art. 33 } Art. 43 { Medic. 2 }
4	1557	<i>Cuthbert Scot</i> , Vice-Chanc. { <i>George Boyse</i> <i>John Gwyn</i> } Proct. <i>Richard Brassy</i> , Major.
		Doct. a Can. Leg. 1 } Mag. Art. 27 Bac. Theol. 6 } Bac. Art. 37
5	1557	<i>Andrew Pern</i> , Vice-Chanc. { <i>Nic. Robinson</i> <i>Hugo Glyn</i> } Proct. <i>Thomas Smith</i> , Major.
		Doct. { Theol. 4 } Bac. Theol. 4 } Bac. { Leg. 5 { Leg. 2 } Mag. Art. 27 } Art. 1 { Medic. 1 } { Art. 27 }
6	1557	<i>Robert Brassy</i> , Vice-Chanc. { <i>William Golden</i> <i>William Day</i> } Proct. <i>William Hasell</i> , Maj.
		Doct. Medic. 2 } Mag. Art. 22 Bac. Theol. 3 } Bac. { Leg. 1 { Art. 41 }

45. *John Cajus* Doctor of *Physick* improved the ancient *Hall of Gornvil* into a new Colledge, of his own name. He was born in *Norwich* (but Son of *Robert Cajus* a *Torkshire-man*) spent much of his time in the *Italian Universities* (there making many, translating moe learned books) and after his return was *Physician* to *Queen Mary*. He bestowed a fivefold favour on this his foundation.

46. First, *Land* to a great proportion. So untrue is his *Cavill*, *Nescio quid* panxillum, as if it was some small inconsiderable matter) whereas indeed he conferred thereon the *Demesnes* of *Crokesty* in *Rixmonsworth* in *Hartfordshire*; *Binscomb Manor* in *Dorsetshire* (with the Advowance of the parsonage,) *Rington* and *Burnhams-Thorp* in *Norfolk*; the *Manor* of *Swansly* at *Caxton* in *Cambridgeshire*;

47. Secondly building. Adding a new Court of his own charge, and therein three Gates of Remark; the Gate of *Humility*, low and little, opening into the Street over against *St. Michaels-Church*. The Gate of *Vertue*, (one of the best-pieces of *Architecture* in *England*;) in the midst of the Colledge. Thirdly, the Gate of *Honour* leading to the Schools. Thus the Gates may read a good Lecture of *Morality*, to such who goe in and out thereof. He ordered also that no new windows be made in their Colledge, new lights causing the decay of old Structures.

48. Thirdly, he bestowed on them *Cordiall Statutes* (as I may call them) for the preserving of the Colledge in good health, being so prudent and frugal. It must needs thrive (in it's own defence) if but observing the same: thence it is, this Society hath always been on the purchasing hand, (having a fair proportion

a That was the last Dr. that ever continued in Cambridge of Canon-Law alone, which (as a distinct faculty) was banished by King Henry the eighth and (it seems) for a short time was restored by Queen Mary.

Dr. Cajus founded the Cajus Colledge

Giveth it good Land. b Rex platonic p. 216. in margin.

And good building.

Good statutes.

tion annually deposited in *stock*) and indeed oweth it's *Plenty* under God unto it's own *Providence*, rather than the *bounty* of any eminent *Benefactor*, the *Masters* onely excepted. Who for so many *successions*, have been bountifull unto it, that the *Colledge* (in a manner) may now *prescribe* for their *Benefaction*.

49. Fourthly, he gave it a *new name*, to be called *Gonvil* and *Cajus Colledge*. But as in the *Conjunction* of two *Roman Consuls*, *Bibulus* and *Cajus Julius Caesar*, the former was eclipsed by the *Lustre* of the Later, so this his *Name-Jake Cajus*, hath in some sort obscured his partner, carrying away the *name* of the *colledge* in common discourse.

50. Lastly, he procured a *Coat of Armes*, for the *colledge* to bear it impaled with that of *Gonvil*. Indeed they are better *Hieroglyphicks* then *Heraldry*, sifter to be reported then *Blazoned*, and betwixt both we dare adventure on them. Namely in the *Field Or*, beset with purple ears of *Amaranth*; two *Serpents* crested *azure*, with their tails *nosed* or *knotted* together, upon a *Pedastall* of *Marble* ^a [Vert,] having a branch of *semper vivum* proper betwixt their heads, and a *Book Sable* with *golden Buttons*, betwixt their bodies, wherein notto descend to particulars, ^b *wisdome* is designed in a *stable posture* by the embracing of *Learning*, to attain to *uncorrupted immortality*, or to take the *VVords* of the *Patent*, *ex prudentia, & literis, Virtutis petra firmatis immortalitas*. He lyeth buried in the *Chapel* under a plain *Tombe*, and plainer *Epitaph*, as without words having one *wordsewer* *FVI CAIVS*.

51. Some since have fought to blast his memory, by reporting him a *Papist*; no great crime to such who consider the time when he was born, and foreign places wherein he was bred: however this I dare say in his just defence, he never mentioneth *Protestants*, but with due respect, and sometimes occasionally, doth condemn the *superstitious* ^c *Credulity* of *Papish Miracles*. Besides, after he had resigned his *Mastership* to *Doctor Legg*, he lived *Fellow-Commoner* in the *Colledge*, and having built himself a little *Seat* in the *Chapel*, was constantly present at *Protestant prayers*. If any say all this amounts but to a *Luke-warm Religion*, we leave the Heat of his Faith, to God his sole Judge-ment, and the light of his good works to *Mens Imitation*.

Masters.	Bishops.	Benefactors.	Learned Writ.	Colledge Liv.
1 John Cajus.	Francis White,	Mathew Parker,	John VVhite.	Bincomb, rect.
2 Tho. Legge.	Bishop of	Arch-bishop	Francis White	in the Dio-
3 Wil. Branthwaite.	Ely.	of Canterbury.	— Fletcher,	cese of Bri-
4 John Gofflin.		Robert Traps, and	famous, for	stoll.
5 Tho. Bachcroft.		Isone his Wife.	his booke de	—9—1—5
6 — Dell.		Joyce Franklin,	VVatts,	
		their Daught-	D.D. he set	
		ter.	forth Mat-	
		Dr. Wendie.	thew Paris.	
		Dr. Bishbie.	Jeremie Taylor	
		Dr. Harvey.	D. D.	
		St. VVill. Pasfon,		
		Knight.		
		VVill. Cutting.		
		Dr. Legg.		
		Dr. Branthwaite.		
		Dr. Gofflin, late		
		Master of this		
		House.		
		Dr. Perse.		
		Dr. Wells, late		
		Fellows.		

So

So that lately, viz. Anno 1634. there were one *Master*, 25. *Fellows*, one *Chaplain*, 69. *Scholars*, besides *Officers* and *Servants* of the foundation, with other *Students*, the whole number being 209.

52. Doctor *Cajus*, may seem to have bequeathed a *Medicinall Genius* unto this foundation, as may appear by this *Catalogue*.

1 Stephen Perse	8 Nicholas Brown	14 Francis Gliffon	21 Charl. Scarborough
2 VVill. Rant Sen.	9 Ioseph Mickle-	15 Richard London	22 Thomas Prujean
3 VVilliam Harvy	Waite	16 Henry Gliffon	23 Robert VValler
4 Thomas Grimston	10 Francis Prujean	17 Robert Eade	24 Amer. Coe
5 John Gofflin.	11 VVill. Rant jun.	18 Ioseph Dey	25 Will. French
6 Robert VVells	12 Edmund Smith	19 Th. Buckenham	26 Christopher Ludkin
7 Oliver Green	13 Richard Curtis	20 VVill. Ringall	27 William Bagge

All bred in this *House*. Doctors of *Physick*, and extant in my memory, such a little *Montpelier* is this *Colledge* alone, for eminent *Physitians*; and now we take our leave thereof, acknowledging my self much beholden to *Master More*, late *Fellow*, an *Industrious* and *Judicious Antiquary* for many rarities imparted unto me.

53. Upon the death of *Stephen Gardner*, *Reginald Poole*, *Cardinall*, *Arch-bishop* of *Canterbury*, was chosen *Chancellor* of *Cambridge*. I admire therefore at *Master Brian Twine* his *peremptorine* ^a *esse*, when affirming ^a *Reginaldus Polus non Cantabrigiensis (quod Londinensis falso affirmat) sed Oxoniensis fidei Cancellarius*, if he was to be believed before our *Records*. Indeed *Poole* was *Chancellor* of both *Universities* at the same time, and as now *Cambridge* chose an *Oxford-man* for their *Chancellor*; *Oxford* afterward made election of one of *Cambridge*, viz. *Richard Bancroft*, *Arch-bishop* of *Canterbury*.

54. The *Cardinal* kept a visitation in *Cambridge* by his power *Legatine*, wherein the bones of *Bucer* and *Phagius* were burned to ashes, and many *Superstitions* established, so largely related by *M^r. Fox*, our industry can add nothing thereunto. The best is, the effects of this visitation lasted not long refined in the next year by the coming in of *Queen Elizabeth*.

Edmund Cousin,	Vice-Chanc.	Rich. Smith	Prof.	John Line	Maj.
John Pory		John Bell		M ^r lo Prance	
	Theol. 2	Bac. Theol. 1			
Doct. Leg. 1		Mag. Art. 22			
	Medic. 2	Bac. Art. 28			

55. On the death of *Cardinal Poole*, *Sir William Cecil*, afterward *Lord Burgly*, was made *Chancellor* of *Cambridge*, being so great a *Friend* thereunto, nothing can be said enough in his commendation. Then followed a visitation of *Cambridge*, *Iure Regio*, wherein with the forefaid *Chancellor*, were adjoynd *Anthony Cook Knight*, *Matthew Parker*, *William Bill*, *Richard Horn*, *James Pilkinton*, Doctors of *Divinity*, *William May*, *Walter Haddon*, Doctors of *Law*, and *Thomas Wendie*, Doctor of *Physick*, and *Physitian* to her *Majesty*: What *Alteration* this produced, the ensuing *Catalogue* will inform.

Masters put out.	Colledges.	Masters put in.
1 Dr. Rowland Swinburn	1 Clere Hall	1 Dr. John Maden, thrice Vice-Chancellor
2 Dr. John Toug	2 Pembroke Hall	2 Dr. Edmund Grindal
3 Dr. William Noyse	3 Trinity Hall	3 Dr. Henry Harvey
4 Dr. Robert Bruffe	4 Kings Colledge	4 Dr. Philip Baker
5 Thomas Preacock, B. D.	5 Queens Colledge	5 Dr. VVilliam May, restored
6 Dr. Edmund Cousin	6 Katharine Hall	6 Dr. Iohn May
7 Dr. John Fuller	7 Iesus Colledge	7 Dr. Thomas Radman
8 Dr. William Taylor	8 Christ Colledge	8 Dr. Edmund Stenford
9 Dr. George Bullock	9 St. Johns Colledge	9 Dr. Iames Pilkinton
10 Dr. Richard C ^o r, sed quere	10 Marten Colledge	10 Dr. Roger Ketke
11 Dr. John Christopherfon, Bishop of Chichester.	11 Trinitie Colledge	11 Dr. William Bill, restored.

Doctor

A numerous nursery of eminent Physicians.

Cardinal Poole Chancellor both of Cambridge and Oxford, a De Anig. Oxon. p. 383

His visitation of Cambridge.

Cambridge visited by Queen Elizabeth Com. missioners.

Her Oration
to the Uni-
versity.

Etsi fœminilis iste meus Pudor (subditi fidelissimi & Academia charissima) in tanta doctorum turba illaboratum hunc Sermonem & Orationem me narrare apud vos impediatur: tamen Nobilium meorum intercessus, & erga Academiam benevolentia me aliqua proferre invitatur. Duobus ad hanc rem stimulis moveor. Primus est bonarum literarum Propagatio. Alter est vestra omnium expectatio. Quod ad propagationem spectat, unum illud apud Demosthenem memini; Superiorum verba apud inferiores Librorum locum habent, & Principum dicta legum Autoritatem apud subditos retinent. Hoc igitur, vos omnes in memoria tenere velim, quod semita nulla præstantior est sive ad bona fortunæ acquirenda, sive ad Principum gratiam conciliandam, quam graviter (ut cœpisti) studii vestri exhibeatis operam: quod ut faciatis vos omnes oro obsecroq. De secundo stimulo vestra nimirum expectatione hoc unum dico me nihil libenter prætermitturam esse, quod vestræ de me animæ benevole concipiunt cogitationes. Jam ad Academiam venio. Tempore ante meridiem vidi ego, ædificia vestra sumptuosa à meis majoribus clarissimis Principibus literarum causa extructa, & inter videndum dolor Artus meos occupavit, atque ea mentis suspiria quæ Alexandrum quondam tenuisse feruntur; qui cum legisset multa à Principibus monumenta, conversus ad familiarem, seu potius ad Consiliarium, multum doluit se nihil tale fecisse. Hæc tamen vulgaris sententia, me aliquantum recreavit, quæ etsi non auferre, tamen minuire potest dolorem: Quæ quidem sententia hæc est Romam non uno ædificatam fuisse die: tamen non est ita senilis mea ætas, nec tam diu fui ex quo regnare cœpi, quin ante redditionem debiti naturæ (si non nimis cito Atropos lineam vitæ meæ amputaverit) aliquid opus faciam, & quamdiu vita hos regit artus nunquam à proposito deflectam. Et si contingat, (quam citò futurum sit, nescio) me mori oportere, priusquam hoc ipsum, quod

Ann.
Dom.
1564.
Ann.
Reg.
Eliz.
6.
Aug.
10.

Ann.
Dom.
1564.
Ann.
Reg.
Eliz.
6.

quod polliceor complere possim, aliquid tamen egregium opus post mortem relinquam, quo & memoria mea in posterum celebris fiat, & alios excitent exemplo meo, & vos omnes alacriores faciam ad studia vestra. Sed jam videtis quantum inter sit inter doctrinam Lectam, & disciplinam animo non retentam. Quorum alterius sunt complures satis sufficientes testes, alterius autem vos omnes nimis quidem inconsideratè testes hoc tempore effeci, quæ meo barbaro Orationis genere tam diu doctas vestras aures detinuerim. Dixi.

At that time the Degree of Master of Art, was conceived to take a Degree, and it self commenced in honour when the following Petrs, and Noble Persons were in the Regent House created Masters of Art.

Noble men
made Masters
of Art.

* Thomas Howard Duke of Norfolk.
Edward Peere Earl of Oxford.
Ambrose Dudley Earl of Warwick.
Edward Manners Earl of Rutland.
Thomas Ratcliff Earl of Sussex.
Robert Dudley Earl of Leicester.
Edw. Clinton high Adm. of England.
William Howard Lord Chamberlain.

* Henry Carey Lord Hunsden.
Sir William Cecil Secretary.
Sir Francis Knolls Vice-chamb.
Tho. Henegge
John Ashley
Richard Baring Esquires.
William Cooke
Edmond Cooke

* Gains Hist.
Gent. Acad.
pag 88.

Thus Acts being ended, Degrees conferred, University Officers well rewarded, and all persons pleased, Her Majesty went on in Her Progress, and the Schollers returned to their Studies.

2. And yet we finde one great Scholler much discontented if my * Author may be believed; namely, Mr. Thomas Cartwright. He, and Thomas Preston, (then Fellow of Kings Colledge, afterwards Master of Trinity Hall) were appointed two of the four Disputants in the Philosophy-Act, before the Queen. Cartwright had dealt most with the Muses, Preston with the Graces, adorning his Learning with comely carriage, graceful gesture, and pleasing pronunciation. Cartwright disputed like a great, Preston like a gentle Scholler, being a handsome man; and the Queen (upon parity of deserts) always preferred prosperesse of person, in conferring Her favours. Hereupon with Her looks, words, and deeds She favoured Preston, calling him Her Scholler, as appears by his Epitaph, in Trinity Hall Chappell, which thus beginneth,

Conderis hoc tumulo Thoma Prestone Scholarem
Quem dixit Princeps Elizabetha suum.

Infomuch, that for his good disputing, and excellent aging in the Tragedy of Dido, She bestowed on him a Pension of * 20 li. a year, whilst Mr. Cartwright (saith my Author) received neither reward nor commendation, whereof he not only complained to his inward friends in Trinity-Colledge, but also after Her Majesties neglect of him, began to wade into divers Opinions against Her Ecclesiastical Government.

But Mr. Cartwright's followers (who lay the foundation of his disaffection to the discipline established, in his conscience, not carnall discontentment) credit not the relation. Adding moreover, that the Queen did highly commend, though not reward him. But, whatever was the cause, soon after he went beyond the Seas, and after his Travell returned a Bitter Enemy to the Hierarchy.

S i s s 2

John

The first cause
of Mr. Cart-
wrights dis-
contentment.
* See Gues. Paul
in the Life of
Archbishop
Wright, p. 7.

* See Mr. Hat-
ther's MS. of the
Fellows of
Kings Col. 1553.

The same dis-
avowed by his
followers.

* See his Life
fully set forth
by Mr. Clarke.

The History of the University

John Stokes Vicecan: Thomas Bing } Proct. Christopher Fletcher
Thomas Preston } Major.

Doct. Theol. 2. Mag. Art. 46.
Doct. Medic. 1. Bac. } Leg. 02.
Bac. Theol. 1. Bac. } Art. 86.

Rob: Beaumont } Vicecan. Nich: Shepherd } Proct. Alex: Ray
Roger Kelke } Edward Deering } Major.

Doct. The. 4. Mag. Art. 45.
Doct. Leg. 1. Bac. } Leg. 01.
Med. 4. Bac. } Art. 86.

Rich: Longworth Vicecan. Christoph: Lindley } Proct. Tho: Kimbold
John Dambeny } Major.

Doct. The. 0. Mag. Art. 59.
Doct. Leg. 2. Leg. 02.
Med. 1. Bac. } Med. 01.
Bac. Theol. 4. Bac. } Art. 118.

John Whigfist, Master of Pembroke-Hall, is made Master of Trinity Colledge, which he found disempowered with many Opinions, which Mr. Cartwright lately returned from beyond Seas, had raised therein, and on a Sunday, (in Dr. Whigfist's absence) Mr. Cartwright, and two of his Adherents made three Sermons on the one day in the Chappell, & vehemently inveighing against the Ceremonies of the Church, that at Evening Prayer all the * Schollers, save three (viz: Dr. Leg, Mr. Weir, Whiskers his Tutor, and the Chaplain) cast off their Surplices, as an abominable Relique of Superstition.

3. Whigfist was Master of the Colledge, and the Queens, Cartwrights but Fellow thereof, and the Lady Magarets Professor of Divinity. Great clashing was now in the Schools, when one Professor impugned, the other asserted the Church-Discipline in England. Cartwrights Followers would fain have it believed, that the Emulation was inflamed betwixt them, because Whigfists Lectures and Sermons were not so frequented whilst all flockt after Cartwright, inasmuch that when he preached at St. Maryes, the Clerk thereof was fain to take down the windows of the Church. Yea, Mr. Cartwright did not onely oppose the matter, but also the manner and method of Mr. Whigfists Lectures, as may appear by what afterwards was printed by both, the one Objecting, what is thus Answered by the other.

* Tho: Cartwright.

* John Whigfist.

They which have heard Mr. Doctour read in the Schools can tell, that he being there amongst learned men never used to reduce the contrary Arguments of the Adversaries to the place of the fallacious; and yet that was the fittest place for him to have shewed his knowledge in, because there they should have been best understood.

Teaching my reading in the Schools (which you here opprobriously object unto me) though I know that the University had a farre better opinion of me, than I deserved, and that there were a great many which were in all respects better able to doe that Office than myself, yet I trust I did my duty, and satisfied them. What Logick I mistered in my Lectures, and how I read, I referre to their judgments: who surely if they suffered me so long to continue in that Place, augmented the Stipend for my sake, and were so desirous to have me still to remain in that Function (reading so unlearnedly, as you would make the world believe I did) may be thought either to be without judgment themselves, or else to have been very careless for that exercise.

The Factions in Trinity Colledge.

* Sir George Paul in Whigfist's life, p. 5.

Whigfist and Cartwrights clash in the Schools.

* in the Defence of the Answer to the Admonition, p. 24. * Whigfist, ib. p. 15.

of CAMBRIDGE.

The refule of the difference betwixt them is this, that (leaving the Controversie it self to the Judgment of others) if Cartwright had the better of it in his learning, Whigfist had the advantage in his temper; and (which is the main) he had more power to back, if fewer people to follow him.

John Tongg, Vicecan: John Wells } Proc: Roger Slegg.
Edm: Rokery } Major.
Will: Lewin }

Doct. The. 5. Bac. The. 22. Leg. 02.
Juris 6. Mag. Art. 62. Bac. }
Medi. 2. Prac. in Chir. 01. Art. 86.

Nich: Carre, Fellow of Pembroke Hall, a great Restorer of Learning in this University, wherein he was Professor of Greek, (first as Substitute to Sir John Cheek in his absence, then) in his own capacity discharging the Place 15 years, (afterwards resigning the same, and commencing Doctor of Physick) this year, ended his life to the great grief of all goodly and learned men: he was buried in St. Gyles Church beyond the Bridge, under a handsome Monument, with this Epitaph:

Hic jaceo CARRUS Doctos delissimus inter
Tempore quos fovit GRANTA disertus meo.
Tam mihi Cecropia, Latiae quam gloria Linguae
Convenit & Medica maximus Artis bonus
Non ego me jacto, sed quas Academia laudes
Attribuit vivo, mortuus exco fuor.
Et fruar, O Lector, procul abisti turba profana
Aeterno violam bulla sacra Des.

John May Vicecan. Thomas Aldrich } Proc: Miles France
Ruben Sherwood } Major.

Doct. Theol. 03. Mag. Art. 055.
Leg. 02. Prac. in Med. 001.
Medic. 01. Bac. } Leg. 004.
Bac. Theol. 14. Bac. } Art. 114.

Amongst the Doctors of Divinity, John Whigfist Master of Trinity-Colledge took his degree, answering the A&Q, and publicly maintaining in the Commencement-house for his * Position, Papa est ille Anti-Christus.

Whigfist commencing Doctor.
* Sir Geo. Paul, in his Life, p. 5.

John Whigfist Vicecan. Will: Bingham } Proct. William Foxton
Hugo Bellos } Major.

Doct. Leg. 1. Mag. Art. 071.
Med. 1. Prac. in Med. 001.
Bac. Art. 113.

Whigfist now armed with Authority as Vice-Chancellor, summoneth Cartwright to give an account of his Opinions, which he neither denied nor dissimled, but under his own hand expressed in these words following:

1. Archiepiscoporum, & Archidiaconorum nomina simul cum numeribus & officiis suis suis abolenda.

S f f f 3

2. Legi.

Whigfist summons Cartwright to give an account of his Opinions.
* Sir Geo. Paul, in his Life, p. 5.

2. *Legitimorum in Ecclesia Ministrorum nomina, qualia sunt Episcoporum & Diaconorum, separata à suis manieribus in verbo Dei descriptis simpliciter sunt improbanda, & ad institutionem Apostolicam revocanda, ut Episcopus in verbo & precibus, Diaconus in pauperibus curandis versetur.*
3. *Episcoporum Cancellarius, aut Archidiaconorum Officialibus &c. regimen Ecclesie non est committendum, sed ad idoneum Ministrum & Presbyterum ejusdem Ecclesie deferendum.*
4. *Non oportet Ministrum esse vagum & liberum, sed quisque debet certo cui-dam gregi adici.*
5. *Nemo debet Ministerium tanquam candidatus petere.*
6. *Episcoporum tantum Autoritate & Potestate Ministri non sunt Creandi: multo minus in musao aut loco quopiam clanculario: sed ab Ecclesia electio fieri debet.*
- Hicce reformatiis, quisque pro sua vocatione studere debet (vocationem autem intelligo) ut Magistratus Autoritate, minister verbo, omnes precibus permoveant.*

And because he persisted resolute in the defence thereof, the Vice-Chancellor made use of his Authority, and flatly deprived him of his Lecture, and banished the University; according to the tenour of the ensuing Instrument registered in Cambridge.

Whereas it is reported that Master Cartwright, offering disputations and conference, touching the assertions uttered by him, and subscribed with his hand, and that he could not obtain his request therein; This is to testify, that in the presence of us, whose names are here underwritten, and in our hearing, the said Mr. Cartwright was offered Conference of divers; and namely, of Mr. Doctor Whitgift, who offered, That if the said Mr. Cartwright would set down his Assertions in writing, and his Reasons unto them, he would answer the same in writing also; The which Master Cartwright refused to doe. Further, the said Doctor Whitgift as such time as Mr. Cartwright was deprived of his Lecture, did in our presence, aske the said Mr. Cartwright, Whether he had bask publicly, and privately divers times offered the same Conference unto him, by writing, or not: To which Mr. Cartwright answered, That he had been so offered, and that he refused the same. Moreover, the said Mr. Cartwright did never offer any disputation, but upon these conditions: viz. That he might know who should be his Adversaries, and who should be his Judges; meaning such Judges as he himself could best like of. Neither was this kinde of disputation denied unto him, but onely he was required to obtain Licence of the Queens Majesty, or the Council, because his Assertions be repugnant to the State of the Common-wealth, which may not be called into question by publick disputation without licence of the Prince or His Highnesse Council.

John Whitgift Vice-Chan.

Andrew Pearne. John Mey. Edward Hawford.

William Chadderton. Henry Harvey. Thomas F.

Thomas B.

Thus was Mr. Cartwright totally routed in Cambridge, and being forced to forsake the Spring, betook himself to the Stream, of whom largely in our History of the Church

A. Philip Baker Doctor of Divinity, Provost of Kings-Colledge, being a zealous Papist, had hitherto so concealed his Religion, that he was not onely the first Ecclesiastical person, on whom Queen Elizabeth bestowed preferment, but also being Vice-Chancellor of Cambridge, commendably discharged the Place, without any discovery of his Opinions. But now, being questioned for his Religion, out any discovery of his Opinions. But now, being questioned for his Religion, out any discovery of his Opinions. But now, being questioned for his Religion, out any discovery of his Opinions.

Dr. Baker Provost of Kings-Colledge, lies for Religion.

judgment, will commend his integrity, that having much of the Colledge money and Plate in his custodie, (and more at his command, aiming to secure, not enrich himself) he faithfully resigned all; yea, carefully sent back the Colledge-Horses which carried him to the Sea-side.

5. Roger Goade was chosen in his place, fetched from Guilford in Surrey, where he was a School-Master; a pleasant sight to behold preferment seeking to finde out desert. Forty years was he Provost of that House, in which time he met with much opposition, such as Governours must expect arising from the Antipathy betwixt youth and severity. And no wonder if young Schollers swell'd against him who bound them hard to the observance of the Statutes. However, he always came off with credit, chiefly befriended with his own innocence.

Roger Goade chosen in his place.

1571. 13. Arthur Purifoy }
Roger Kelke Vicecan: } Proct. William Briggs
John Beacon } Major.
Doct. Theol. 1. Mag. Art. 661.
Doct. Leg. 1. Bac. Art. 185.
Bac. Theol. 8.

1571. 14. Walter Allyn }
Tho. Bing Vicecan. } Proct. Oliver Flins
John Tracy } Major.
Doc. Leg. 2. Mag. Art. 663.
Med. 1. Bac. Leg. 007.
Bac. Theol. 8. Art. 120.

1571. 15. Richard Bridgewater }
John Whitgift Vicecan. } Proct. Christoph. Flecher
Lancelot Brown } Major.
Doct. Leg. 02. Leg. 001.
Bac. Theol. 09. Bac. Med. 001.
Mag. Art. 57. Art. 146.

1571. 16. John Cragge }
Andrew Perne Vicecan. } Proct. Tho. Kymbold
Lake Gilpin } Major.
Doct. Theol. 6. Bac. Theol. 013.
Leg. 2. Mag. Art. 104.
Bac. Art. 130.

Doctor Caius set forth his excellent History of Cambridge, and took an exact account of all the Students therein, amounting unto One thousand seven hundred eighty three, and if any be so curious as to know how these numbers were divided betwixt the severall Colledges, the ensuing Catalogue will inform them:

1 Peter-House 096	6 Gonville and Caius-Coll. 062	10 Jesus-Coll. 118
2 Clare Hall 129	7 Kings-Coll. 140	11 Christ-Coll. 157
3 Pemb. Hall 087	8 Queens-Coll. 122	12 S. Johns-Coll. 271
4 Bennet Coll. 093	9 Katherine-Hall. 032	13 Magdalen-Coll. 049
5 Trinity-Hall 068		14 Trinity-Coll. 359

John

The History of the University

John Still Vicecan.

Thomas Randall

David Tale

Proct.

Roger Slegge
Major.Ann.
Reg.
Eliz. 17.Ann.
Dom.
1571.

Theol. 03.
 Doct. Leg. 03.
 Med. 04.
 Bac. Theol. 16.

Mag Art. 070.
 Leg. 002.
 Bac. Med. 001.
 Art. 174.

6. This year an Act passed in Parliament, most beneficial to both Universities, whereby it was provided, That a third part of the Rent upon Leases made by Colleges, should be reserved in Corn, paying after the rate of six shillings eight pence the quarter (ten pence a bushell) for good Wheat, and five shillings a quarter or under (seven pence half-penny a bushell) for good Malt, generally dearer than Barley, the pains of making it being cast into the price. This Corn the Tenants were yearly to deliver to the Colleges, either in kinde, or in money, after the rate of the best Wheat and Malt, in the Markets of Cambridge and Oxford, at the daies prefixed for the payment thereof.

7. Sir Thomas Smith principle Secretarie of his state, was the chief procurer of the passing of this Act, and is said by some to have surprized the House, therein, where many could not conceive how this would be at all profitable to the College, but still the same on the point, whether they had it in money, or wares. But the politick Knight took the advantage of the present cheap year, knowing hereafter Grain would grow dearer, mankind daily multiplying, and licence being lately legally given for transportation. This is that Sir Thomas born at Walden in Essex, deserving as well to be called Smith Walden, as Saffron Walden, as no lesse eminent for this worthy Statesman born therein, as for that sovereign Antidote growing thereabout.

8. At this day much emolument redowneth to the ancient Colleges in each University (foundation since the Statute enjoying no benefit thereby) by the passing of this Act, so that though their Rents stand still, their Revenues doe increase. True it is, when they have least Corn, they have most Bread, I mean, best maintenance, the Dividends then mounting the highest: I wish them good stomachs to their meat, digestion to their stomach, strength and health on their digestion.

Roger Good Vicecan:

Arthur Purifoy

Thomas Patenson

Proct.

Miles Prawaite
Major.

18: 1572.

Doct. Med. 05.

Mag. Art. 093.

Bac. Theol. 18.

Prac. in Chir. 002.

Bac. Art. 160.

Richard Howland Vicecan.

Osin Lakes

Nich: Steer

Proct.

John Chase
Major.

19: 1573.

Theol. 03.

Mag. Art. 085.

Doct. Leg. 03.

Bac. Leg. 006.

Bac. Theol. 12.

Art. 115.

Prac. in Med. 003.

Thomas

of CAMBRIDGE.

Ann.
Dom.
1573.Ann.
Reg.
Eliz. 20.

Thomas Bing Vicecan.

William Farrand

Rich: Willowby

Proct.

Edward Wallis
Major.

Theol. 02.
 Doct. Leg. 06.
 Med. 01.
 Bac. Theol. 15.

Mag. Art. 106.
 Bac. Leg. 006.
 Bac. Art. 153.
 Prac. in Med. 001.

1574.

21.

John Hatcher Vicecan.

William Lakin

John Bradley

Proc:

Marmaduke Bland
Major.

Theol. 01.
 Doct. Leg. 03.
 Med. 02.
 Bac. Theol. 17.

Mag. Art. 086.
 Bac. Leg. 001.
 Art. 105.
 Prac. in Med. 001.

1575.

22.

Andrew Perne Vicecan.

Thomas Nevill

John Dupors

Proct.

William Foxton
Major.

Theol. 4.
 Doct. Leg. 7.
 Med. 6.
 Bac. Theol. 8.

Mag. Art. 061.
 Bac. Leg. 004.
 Art. 194.
 Prac. in Med. 002.

9. A contest happened between Mr. Chadderton (afterward Master of Emmanuel College) and Doctor Baro Margaret-Proffessour, about some heterodox Opinions, vented by the same Baro both in his readings and print, (viz: in his Comment on Ionah, and book De Fide.)

A contest betwixt Dr. Baro and Mr. Chadderton.

10. Whereupon, the Doctor procured Mr. Chadderton to be called into the Consistory in the presence of the Vice-Chancellor, Dr. Hanford, Dr. Harvey, and Dr. Legge, where he utterly denied he had ever preached against the Doctor, but he propounded these Questions as erroneous and false:

1. Primus Dei amor non est in natura fidei iustificantis.

2. Fidei iustificans non precipitur in Decalogo.

Many Papers in Latine passed betwixt them, and at last they were conceived to come nearer together, in these their expressions, the Originalls being kept in the University Library:

De Primâ, sic PETRUS BARO.

De Primâ. Mr. Chadderton
in hunc modum.

Nullus amor est Deo gratus sine fide.
Quoddam desiderium iustitiæ, & remissionis
peccatorum obinenda in fide iustificante inest,
non naturale, sed gratitium, Spiritus sancti donum.

Omnis amor ante fidem est peccatum.
Sola fides apprehendit iustificationem.

De Secundâ.

Fides iustificans Decalogo precipitur quatenus
Decalogo sumitur pro Decem illa sententiis, quas
Deus suo ore in monte Sinai pronuntiavit, quibus
universa pietas comprehenditur.

Fides iustificans Decalogo alio modo sumpto
nempe pro nudis Legi mandatis, ac quatenus à
Paulo Christo opponitur, non continetur.

Petrus Baro.

De Secundâ.

1. Decalogo secundum notationem
voci, pro decem præceptis
moralibus, fides iustificans non
precipitur.

2. Decalogo pro universâ lege
Mosis sumpto, fides iustificans
precipitur.

Laurence Chadderton.

T t t t

Now

Rent-Corn
not reserved
to Colleges.
See Pulis
Collections of
the Statutes,
16 Eliz. cap. 6.

By the procure-
ment of
Sir T. Smith.

Great profit
thereby.

Now however they might seem in terms to approach, their judgements were so farre asunder, that it set their *affections* at the same distance, so that no compli-
ance betwixt them, and the Doctor at last outed of his place; whereof hereafter.

William Fulke Vicecan.	John Fegon } Proct. Rob. Livelasse }	Oliver Flint Major.	1581.	23.
Doct. Theol. 003. Bac. Theol. 020. Mag. Art. 102.	Bac. } Leg. 003. Art. 213.			

John Bell Vicecan.	Anthony Wingfield } Proct. Leonard Chamber } Gabriel Harvie }	John Goldsborow Major.	1583.	24.
Doct. Theol. 09. Doct. Leg. 03. Bac. Theol. 14.	Mag. Art. 129. Leg. 003. Art. 213.			

Richard Howland Vicecan.	Henry Hickman } Proct. Henry Hawkins }	Henry Clerk Major.	1584.	25.
Doct. Theol. 2. Med. 2. Bac. Theol. 9.	Mag. Art. 113. Leg. 001. Art. 236.			

Robert Norgat Vicecan:	William Hawes } Proct. Thomas Bradocke }	Thomas Dormer Major.	1585.	26.
Doct. Theol. 02. Doct. Leg. 02. Bac. Theol. 13.	Mag. Art. 113. Med. 001. Art. 192.			

11. Walter Mildmay Knight, sist Son of Thomas Mildmay of Chelmsford in Essex, formerly a serious Student in, and Benefactor to Christs Colledge, Chancellour of the Dutchie, and of the Exchequer, founded a House by the name of Emmanuel Colledge, in a place where the Dominicans, black Fryers, or preaching Fryers had formerly their Covent, founded, Anno, One thousand two hundred eighty, by the * Lady Alice Countesse of Oxford, Daughter and sole Heir of Gilbert Lord Samsford, Hereditary Lord Chamberlain of England. After the suppression of Monasteries it was the dwelling House of one Mr. Sherwood, from whom, as I take it, Sir Walter purchased the same.

12. Sir Robert Nanton in his *Fragmenta Regalia* did leave as well as take, omitting some *Statutesmen* (of the first magnitude) no lesse valued by, than useful to, Queen Elizabeth, as appears by his not mentioning of this worthy Knight. True it is, toward the end of his daies, he fell into this Queens disfavour, not by his own demerit, but the envy of his adversaries: For, he being employed by vertue of his Place, to advance the Queens treasure, did it industriously, faithfully, and conscientiously, without wronging the Subject, being very tender of their priviledges, in so much that he once complained in Parliament, That many Subsidies were granted, and no Grievances redressed: Which words being represented with this dis-

advantage

advantage to the Queen, made her to disaffect him, setting in a Court cloud, but in the Sunshine of his Country and a clear Conscience.

13. Coming to Court after he had founded his Colledge, the Queen told him, Sir Walter I hear you have erected a Puritan Foundation. No, *Mildmay*, saith he, farre be it from me to countenance any thing contrary to your established Lawes, but I have set an *Acorn*, which when it becomes an *Oake*, God alone knows what will be the fruit thereof. Sure I am, at this day it hath overhadowed all the University, more than a moiety of the present Masters of Colledges being bred therein, but let us behold their Benefactors:

Masters.	Bishops.	Benefactors.	Learned Writers Fell.	Learned Writers no Fellows.	Colledge-Living.
1. Lawrence Charderton.	1. Fof. Hall, Bishop of Norwich.	Qu. Elizabeth. Hen: E. of Huntington. Sir Fr. Hastings. Sir Rob: Iermin. Sir Fran: Walsingham. St. He. Killegrew. St. Wolstan Dixy. Sir John Hart. Sir Sam: Leonard. S: Tho: Skinner. Alexan: Noel. Doctor Leeds. Doct: Harvey. Dr. Brantwait. Rob: Tailor. Customer Smith. Nich: Fuller. Roger Snegg. Fran: Chamberlaine. Master Ellis. John Spensiffe. William Neale. Edm: Englib. Alder: Raciiffe. John Morley. Ric: Culverwell. Rob: Johnson. John Bernes. Mary Dixy. Martha Iermin. Alice Owen. Joyce Frankland. Elizabeth: Walters. Dr. Richardson. S: Hen: Mildmay of Gracey. Rich: Knightly. Thomas Hobbs. Walt: Richards.	Will: Iones. Wil: Beadle. John Down. Hugh Cholmley. Joseph Hall. Ralph Cadworth. Samuel Crooke. Tob. Cotton. Th. Hooker. John Tates. Io: Stoughton.	James Walsworth, who turned Papist. John Gifford of Ministers maintenance. Ezekiel Culverwel of Faith. Robert Firman of admiffion to the Sacrament. Sam: Foster of Mathematicks. Ierem: Burrowes.	Anler Rect: in the Diocese of Bath and Wells, valued at 39l. 14s. 10d. Cadbury Rect: in the Diocess of Bath and Wells, valued at 28l. 17s. 3d. ob. Fydeleton vic: in the Dioceffe of Bristol, valued at 31 l. 2s. 10 d. Stan-ground Vic. in the Dioceffe of Lincolne, valued at 61. 6s. 10 d. Winnsford vic: in the Diocess of Bath and Wells, valued at 14 l. 13s. 8 d. Loughborough Rect: in the Dioceffe of Lincolne, valued at 40 l. 16s. 3 d.

T t t t 2

His Answer to Q. Elizabeth.

Emmanuel Coll founded by Sir W. Mildmay.

* See also Canterbury, M. S.

Who usually fell into the Queens disfavour.

So that lately, viz: *Ann. One thousand six hundred thirty four*, were maintained one Master, fourteen Fellows, fifty Scholars, ten poor Schollers, besides Officers, and Servants of the foundation, with other Students, the whole number being 310.

D. Oldesworth
refused a
Bishopric.

14. Amongst the Bishops of this House, *Richard Oldesworth* fourth Master, must not be forgotten, who might, but would not be Bishop of Bristol. Not out of covetousness, (from which none more free) because so small the *Reverence* thereof, or *laziness* to decline pains, none being more *laborious* in his calling; or scruple of conscience, none more *zealous* in a certain *Episcopacy*: but for some secret reasons, which these *troublesome times* suggested unto him. He was a most excellent Preacher both by his *pious life*, and *patient death*: and one passage which I heard from him, some dates before his expiring I shall here insert:

A good Meditation of a dying Saint.

15. I admire (said he) at *David's* gracious heart, who so often in *Scripture* (but especially in the 119 Psalm) extollet the worth and value of the *Word of God*, and yet *quantillum Scriptura*, how little of the *Word of God* they had in that *Age*, the *Pentateuch*, the *Book of Job*, and some of the *Hagiography*: how much have we now thereof, since the accession of the *Prophet*, but especially of the *New Testament*; and yet, alas! the more we have of the *Word of God*, the less it is generally regarded.

Two grand Benefactors.

16. Amongst the *Benefactors* of this House I have omitted two, not because too small, but too great to be inserted with others, deserving a *Form* by themselves, namely, the *Lady Grace Mildmay*, whom the Schollers of this College account the *fourth Grace*, and more worth than the *other three* as *Poetical Fictions*. The other, *Francis Ash* Esquire, a rich Merchant of London, to whom God hath given a full hand, and free heart, to be bountifull on all good occasions.

The Living omitted.

17. Amongst the learned Writers of this College, I have omitted many still alive, as Master *Anthony Burges*, the profitable Expounder of the much mistaken nature of the two Covenants: Doctor *Benjamin Whichcot* now Provost of *Kings*, whose perfect List cannot be given in, because daily increasing.

Humphrey Tindall Vicecan.	Joseph Smith John Cowell	Proct.	John Edmonds Major.
Theol. 01. Doct. Leg. 03. Med. 02. Bac. Theol. 16.	Mag. Art. 165. Leg. 003. Bac. Art. 198.		

John Capcott Vicecan:	Anth: Wingfield Henry Farr	Proct.	John Edmonds Major.
Leg. 1. Doct. Med. 2.	Bac. Theol. 016. Mag. Art. 185. Bac. Art. 180.		

The last Vice-chancellor then, but Fellow of the House.

Doctor Capcott when chosen Vice-Chancellor, was onely Fellow of Trinity-Coll: within which he gave upper hand to Doctor Still [then Master] but took it of him when out of the walls of the College; but before the year ended, he was chosen Master of Bennet-Colledge, and an Act made amongst the Doctors, That for the time to come, none but Heads of Houses should be chosen Vice-Chancellours.

Thomas

Ann. Dom. 1581.	Ann. Reg. Eliz. 29.	John Palmer John Smith	Proct.	Roger Smith Major.
Tho: Legg Vicecan.	Theol. 2. Doct. Leg. 1. Med. 1. Bac. Theol. 8.	Mag. Art. 121. Leg. 002. Bac. Art. 129.		

1581.	30.	Thomas Nevill Vicecan.	Rob: Canesfeild Miles Sandys	Proct.	Nich: Gaunt Major.
		Theol. 07. Doct. Leg. 03. Med. 01. Bac. Theol. 19.	Mag. Art. 107. Leg. 003. Bac. Art. 182.		

Hitherto we have given in the List of the yearly Commensers, but now must break off, let *Thomas Smith* University Register bear the blame, who about this year entering into his Office, was so negligent, that as one saith, *Cum suis Academia à memoriâ, omnia tradidit oblivioni*. I can hardly inhold from invading on his memory, carelessneffe being in publick persons so intrusted.

An unfaithfull Register.

1581.	31.	Thomas Preston Vicecan.	Henry Mountslaw Richard Betts	Proct.	Will: Wolfe Major.
1591.	32.	Robert Soame Vicecan.	John Sledd Eust: Bambridge	Proct.	John Clerke Major.

1591.	33.	Robert Soame Vicecan.	Gilbert Jacob Otho Hill	Proct.	Tho: Goldsborow Major.
1591.	34.	John Still Tho: Legge	Thomas Grimston Samuel Harfnett	Proct.	Tho: Medcalf Major.

1591.	35.	John Dupont Vicecan.	Henry Mountslaw Thomas Legon	Proct.	Christoph. Hodson Major.
1591.	36.	John Dupont Vicecan.	Gregory Milner John Meriton	Proct.	Oliver Greene Major.

T t t t 3

Roger

Lionel Duckett

Proct.

John Norcott.
Major.

Roger Goad Vicecan.

Thomas Cooke

Ann.
Dom.
1597.Ann.
Regi.
Eliz.
37.Barrett sum-
moned before
the Consisto-
ry.His solemn
Recantation.

William Barret, Fellow of *Gowwile* and *Caius* Colledge, preached ad Clerum for his degree of Bachelour in Divinity in *St. Maryes*, wherein he vented such Doctrines, for which he was summoned six daies after before the Consistory of the Doctors, and there enjoyed the following Recantation:

Preaching in Latine not long since in the University-Church (Right Worshipfull) many things slipped from me, both falsly, and rashly spoken, whereby I understand the mindes of many have been grieved: so the end therefore that I may satisfie the Church and the Truth which I have publickly hurt, I doe make this publick Confession, both repeating, and revoking my Errors.

First, I said, That no man in this transitory world, is so strongly underproped, at least by the certainty of Faith, that is, unlesse (as I afterwards expounded it) by revelation that he ought to be assured of his own Salvation. But now I protest before God and acknowledge in my own conscience, that they which are justified by Faith, have peace towards God, that is, have reconciliation with God, and doe stand in that Grace by Faith: therefore that they ought to be certain, and assured of their own Salvation even by the certainty of Faith it self.

Secondly, I affirmed, That the faith of Peter could not fail, but that other mens may: for (as I then said) our Lord prayed not for the faith of every particular man. But now, being of a better, and more sound judgment, (according to that which Christ teacheth in plain words, John 17. 20. I pray not for these alone: that is, the Apostles, but for them also which shall believe in me, through their word:) I acknowledge that Christ did pray for the faith of every particular Believer: and that by the virtue of that prayer of Christ, every true Believer is so stayed up, that his faith cannot fail.

Thirdly, Touching perseverance unto the end, I said, That that certainty concerning the time to come, is proud, so far as much as it is in his own nature contingent, of what kinde the perseverance of every man is: neither did I affirm it to be proud onely, but to be most wicked. But now I freely protest that the true, and justifying Faith (whereby the faithfull are most neerly united unto Christ) is so firm, as also for the time so certain, that it can never be rooted out of the mindes of the faithfull, by any tentations of the flesh, the world, or the Devil himself, so that he who hath his Faith once, shall ever have it: for by the benefit of that justifying Faith, Christ dwelleth in us, and we in Christ: therefore it cannot be but increased (Christ growing in us daily) as also persevere unto the end because God doth give constancy.

Fourthly, I affirmed, That there was no distinction in Faith, but in the persons believing: In which, I confesse, I did erre: now I freely acknowledge, That temporary faith (which as Bernard witnesseth, is therefore fained, because it is temporary) is distinguished, and differeth from that saving Faith, whereby Sinners apprehending Christ, are justified before God for ever: not in measure, and degrees, but in the very thing it selfe. Moreover, I add, that James doth make mention of a Dead Faith; and Paul, of a Faith that worketh by Love.

Fifthly, I added, That Forgiveness of Sins is an Article of Faith, but not particular, neither belonging to this man, nor to that man: that is, (as I expounded it) that no true faithfull man either can or ought certainly to believe that his Sins are forgiven: But now I am of another minde, and doe freely confesse, that every true faithfull man is bound by this Article of Faith, (to wit, I believe the forgiveness of Sins) certainly to believe that his own parti-

April
29.
May
5.Ann.
Dom.
1597.Ann.
Regi.
Eliz.
37.

cular sins are freely forgiven him: neither doth it follow hereupon, that this Petition of the Lords Prayer (to wit, Forgive us our Trespases) is needlesse, for in that Petition, we ask not onely the Gift, but also the increase of Faith.

Sixtly, These words escaped me in my Sermon, viz: As for those that are not saved, I doe most strongly believe, and doe freely protest that I am so persuaded against Calvin, Peter Martyr, and the rest, That Sin is the true, proper, and first cause of Reprobation. But now, being better instructed, I say, That the Reprobation of the wicked is from everlasting, and that the saying of Augustine to Simplician is most true, viz: If Sin were the cause of Reprobation, then no man should be elected, because God doth foreknow all men to be desited with it, and (that I may speak freely) I am of the same minde, and doe believe concerning the Doctrine of Election, and Reprobation, as the Church of England believeth and teacheth in the Book of the Articles of Faith, in the Article of Predestination.

Last of all, I uttered these words rashly against Calvin, a man that hath very well deserved of the Church of God; to wit, that he durst presume to lift up himself above the High, and Almighty God. By which words I confesse, that I have done great injury to that most learned, and right Godly man: and I doe most humbly beseech you all to pardon this my rashness: as also, that I have uttered many bitter words against Peter Martyr, Theodore Beza, Jerome, Zanchius, Francis Junius, and the rest of the same Religion, being the Lights and Ornaments of our Church: calling them by the odious names of Calvinists and other slanderous terms, branding them with a most grievous mark of Reproach, whom, because our Church doth worthily Reverence, it was not meet that I should take away their good name from them, or any way impair their credit, or dobt others of our Country-men from reading their most learned Works: I am therefore very sorry, and grieved for this most grievous offence which I have publickly given to this most famous University, which is the Temple of true Religion, and sacred receptacle of Piety: And I doe promise you, that (by Gods help) I will never hereafter offend in like sort: and I doe earnestly beseech you (Right Worshipfull) and all others to whom I have given this offence, either in the former Articles, or in any part of my said Sermon, that you would of your courtesie pardon me, upon this my Repentance.

May
10.

This Recantation was by the Doctors peremptorily enjoyed him, That on Saturday following, immediately after the Clerum, he should go up into the Pulpit of *St. Maryes* (where he had published these Errors) and there openly in the face of the University, read, and make this Recantation; which by him was done accordingly: but not with that remorse and humility as was expected, for, after the reading thereof, he concluded thus, *Hec dixi*, as if all had been *orall* rather than *cordall*: Yea, soon after he departed the University, got beyond Sea, turned a Papist, returned into England, where he led a Lay-mans life untill the day of his death.

1597.

John Iegen Vicecan.

Exchb: Hilliard

William Bolton

Proct.

Rob: Wallis
Major.Nov.
28.

29.

30.

18. Doctor Whitaker returning from Lambeth Conference, brought home with him the bane of his health, contracted there by hard and late studying and watching in a very cold Winter. In his journey homewards, he was rather not well than sick, and when come to *S. Johns* Coll. the outflow of his disease, (so much as appeared in the symptoms thereof) had little of danger, whilst the inside thereof, (as the sad successe declared) had nothing of hope therein. On the Sunday following

The sicknes
and death of
Dr. Whitaker.

The History of the University

by Act of Parliament, and thereon they laid the foundation of this new Colledge.

26. We usually observe Infants born in the *seventh month*, (though poor and pitifull creatures) are *vital*, and with great care, and good attendance in time prove proper persons. *Ovid*, or his elder Brother (the words being dubiously placed) may be an instance hereof:

Qui tribus ante quater mensibus ortus erat.

To such a *Partus Septimestris* may *Sidney Colledge* well be resembled, so low, lean, and little at the birth thereof. Alas! what is 5000 li. to buy the *scite*, build and endow a Colledge therewith? As for her *unbequeathed goods*, they answer not expectation; and I have heard, that some inferior persons employed in the sale of her Jewels, were (out of their own want of skill, or of honesty in others) much deceived therein: Yet such was the worthy care of her honourable Executors, that this *Benjamin Colledge* (the least, and last in time, and born after, as he is) the death of its mother) thrived in a short time to a competent strength and stature.

Masters.

1. *Jam: Montague*, first Master of this House, and a worthy Benefactor thereof, giving much, procuring more thereunto.

2. *Fran: Aldridge*, Fellow of *Trin: Coll:* chosen 1608.

3. *Sam: Ward*, Fellow of *Emmanuel Colledge* chosen 1609, of whom largely hereafter.

4. *Rich: Minshul*, first * Master bred in and chosen by the Colledge, and much meriting thereof by his providence.

Bishops.

James Montague, Bishop of Bath and Wells, Anno 1608. afterwards Bishop of Winchester.

John Bramhall, Bishop of London-Derrie in Ireland.

Benefactors.

Henry Earle of Kent, who let the Legacy of of 1001. (bequeathed him by the Foundress) go on to the building of the Coll: though generally omitted in the Catalogue of their Benefactors.

Sir John Hart Knight, *Leonard Smith* Citizen of London.

Peter Blundel of *Tiverton*, Clothier.

John Freestone Esq., *Edward Lord Montagu* of *Boughton*.

John Lord Harrington the younger.

Lady Lucy his Sister Countesse of *Bedford*.

Lady Anne Harrington their Mother.

George Lord Goringe.

John Tong D.D. Dean of *Winchester*.

Sir Will: Wilmor first Pensioner in the Coll:

Robert Johnson Archdeacon of *Leicester*.

John Harrington Godfr: *Eulimbe*

Edward Wray Esq.

Robert Hadson

Francis Combe

Paul Micklewait D.D.

and Fell: of the Coll. *Richard Dugard*.

Learn'd Writers

1. *Daniel Dike* that faithfull Servant, in discovering the deceitfulness of mans heart.

2. *Ier: Dike* his Brother.

3. *Sam: Ward* Minister of *Ipswich*.

4. *Tho: Gatacre* much knowne by his Book of *Loss*, and other works.

5. *Ier: Wither*.

6. *Tho: Adams* a noted Preacher in *London*.

Living.

* *Sunt mihi non posse est dicere, dicis erunt.*

A little Babe (thank God and good Nurses) well handled.
d. De tribus lib. 4. Eleg. 10.

* I am since informed one once a Servant of Bishop Montague, hath given them one in *Bedfordshire*.

* The three former were put in by the Foundress Executors.

of CAMBRIDGE.

Ann. Dom. 1596.

Ann. Regi. Eliz. 38.

27. As for the bounty of *Sir Francis Clerk*, it exceeded the bounds of *Benefaction*, and justly entituled him to be a *By-founder*. The *Giver* doubled the *Gift*, if we consider, First, his *estate* was not great, for one of his condition. Secondly, he had a *Daughter*, and generally it is observed, that *Parents* are most *barren*, and the *childless* most *fruitfull* in great expressions of *Charity*. Thirdly, he was altogether unknown to the *Colledge*, and the *Colledge* to him, surprizing it on a *sudden* with his bounty, so much the more welcome, because not expected. Yet such his liberality, that he not only built a fair and firm range of *twenty chambers*, (from the addition whereof, a *second Court* resulteth to the *Colledge*) but also augmented the *Schollarships* of the *foundation*, and founded four *Fellowships* and eight *Schollarships* more. Herein his favour justly reflected on his Country-men of *Bedfordshire*, preferring them before others to *places* of his own *foundation*.

28. Nor comes the bounty of *Sir John Breton* much behinde him. He was, (as I may term him) one of the *Aborigines* of the *Colledge*, one of the first *Schollars* of the House; and afterwards became His *Majesties Sergeant* for the Kingdom of *Ireland*. At his death he was not unminidfull of this his Mother, to whom he bequeathed a large Legacy, above *two thousand pounds*. Now whereas some *Benefactors* in repute, are *Malefactors* in effect, (giving to *Colleges* *Princes* & *Princes*) viz: such as burden and clog their *donations*, to maintain more than they are able, (whereby their *gifts* become *suckers*, impairing the *root* of the *Foundation*) *Sir John* his gift was so left at large for the disposal thereof, that it became a *gift indeed*, and really advanced the good of the *Colledge*.

29. This *Colledge* continued without a *Chappell* some years after the first founding thereof, until at last some good mens charity supplied this defect. Some have falsely reported, that the *now-Chappell* of the *Colledge* was formerly a *Stable*: whereas indeed it was the *Franciscans* ancient *Dormitory*, as appeareth by the *conceivities* still extant in the walls, *places* for their several *repose*. But others have complained, that it was never *ceremoniously consecrated*, which they conceive essentiall thereunto, whilst there want not their equals in *learning* and *religion*, who dare defend, that the continued *series* of *Divine duties*, (*Praying, Preaching, administering the Sacrament*) publicly practised for more than thirty years, (without the least *check* or *control* of those in *Authority*) in a *Place* set apart to that purpose, doth sufficiently consecrate the same.

30. It is as yet but *early daies* with this *Colledge*, (which hath not seen sixty years) yet hath it been fruitfull in worthy men proportionably to the Age thereof, and I hope it will daily increase. Now though it be onely the *place* of the *Parents*, and proper to him (as the *greater*) to *blesse* his *Childe*, yet it is the *duty* of the *Child* to *Pray* for his *Parents*, in which relation my best *desires* are due to this *Foundation*, my *Mother* for my last eight years in this *University*. May her lamp never lack *light* for the *eye*, or *eye* for the *light* thereof. *Zeal* is it not a little one? Yet who shall despise the *day* of *small things*? May the *foot* of *sacrifice*, if once offering to enter the *gates* thereof, *slumber* and *rise* no more. The Lord blesse the labours of all the *Students* therein, that they may tend, and end at his glory, their own salvation, the profit and honour of the Church and Common-wealth.

1596. 39.

John Legon Vicecan.

William Moon

Profr.

Richard Sutton

Robert Wallis

Major.

1598. 40.

John Legon Vicecan.

Nathaniel Cole

Profr.

William Rich

James Robson

Major.

Sir Fran Clerk, delivered account: a By-Founder.

To whom Sir John Breton not much inferior.

A Chappell added after some years.

A Childes prayer for his Mother.

Heb. 7. 6.

CLUB LAW
staid in Clare
Hall.

31. The young *Schollars* conceiving themselves somewhat wronged by the *Townsmen*, (the particulars whereof I know not) betook them for revenge to their *wits*, as the weapon wherein lay their best advantage. These having gotten a discovery of some *Town privacies*, from *Miles Goldborough* (one of their own Corporation) composed a merry (but abusive) *Comedy*, (which they call'd *CLUB-LAW*) in *English*, as calculated for the capacities of such, whom they intended *speculations* thereof. *Clare-Hall* was the place wherein it was acted, and the *Major*, with his *Brethren*, and their *Wives*, were invited to behold it, or rather themselves abused therein. A convenient place was assigned to the *Townfolk*, (rivered in with *Schollars* on all sides) where they might see and be seen. Here they did behold themselves in their own best cloathes (which the *Schollars* had borrowed) so lively personated, their *habits*, *gestures*, *language*, *lieger-jests*, and *expressions*, that it was hard to decide, which was the true *Townsmen*, whether he that *sat by*, or he who *acted on the Stage*. *Sit still* they could not for *chafing*, *go out* they could not for *crowding*, but impatiently patient were fain to attend till dismissed at the end of the *Comedy*.

Complain'd of
by the Towns-
men to the
Council
Table.

32. The *Major* and his *Brethren* soon after complain of this *libellous Play* to the *Lords* of the *Privie Council*, and truly aggravate the *Schollars* offence, as if the *Majors* *Mace* could not be played with, but that the *Scepter* it selfe is touched therein. Now, though such the *gravity* of the *Lords*, as they must maintain *Majistracy*, and not behold it *abused*, yet such their *goodness*, they would not with too much *severity* punish *Wit*, though *waggishly* employed: and therefore only sent some *sight* and *private check* to the *principall Actors* therein.

How declined.

33. There goeth a *tradition*, many earnestly engaging for the *truth* thereof, that the *Townsmen* not contented herewith, importunately pressed, That *(some more severe and publick punishment might be inflicted upon them)*. Hereupon, the *Lords* promised in short time to come to *Cambridge*, and (because the *life* in such things is lacking when onely read) they themselves would see the same *Comedy*, with all the *properties* thereof, *acted over again*, (the *Townsmen* as formerly, being enjoyned to be present therat) that so they might the better proportion the *punishment* to the *fault*, if any appeared. But rather than the *Townsmen* would be *witnesses* again to their own *abusing*, (wherein many things were *too farre from*, and some things *too near to truth*) they fairly fell off from any farther prosecution of the matter.

Robert Earle of
Essex made
Chancellour.

34. Upon the death of *William Cecill* Lord *Burghly*, *Robert Devereux* Earl of *Essex* was chosen *Chancellour* of the *University*. Comming to *Cambridge*, he was entertained in *Queens Coll.* where the *Room* he lodged in, is called *Essex Chamber* to this day, and where the *pleasant Comedy* of *LELIA* was excellently acted before him.

Robert Soame Vicecan.	William Boise } Randal Woodcock } Proct.	John Yaxley Major.	1598.	40.
John Iegon Vicecan.	John Goslin } Geo. Mountain } Proct.	Jeremy Chafe Major.	1600.	41.
John Dupont Vicecan.	Rob: Naunton } Tho: Morison } Proct.	John Jenkinson Major.	1600.	42.

Sir

Ann.
Dom.
1601.Ann.
Reg.
Eliz.
42.

Sir Robert Cecill principall Secretary of Estate, was chosen *Chancellour* of the *University*, and did greatly besfriend it on all occasions. He was afterward Earle of *Salisbury*, and Lord *Treasurer* of *England*.

Sir Robert
Cecill chosen
Chancellour.

1581.

43.

Will: Smith Vicecan. Richard Trim }
John Forthenbo } Proct. Edward Pette
Coll: Trim: } Major.

1601.

44.

John Cowell Vicecan. Nathaniel Wiburn }
Edward Barwel } Proct. Hen: Jackson
Coll: Christi. } Major.

1599.

Ann.
Reg.
Jac.
1.
April.
27.

35. King *IAMES* removed by many small *journies* and great *feastings* from *Scotland* to *London*: Alwaies the last place He lodged in, seemed so complot for entertainment that nothing could be added thereunto. And yet commonly the next Stage, exceeded it in some lately acceffion. Untill at last His Majesty came to *Hinchinbrooke*, nigh *Huntington*, the Houle of Master *Oliver Cromwell*, where such His reception, that in a manner it made all former entertainments forgotten, and all future to despair to doe the like. All the pipes about the houle exprest themselves in no other language than the severall sorts of the choicest wines. The *Entertainer* being so rich a Subject, and the *Entertainment* so renowned a Sovereign, altered the nature of what here was expended, (otherwise justly censurable for *prodigality*) to be deservedly commended for true magnificence.

K. James his
marchlike En-
tertainment at
Hinchinbrooke

36. But it was the *banquet*, which made the *feast* so complot. Hither came the Heads of the *University* of *Cambridge*, in their *scarlet Gowns*, and *corner Caps*, where Mr. *Rob: Naunton* the Orator made a learned *Latin* Oration, wherewith His Majesty was highly affected. The very variety of *Latin* was welcome to His ears, formerly almost surfeited with so many long *English* Speeches made to Him as He passed every Corporation. The Heads in generall requested a Confirmation of their Priviledges, (otherwise uncourtlike at this present to petition for particulars) which His Highnesse most willingly granted. Here one might have seen the King (passing over all other Doctors for His Seniors) apply Himselfe much in His discourse to Dr. *Montague*, Master of *Sidney Colledge*. This was much observed by the Courtiers, (who can see the Beams of Royall favour shining in at a small cranny) interpreting it a token of his great and speedy preferment, as indeed it came to passe.

Where the Do-
ctors of Cam-
bridge wait on
His Majesty,

37. Within the compasse of this last year, (but in the Reign of Queen *Elizabeth*) died that worthy and painfull servant of *Jesus Christ*, Mr. *William Perkins*, whose life I have formerly written, and therefore forbear any repetition. He was buried in his own Parish Church of *S. Andrews* in *Cambridge*. Only I will adde, it fadded me lately to see that Church wherein this Saint was interred ready to fall to the ground. *Jacob* said of *Behel*, the houfe of God, & How dreadful is this place? I am sorry it may in a farre different sense be said of this *S. Andrews*, filling such as approach to it with fear of the ruins thereof. I say no more, but as *David* was glad to go up into the house of the Lord, all good men may be sorrowfull to behold, Gods ruinous House coming down to stee.

The death of
Mr. Perkins.
fin in my Holy
State.

g Gen 28.17.

1601.

2.

John Cowell Vicecan. John Andrews Major.

1600.

3.

Richard Claton Vicecan. John Edmonds }
Robert Wallis } Major.

V u u u z

It

Recusant Pre-
sentations given
to the U-
niversities.

It was enacted in Parliament, That the Chancellour, and Scholars of the University of Cambridge, shall have the Presentation, Nomination, Collation, and Donation, of, and to every such Benefice, Prebend, or Ecclesiasticall Living, School, Hospital, and Donative, as shall happen to be void, during such time as the Patrone thereof, shall be, and remain a Recusant: convict, in the Counties

Of

Essex.	Suffolke.	Derbie.	Torke.	Radnor.	Meria-
Hartford.	Norfolke.	Nottingham.	Bish: of Duresme.	Denbigh.	nith.
Bedford.	Rutland.	Shropshire.	Northumberland.	Flini.	Glamor-
Cambridge.	Leicester.	Cheshire.	Cumberland.	Carnar-	gan.
Huntington.	Lincolne.	Lancaster.	Westmorland.	von.	Anglesey.

The other moiety of Counties was bestowed on Oxford. In this division the greater half of the Land fell to the share of Cambridge, whether we reckon the number of Shires, being more; or measure the extent of Ground, being greater; or consider (the main matter herein) that Recusant-Patrones were most numerous in the Northern parts of the Kingdome.

The Statute
how frequently
frustrated by
Recusants.

38. However, I have heard it oft complained of, That this Statute took not effect according to the true intent thereof: either because many Bishops were very backward in giving Institutions on the Presentations of the University, wherein we are willing to believe the fault not in them, but their Officers. Or because it is so hard a thing to prove or convict the legal conviction of a Papist. Or Recusant-Patrones, before their conviction, had such sleights, by pre-conveyances to make over their Advowances to others. Hence it was, that many Clerks, presented by the University, were wearied out with vexatious suits, (overpoised with the weight of Popish-Patrones purses) and forced at last, either totally to relinquish their title, or to make an hard (not to say sometimes an unworthy) composition.

Burgesses granted
the U-
niversities.

39. About this time also it was, that the two Universities were honoured by the King to have their respective Burgesses to represent them in Parliament.

Samuel Harsnet Vicecan.	Mil: Raven Edward Sem Proct.	John Edmonds Major.
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Roger Goad Vicecan.	Will: Barton Sam: Tindall Proct.	William Arthur Major.
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The death and
high Epitaph
of Dr. Playser.

40. Thomas Playser, D.D. Fellow of S. Johns Coll. and Margaret Professor, died this year, and was buried in the Chancell of S. Bussells Church, where this is part of his Epitaph:

*Minister ille Triados, enthei logii
Oraculum, patronus artium, parens
Sciartum, concionum Rex, sacra
Cathedra Imperator, fulmen & tonitru scholae,
Suade maritus, ac gemellus Ingeni,
Ardor eorum, & externa genis stupor, &c.*

Should this Epitaph come under the hands of those Grecian Officers, deputed to proportion mens Monuments to their merits, it is suspicious they would make bold, to pare part thereof, though indeed the Doctor was one of excellent parts, and

Ann.
Reg.
Jac.
3.

Ann.
Dom.
1603.

and a great commander of the Latine Tongue. Doctor John Davenant succeeded in the Professours place.

Ann.
Dom.
1603.

Ann.
Reg.
Jac.
5.

1603.

6.

Robert Soame Thomas Iegen Vicecan.	George Deering Thomas Cecil Proct.	Jeremy Chase Major.
------------------------------------------	------------------------------------------	------------------------

1603.

7.

John Dupors Vicecan.	Richard Bridges Amth: Disborough Proct.	Thomas French Major.
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1603.

8.

Fogg Newton Vicecan.	Abraham Biddle Leonard Mawe Proct.	Thomas French Major.
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1610.

9.

Barnab: Gouge Vicecan.	John Aungier Will: Adison Proct.	Thomas French Major.
------------------------	----------------------------------------	-------------------------

41. About this time William Amesc Fellow of Christs Colledge in Cambridge, on S. Thomas his day, had, (to use his own * expression) the place of a Watch-man for an hour in the Towre of the University; and took occasion to inveigh against the liberty taken at that time, especially in such Colledges who had Lords of mis-rule, a Pagan relique, which, (he said) as * Polidore Virgil observeth, remaineth only in England.

42. Hence he proceeded to condemn all playing at Cards and Dice, affirming that the later in all Ages was accounted the device of the Devil; that as God invented the one and twenty letters whereof he made the Bible; the Devil, saith an * Author, found out the one and twenty pricks of the Die; that Canon Law forbade the use thereof, seeing * Invenio Diaboli nulla consuetudine potest validari.

43. His Sermon gave much offence to many of his Auditors, the rather because in him there was a concurrence of much non-conformity, inasmuch that to prevent an expulsion, from Doctor Cary the Master, he fairly forsook the Colledge, which proved unto him neither loss nor disgrace, being not long after by the States of FreeLand chosen Professor in their University:

1611.

10.

Valentine Cary Vicecan.	Thomas Miriall John Williams Proct.	Thomas Smart Major.
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1611.

11.

Clemens Corbet Vicecan.	Richard Tompson Stephen Paget Henry Bird Proct.	Edward Cropely Major.
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1611.

12.

Samuel Harsnett Vicecan.	Arthur Iohnson Richard Anguith Proct.	John Wicksted Major.
--------------------------	---------------------------------------------	-------------------------

1611.

13.

Owen Gwin Vicecan.	The: Kitchen John Dod Proct.	Thomas French Major.
--------------------	------------------------------------	-------------------------

Iohn

Master Amesc troubled about his Sermon in S. Marys.
* In a Letter I have of his to his friend.
* Lib. 5. cap. 2.

Against all playing at Cards and Dice.
* Antonin.
* Languet.
thum in Epitaph.
He leaveth the Colledge.

John Hill Vicecan.

Andrew Bern

Thomas Smith

Proct.

Robert Lukin
Major.Ann.
Reg.
Jac.
15.Ann.
Dom.
1615.Mr. Symphon his
Sermon and
Recantation:

44. *Edward Symphon* (a very good scholar) Fellow of *Trinity Coll.*: preached a Sermon before King *James* at *Keylton*, taking for his Text, *Iohn 3.6. That which is born of the flesh, is flesh.* Hence he endeavoured to prove, that the commission of any great sin doth extinguish *grace*, and *Gods Spirit* for the time in the man. He added also, that *S. Paul* in the 7th chapter to the *Romans*, spake not of himself as an *Apostle* and *Regenerate*, but *sub statu Legis*. Hereat His Majesty took (and publicly expressed) great distaste, because *Arminius* had lately been blamed for extracting the like exposition out of the works of *Faustus Socinus*. Whereupon, He sent to the two Professors in Cambridge for their judgment herein, who proved and subscribed the place *ad Romanos 7^{mo}* to be understood of a *Regenerate man*, according to *S. Augustine* his later opinion in his *Retractions*: and the Preacher was enjoined a publick Recantation before the King, which accordingly was performed. Nor doth such a *Palinode* sound any thing to his disgrace, having *S. Augustine* himself for his precedent, modestly retracting what formerly he had erroneously written therein.

John Richardson Vicecan.

John Browne

George Ramsey

Proct.

Henry King
Major.

16. 1617.

Will: Brambait

John Goslin

John Smithson

Alex: Read

Proct.

Sir Edw: Hinde
Knight, Major.

17. 1618.

The first and
last Knight
Major of
Cambridge.

45. The neighbouring Gentry of Cambridge, being very pleasant at a merry-meeting, resolved in a frolicke to be made *Free-men*, and so successively to take their turns in being Major thereof. The Towns men promised themselves great matters hereby, (betwixt whom and the University some petty animosities at present) when persons of such state and quality should Head their Corporation, Sir *Edward Hinde* of *Madingley* Knight, lead the dance, and kept His Majesty in Cambridge, expecting others in order to follow him, who considering the expensiveness of the place (with some others no lesse politick than thrifty considerations) receded from the resolution, and let the good Knight alone, to possesse that honour by himself; Towns-men (as formerly) succeeded him therein.

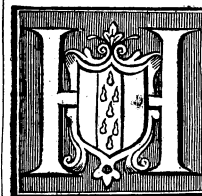
SECT.

Anno
Dom.
1610.
Anno
Reg.
Jacob.

SECT. VIII.

THOMÆ PLAYER Armigero,
Camerarii LONDINENSIS primogenito.

T Andem aliquando, D E O Duce, post varios anfractus,
& vias invias, ad Historiæ finem perventum est. Nec
diffiteor me non fessum modo, sed & lassum, cum mihi ita
deficiant vires, ut nunc, cum pes sit figendus, vix possim
me continere, ne pronus corruam. Opus mihi igitur jam con-
cludenti, PATRONO, non forti minus qui possit, quam miti,
qui velit me nutantem sustentare, vel fortè labascentem eri-
gere. Hic Tu mihi Occurris exoptatissimus, qui tam mentis
quam corporis dotibus es spectabilis. Spero igitur Finem, O-
pus meum; certus scio, Nomen Tuum, finem Operis Co-
ronaturum.



Ere we have omitted (to confesse and amend a fault, is pardonable) how after the decease of *Robert Cecil* Earle of *Salisbury* (one no lesse willing than able on all occasions to befriend the University) dying Anno 1612. *Henry Howard* Earle of *Northampton* was chosen Chancellour of Cambridge. He was Son to *Henry* Earle of *Surrey* (beheaded 1546. for a meer State-nicity) and succeeded, as to his name, to his excellent parts and industry, being bred in *Kings Colledge*, where he attained to a great degree of eminency for learning.

2. He told his intimate * *Secretary* (who related it to me) that his Nativitie (at his Fathers desire) was calculated by a skilfull Italian *Astrologer*, who told him That this his infant son should tast of much trouble in the midt of his life, even to the want of a *Meals meat*, but his old age should make amends for all, with a plentiful estate; which came to passe accordingly. For, his Father dying in his Infancy, no plentiful provision was made for him; and when his eldest Brother *Thomas* Duke of *Northfolke* was executed, his condition was much impaired: in-
somuch that once being in *London* (not overstockt with money) (when his Noble Nephews (the Earle of *Arundle*, and the Lord *Thomas Howard*) were out of the City) and loath to pin himself on any *Table uninvited*) he was faine to dine
X x x x

Henry Howard
Chancellour
of Cambridge.Sometimes it
his.
Mr. George
Penny.

with the chaire of Duke Humphrey, but other (not to say better company) viz: reading of Books in a Stationers shop in Pauls Church-yard But K. JAMES coming to the Crown, and beholding the Howards as His Mothers Martyrs, revived them with His favours, and this Lord attained under Him, to great wealth, honour and command.

3. However this Lord gave little credit to, and placed lesse confidence in such Predictions, as appeared by a Learned Worke he hath written of that subject. He died Anno 1614. and his Nephew Thomas Howard Earle of Suffolke succeeded him in the Chancellours place of the University.

John Richardson Vicecan. John Smithson } Proct. John Durant }
Alexander Read } Major.

4. On the 29 of January died Mr. William Butler, the *Aesculapius* of our Age, as by the Inscription on his Marble Tombe in the Chancel of St. Maries will appear,

*Nil, prob, marmor agis, Butlerum dum tegis, illum
Si splendore tuo nomen habere putas.
Ille tibi monumentum, tu digneris ab illo,
Butleri vivis munere marmor iners.
Sic homines vivus, sic mirâ mortuus arte,
Phœbo chare Senex, vivere saxa facis.*

But the Profe is higher than the Verse, and might have served for Joseph of Arimathea to have inscribed on the Monument of our Saviour; whereof this is a part,

*Abi Viator, & ad tuos reversus dic, te vidisse
Locum in quo salus jacet.*

He gave to Clare Hall, whereof he was Fellow, a Chalice with a cover of beaten gold, weighing and worth three hundred pounds, besides other Plate and Books to the value of five hundred pounds.

Will: Branthwaite } Vicecan. Henry Goch } Proct. Richard Foxton }
John Gofin } Tho: Horseman } Major.

The Marquisse of Hamilton made Earle of Cambridge.

5. The Title of the Earldome of Cambridge which (as we have formerly observed, was only conferred on Forreigne Princes, or those of the English blood Royall) had now lye dormant since the death of Richard Plantagenet Duke of Yorke, and eighth Earle of Cambridge. It was now the Kings pleasure in imitation of His Ancestors referring that Honour for some Prime person) to conferre the same on his near Kinsman James Marquis Hamilton, who dying some fix years after left his Title to James his Son, the last Earle during the extent of our History.

Will: Roberts } Proct. Richard Foxton }
Robert Scot Vicecan. Roberts Mason } Major.

M. Preston prosecuted by the Commissary, and how easily.

6. Master John Preston, Fellow of Queens, suspected for inclination to Non-conformity, intended to preach in the Afternoon (S. Maries Sermon being ended) in Botolphs Church. But, Doctor Newcomb, Commissary to the Chancelour of

Anno Dom. 1615.
Anno Regi Jacob. 15.

1617. 16.

1618. 17.

1619. 18.

of *Elie*, offended with the pressing of the people, enjoyed that Service ill and be said without Sermon. In opposition whereunto, a Sermon was made without Service, where large complaints to Lancelot Andrews, Bishop of *Elie*; and in fine to the King himself. Hereupon, Mr. Preston was enjoined to make, what his fees called a *Recantation*, his friends a *Declaration Sermon*, therein so warily expressing his allowance of the *Liturgie*, and set formes of Prayer, that he neither displeased his own party, nor gave his enemies any great advantage.

1620. 19. Samuel Ward Vicecan. Gabriel More } Proct. Richard Foxton }
Phil: Powlet } Major.

7. William Lord Mainard, first of *Wiclee* in Ireland, then of *Essaines* in England, brought up when a young Scholar, in S. Johns Colledge, where Dr. Playfere thus verfed it on his name,

Inter menses Maius, & inter aromata nardus.
Founded a Place for a *Logick Professour*, assigning him a *Galarie* of Forty pounds per annum, and one Mr. Thornton, Fellow of the same Colledge, made first *Proffour* of that faculty.

1621. 20. Leonard Maw Vicecan. Thomas Scamp } Proct. Edward Petto }
Tho: Parkinson } Charles Mordant } Major.

8. An exact survey was taken of the number of Students in the University, whose totall summe amounted unto Two thousand nine hundred ninety and eight.

1622. 21. Hierome Beale Vicecan. Thomas Adam } Proct. Thomas Atkinson }
Nathanael Flick } Major.

1623. 22. Thomas Paske Vicecan. John Smith } Proct. Thomas Purchas }
Amias Ridding } Major.

9. The Town-Lecture at Trinity Church being void, two appeared Competitors for the same, namely,

Doctor John Preston, now Master of Paul Micklethwaite, Fellow of Sidney-Colledge, an eminent Preacher, favoured by the Diocesan Bishop of *Elie*, and all the Heads of Houses, to have the place.

The contest grew high and hard, inasmuch as the Court was engaged therein. Many admired that Doctor Preston would fickle so much, for so small a matter as an annual stipend of Eighty pounds, issuing out of more than thrice eighty purses. But his partie pleaded his zeale, not to get gold by, but to doe good in the place, where (such the confluence of Scholars to the Church) that he might generate *Patres*, beget begetters, which made him to wave the Bishoprick of *Glocester*, (now void and offered unto him) in comparison of this Lecture.

The Ld. Mainard brought up a *Logick Professour*.

The Scholars number, & Tables of John Stui.

A rough estimate for Trinity-Lecture.

Dr. Preston ca-
uses it clear.

10. At Doctor Preston his importunity, the Duke of Buckingham interposing his power, secured it unto him. Thus was he at the same time Preacher to two places (though neither had *Cure of Soules* legally annexed) *Lincolns-Inne*, and *Trinity-Church* in Cambridge. As *Elisba* cured the waters of *Iericho* by going forth to the spring-head, and casting in salt there: so was it the designe of this Doctour for the better propagation of his principles, to infuse them into these two Fountains, the one of *Law*, the other of *Divinity*. And some conceive that those *Doctrines* by him then delivered, have since had their *Use* and *Application*.

William Boswell }
John Mansell Vicecan. } Proct.
Thomas Bowles } Major.

Thomas Purchas }
Major.

King James's
last coming to
Cambridge.

11. King James came to Cambridge, lodged in Trinity Colledge, was entertained with a *Philosophy*, *Art*, and other Academical performances. Here, in an extraordinary Commencement, many but ordinary persons were graduated *Doctours* in Divinity, and other Faculties.

The death of
Mr. Andrew
Downes.

12. Andrew Downes, Fellow of S. Johns, one composed of Greek and industry dyeth; whose pains are so inlaid with Sir Henry Savill his Edition of *Chrysostome*, that both will be preserved together. Five were Candidates for the Greek-Professours place void by his death, viz: Edward Palmer Esquire, Fellow of Trinity Colledge; Abraham Wheelocke, Fellow of Clare Hall; Robert Creighton of Trinity; Ralph Winterton of Kings; and James White, Master of Arts, of Sidney Colledge. How much was there now of *Atheni* in Cambridge, when besides many modestly concealing themselves five able Competitors appeared for the place?

Mr. Creighton
chosen his
successour.

13. All these read solemn Lectures in the Schools on a subject appointed them by the Electours, viz: the first Verbes of the three and twentieth Book of *Homers Iliads*, chiefly insisting on,

Χαίρει μοι ὁ Πάτριος καὶ οἱ φίλοι Νηῶτες &c.

But the Place was conferred on Mr. Robert Creighton, who, during Mr. Downes his aged infirmities, had (as *Hercules* relieved weary *Atlas*) supplied the same, possessed by the former full forty years.

John Goslin }
Henry Smith } Vicecan.

John Norton }
Robert Ward } Proct.

Robert Lukin }
Major.

The Duke of
Buckingham
elected Chan-
cellour.

14. Thomas Howard Earle of Suffolk, Chancellour of the University, departed this life; an hearty old Gentleman, who was a good friend to Cambridge, and would have proved a better if occasion had been offered. It argued the Universities affection to his Memory, that a grand party therein, unfought, unspent, unfused, gave their suffrages for his second Son Thomas Earle of Barkshire, though the Duke of Buckingham by very few voices carried the place of the Chancellour. This Duke gave the Bradles their old silver Staves, and bestowed better and bigger on the University, with the Kings, and his own Arms insculped thereon.

Samuel Hixton }
Henry Smith Vicecan. } Proct.
Thomas Wake } Major.

Martin Peirse }
Major.

Thomas

Anno
Dom.
1613.
Anno
Regis
Jacob.
22.Anno
Regis
Carol.
1.1611.
2.1616.
3.Anno
Dom.
1613.
Anno
Regis
Carol.
4.

Thomas Bambrigg Vicecan.

Thomas Love }
Edward Lloyd } Proct.

John Shirwood }
Major.

15. Henry Earle of Holland, recommended by His Majesty to the University, is chosen Chancellour thereof, in the Place of the Duke of Buckingham deceased.

16. Sir Fulk Grevil, Lord Brooke, bred long since in Trinity Colledge, founded a Place for an History-Professour in the University of Cambridge, allowing him an annual Stipend of an Hundred pound. Isaac Dorislaus, Doctour of the Civil Law, an Hollander, was first placed therein. Say not, this implied want of worthy men in Cambridge for that faculty, it being but fit, that Founders should please their own fancie, in the choice of the first Professour. This Doctour was a Dutchman, very much *Anglized* in language and behaviour. However, because a foreigner, preferred to that Place, his Lectures were listened to with the more critical attention of Cambridge Auditors.

17. Incomparable Tacitus he chose for his subject, and had not yet passed over those first words,

Urbe: Romanam primò Reges habere,

when some exception was taken at his Comment thereon. How hard is it for liquors not to resent of the vessels they are powdered thorough: for vessels not to taste of that earth they are made of? Being bred in a popular aire, his words were interpreted by high Monarchical eares, as over-praising a State in disgrace of a Kingdom. Hereupon he was accused to the King, troubled at Court, and, after his submission, hardly restored to his place. This is that Doctor Dorislaus, Cambridge-Professour of History in his life, who himself was made an history at his death, slain in Holland, when first employed Ambassador from the Common-wealth unto the States of the United Provinces.

18. A great scarcity followed after the plenty, in, and Mens unthankfulness for it, the former year, inasmuch that Wheat was sold in Cambridge-Market for Ten shillings the bushell, whereby a great improvement was made to the Fellowships of the old Foundations, which the more plainly appears by perusing the words of Master Bradford, written some 80 years before, when Fellow of Pembroke Hall, [My Fellowship here is worth vij pound a yeare, for I have allowed me xviij pence a week, and as good as xxxiiij shillings four pence a year in Money, besides my Chamber, Laundry, Barbour, &c.] If since Fellows be sensible of the grand encroache of their Places, let them thank God for Sir Thomas Smith, and thank his Memory for procuring Rent-corn unto them.

1618.
5.

Matthew Wren Vicecan.

Richard Love }
Michael Honeywood } Proct.

John Badcock }
Major.

19. A tough suit betwixt the University and Town-Chaunders, chiefly on the account whether Candles came within the compass of *Focallia*, and so to have their price reasonably rated by the Vice-Chancellour. The Town-men betook themselves to their Lawyers, the Scholars to the Lords, playing the Privie-Council with learned Letters, by whose favour they got the better, and some refractory Town-men, by being discommoded, were humbled into obedience.

1620.
6.

Henry Butts Vicecan.

Thomas Goad }
William Roberts } Proct.

Samuel Spalding }
Major.

20. The plague brake forth in Cambridge. The University in some sort was dissolved, and Scholars dispersed into the Country: three hundred forty seven of

The Earle of
Holland made
Chancellor.
The L. B. se-
conded an
History-
Professour.

Dr. Dorislaus
why accused.

Country pe-
nury, Cam-
bridge plenty.

* in his Letter
to M. Trauer,
Fox Aids and
Mon. p. 1664.

The Candle-
suit with the
Town-men.

The plague in
Cambridge.

X x x x 3

of the Town-folke died of the infection. As Gods hand was just upon, *mans* was mercifull unto the Town of Cambridge, and the signall bounty of London (amounting to some thousands of pounds) deserves never to be forgotten. But this corruption of the aire proved the generation of many Doctors, graduated in a clandestine way, without keeping any Acts, to the great disgust of those who had fairly gotten their degrees with publick pains and expence. Yea, Dr. Collins, being afterwards to admit an able man Doctor, did (according to the pleasantness of his fancy) distinguish *inter Cathedral petilentia, & Cathedral eminentia*, leaving it to his Auditors easily to apprehend his meaning therein.

Good counsell

21. After the return of the Scholars, one of the first that preached in S. Maryes minded the University of gratitude to God, who had dealt with them, said he, as the Children, Sons of Kings are used, whose servants, for the more slave, are beaten when their young Masters are in fault; the plague light on the Townmen, though Scholars ought to examine themselves, whether they were not the chief offenders.

Henry Butts Vicecan.	Peter Ashton } Profr.	William Holland, Major.	1610 31 st	7.
	Roger Hockstater }			

Henry Butts } Vicecan.	Tho: Tyrwhitt } Profr.	Tho: Purchas Major.	1611 31 st	8.
Tho: Cumber }	Lionel Gasford }			

22. King Charles and Queen Mary came to Cambridge, were entertained at Trinity Colledge with Comedies, and expressed candid acceptance thereof.

Mr. Adams founds an Arabick Professorship.

23. Thomas Adams (then Citizen, since Lord Major) of London, deservedly commended for his Christian constancy in all conditions, founded an Arabian Professourship, on condition it were frequented with competency of Auditors. And, notwithstanding the generall jealousy that this new *Arabie* happy, as all novelties at the first) would soon become *desart*, yet it seems it thrived so well, that the salarye was settled on Abraham Wheelock. Fellow of Clare-Hall. His industrious minde had vast stoage for words, and is lately dead, whose longer life had in probability been very advantageous to the new Edition of the Bible in many Languages. An excellent work, and may it be as happily performed, as it is worthily undertaken.

A smart passage in a Sermon.

24. A grave Divine, preaching before the University, at S. Maryes, had this passage in his Sermon, that, As at the Olympian Games he was counted the Conquerour, who could drive his Chariot-wheels nearest the mark, yet so as not to hinder his running, or to stick thereon,

—metaque fervidis
Evisata rotis;

So he who in his Sermons could preach *neer Popery*, and yet *no Popery*, there was your man. And indeed it now began to be the generall complaint of most moderate men, that many in the University, both in the Schools and Pulpits, approached the opinions of the Church of Rome nearer than ever before.

Mr. Bernard gives dissent with his preaching.

25. Mr. Bernard, a Discontinuer, and Lecturer of S. Sepulchers in London, preached at S. Maryes in the afternoon; his Text, 1 Sam. 4. 21. *The glory is departed from Israel &c.* In handling whereof, he let fall some passages, which gave dissent to a prevalent party in the University; as for saying, 1. *God's Ordinances, when blend'd and adulterated with innovations of men, cease to be God's Ordinances, and be owneth them no longer.* 2. *That its impossible any should be saved living and dying without repentance in the doctrine of Rome, as the Tridentine Council hath decreed it.* 3. *That Treason is not limited to the Blood Royall, but that he is a Traytor against*

May 6.

gainst a Nation, that depriveth it of Gods Ordinances. 4. *That some shewfully symbolize in Pelagian errors, and superstitious ceremonies with the Church of Rome. Let us pray such to their conversion, or to their destruction, &c.*

26. Dr. Cumber, Vice-Chancellor, gave speedy notice hereof to Dr. Laud Bishop of London, though he (so quick his University intelligence) had information thereof before. Hereupon he was brought into the High Commission, and a Recantation tendered unto him, which he refused to subscribe, though professing his sincere sorrow and penitence, in his Petitions and Letters to the Bishop, for any oversights and unbecoming expressions in his Sermon. Hereupon he was sent back to the new Prison, where he died. If he was miserably abused therein by the Keepers (as some have reported) to the shortning of his life, *He that maketh inquisition for blood, either hath, or will be a revenger thereof.*

Convened in the high Commission, refused to recant, and died.

1611 31 st	9.	Benjamin Laury Vicecan.	John Loshian } Profr. Dan: Chaudeler }	George Saunders, Major.
1611 31 st	10.	Richard Love Vicecan.	Henry Moller } Profr. Luke Skippon }	Robert Twelves, Major.

27. Now began the University to be much beautified in buildings, every Colledge either casting its skin with the Snake, or renewing its bill with the Eagle, having their Courts, or at leastwile their Fronts, and Gate-houses repaired and adorned. But the greatest alteration was in their Chappels, most of them being graced with the accession of Organs. And, seeing Musick is one of the Liberal Arts, how could it be quarrelled at in an University, if they sang with understanding both of the matter and manner thereof? Yet some took great dissent thereat as attendance to superstition.

Organ erected in Chappels.

At this time I discontinued my living in the University, and therefore crave leave here to break off my History, finding it difficult to attain to certain intelligence. However, because I meet with much printed matter about the visitation of Cambridge in these troublesome times (though after some years interval) I shall for a conclusion adventure to give posterity an unpartial relation thereof.

28. Richard Holdsworth being Vice-Chancellor. The Masters and Fellows of all Colledges send their plate (or money in lieu thereof) to the King to *Torke*, many wishing that every ounce thereof were a pound for His sake, conceiving it unfitting that they should have superfluities to spare, whilest their Sovereigne wanted necessities to spend.

Colledge-plate sent to the King.

29. This was beheld by the Parliament as an *Act* unjust in itself, and dangerous in the consequence thereof: for, the present Masters and Fellows were only *Fiduciaries*, not *Proprietaries* of the Plate, to keep and use it, not to dispose thereof. Was not this obliterating the Records of Gentlemens bounty, who had conferred those costly *Usefuls* on the Colledges? Besides, this was interpreted a fomenting of the Civil War, thereby encouraging and enabling the King against His Subjects.

The act aggravated.

30. In vain did the Heads plead for themselves, that they afflicted at the plundering of the House of the Countesse of Rivers at Long-Melford (the first-fruits of Rapine in our Age) did suspect the like violence. Plunderers have long Armes, and can quickly reach out of Suffolke into Cambridge shire. For prevention whereof they thought good to secure some of their plate in a safe hand, and could not finde a fitter than His Majesties, Heire to His Ancestours the Founders paramount of all Houses. Besides, though the clouds look black with a lowering complexion,

And exulted.

Three Doctors
imprisoned in
the Tower.

complexion, yet did it not rain warre downright betwixt King and Parliament, it being some daies before the erecting of His Standard at Nottingham.

31. Dr. Beale, Dr. Martin, and Dr. Stern, Masters of S. Johns, Queens, and Jesus Coll: are carried to London, and imprisoned in the Tower, for their activity in the Plate-businesse. And Cambridge is made the Seat of the Committee for the Eastern Association, which escaped the best of all parts in this Civil Warre, the smock thereof onely offending those Counties, whilst the fire was felt in other places.

32. Richard Holdeſworth
Vicecan.

Before his year expired, he was seized on, and imprisoned, first in *Elle-houſe*, then in the Tower, for executing His Majesties command in printing at Cambridge such His Declarations as were formerly printed at *Torke*.

The Heads
deny the Par-
liament money.

33. The Vice-Chancellor and Heads of Houses solemnly assembled in the Conſistorie, were demanded to contribute to the Parliament, so to redeem their forwardneſſe in supplying the King. Which performed by them, would (notwithstanding their former crooked carriage in the Cause) bolster them upright in the Parliaments esteem. But they persisted in the Negative, that such contributing was against true Religion and a good conscience: for which, some of them were afterwards imprisoned in S. Johns Colledge.

The death of
Dr. Ward.

34. Amongst these was Doctor Samuel Ward Master of Sidney Colledge, and Divinity Professor, Lady Margaret, or the Kings (shall I say) in the University. For, though the former by his Foundation, he may seem the later by his resolution. Yet was he a Moses (not onely for slowneſſe of speech, but) otherwiſe meekneſſe of nature. Indeed, when in my private thoughts I have beheld him and Dr. Collins, (disputable whether more different or more eminent in their endowments) I could not but remember the running of Peter and John to the place where Christ was buried. In which race John came first as the youngest and swiftest, but Peter first entered into the Grave. Doctor Collins had much the speed of him in quickneſſe of parts, but let me say (nor doth the relation of a Pupil misguide me) the other pierced the deeper into under-ground and profound points of Divinity. Now as high winds bring some men the sooner into sleep, so I conceive the storms and tempests of these distracted times invited this good old man the sooner to his long rest, where we fairly leave him, and quietly draw the curtains about him.

The Oath of
Discovery
tendered and
refused.

* Records Cam-
bridgeſh, p. 20.

35. Now approached the generall Doom of Malignant Members (so termed) in the University, the Earle of Manchester, with his two Chaplains, Mr. Ash, and Mr. Good, coming thither to effect a Reformation. In preparation whereunto, I read how an Oath of * Discovery was tendered to many, and universally refused, as against all Law and conscience, as being thereby made to accuse their nearest and dearest Friends, Benefactors, Tutors and Masters, and betray the Members and Aids of their several Societies, contrary to their peaceable Statutes, viz: *Non revelabis aliquando secretum Collegii, nec malum aut damnum inferes cuilibet Sociorum*. Whereupon, this Oath was generally denied.

Mr. Ash dis-
covered any
such Oath.

36. To be satisfied in the truth hereof, I wrote to Mr. Ash (whose face I had never seen) requesting him to inform me, such proceedings seeming very strange to my apprehension. But hear his Answer.

T Ruly Sir, I am so great a stranger to that Oath of Discovery which you mention, that I cannot call to minde the moving of any such matter, by the Lord of Manchester, or any who attended him. And as for my selfe, having been a Sufferer upon the dislike of the Oath Ex Officio, I have all along my life been very tender in appearing as an instrument in any such matter. Sir, I may be under mistakes through forgetfulneſſe, but I hope there is a principle within me which will not suffer me to suggest an untruth willingly.

London,
July the 10th, 1654.

Your loving Friend,
Simon Ash.

Anno
Dom.
1644

Anno
Regis.
Car. I.
Aug.

Here we see what he writes, and what others print. If there was any such Oath, it seems it had the happineſſe of a short Part, and sensible of its own ill dealing therein, it sneaked down so quickly into the *Tiring house*, that it hopes not to be remembered ever to have come upon the Stage. But if Mr. Ash was active herein, I see stripes are not so soon forgotten by those that bear them, as by those that lay them on. For my own part I am satisfied no such Oath was tendered by him, charitably believing that he would not cross his own doctrine, when preaching to the Parliament 1640, on *Psal. 9. 9. The Lord is a refuge for the oppressed*: he complained of the strictness of University Oathes.

37. Not long after warning was given, that all Students shuld come in within twelve daies and take the Covenant. This seemed a strange summons, and the two Chaplains (to whom the Earle of Manchester most milde in his ſeſſe, chiefly remitted the managing of these matters) were challenged for injustice herein: For, though Divines, they were presumed to have so much of Civil Law, yea, of the Law of Nature, as to know, *Nemo tenetur ad impossibilia*. No man is tied to impossibilities; whereas many Schollers being absent more scores of miles than they had daies allowed them, (besides the danger of Armies interposed) could not receive warning repair at the time appointed; but because many of them were suspected to be in the Kings Army, twelve daies were conceived for them as much as twelve months, no time being too short for those who were willing, and none long enough for such who were unwilling to take the Covenant.

38. This Covenant being offered, was generally refused; whereupon, the *Re-calcants* were ordered without any delay to pack out of the University three daies after their ejection.

39. Doctor Brownrigg Bishop of Exeter and Master of Katharine Hall, was now Vice-Chancellor of Cambridge, succeeding Dr. Holdeſworth, as I take it: for, know Reader, I begin now to be incurious in Chronologie, not so much because weary with a long observing thereof, as because such the noise of the present disturbance I cannot hear what the Clock of Time doth strike. This sure I am, that the Vice-Chancellor, though eminent for his piety, gravity, and learning, could do little prevail for others (endeavouring all the good offices he could) that the next year he was banished the University for preaching the Inauguration Sermon of the KING, wherein many passages were distastful to the Parliament-party. And now they vigorously proceeded, having learned the Maxime in Hippocrates, that *Licet in extremis ad lipothymiam vacare*. In desperate cures, one may let blood even till the patient swounds: on confidence, that though the *saule* dissembleth a departure, yet it will stay still in the body especially when finding it amended in the temper thereof. And, it seems the blood appeared so corrupt to these Physicians, that so great a quantity was taken away, some Colledges lay, as it were, languishing for the losse thereof.

1643.

40. In Queens Coll: there was made a thorough Reformation, neither Master, Fellow, nor Scholler being left of the Foundation; so that according to the Laws of the Admiralty it might seem a true Wreck, and forfeited in this Land tempest, for lack of a live thing therein to preserve the propriety thereof. However some conceived this a great severity, contrary to the eternall Morall of the Jewish Law provided against the depopulation of Birds nests that the Old and Young Ones should be destroyed together. But to prevent a vacancy (the detestation of nature) a new Plantation was soon substituted in their room, who short of the former in learning and abilities, went beyond them in good affections to the Parliament.

41. However, on the account of Humanity, some pity may seem due to such Fellows, cured house and home, merely for refusing the Covenant, being otherwise well-deserving in the judgements of those who ejected them. And it is strange to conceive how many of them got any subsistence, or livelihood to maintain themselves. This minde me of the occasion of the Greek * Proverb, *ἢ δὴ νεκρὸς ἢ διδασκὴν γεγενῆσθαι*. He is either dead, or teacheth Schoole.

Y y y y

For

The Covenant
generally ten-
ed.
b. Records Cam-
bridgeſh, p. 20.

c. M. Ash infor-
med me, that
afterward a
longer time
was given
them,
and refused.

Offence taken
at Mr. Brown-
rigg Sermon.

What became
of so many e-
jected Fellows.

* Zenodorus the
Author there-
of.

The Chaplains
plea for remain-
ing.Great altera-
tion in Heads
of Houses.

For when *Nicias* the General of *Athens*, (having many Schollers in his Army) had fought unfortunately against the *Sicilians*, and when such few as returned home were interrogated what became of their Companions, this was all they could return, They were either dead, or taught *Schools*; a poor and wofull imployment it seems, in those daies, as weighed in the other scale, against *Death*, of indifferent was the odds betwixt them. The same we conceive the hard hap of such Fellows that survived the grief of their Ejection, many betook themselves to the painfull profession of *School-Master*; no calling, which is honest, being disgracefull, especially to such, who for their conscience sake, have deserted a better condition.

42. I know what the Chaplains of the Earle have pleaded, in excuse of their rigorous proceedings against the Scholars at this time; viz: That authority was much exasperated by Academicks deserting their places, and refusing upon summons given, to come in with Petitions for favour, in relation to such particulars wherein they were dissatisfied: that as if the times were their Text whatever the subject of their Sermons, they were invective against the present Authority: that *Querela Cantabrigiensis* is but *Querela*, relating all things to the worst; and plaints are no proofs. That for their own parts, they onely answered the spur, and scarcely that, being quickened on both sides both from above, and beneath, and daily complained of, That their over remissness would obstruct Reformation, both in Church, and University. How farre this will prevail on the belief of posterity is unto me unknown.

43. Some perchance may be so curious hereafter to know what Removals and Substitutions were made at this time amongst the Heads of Houses. Now although a man may hold a candle to lighten Posterity, no near as to burn his own fingers therewith, I will run the hazard, rather than be wanting to any reasonable desire.

Masters put out- Colleges.

1. Dr. John Cosens, Dean of Peterborough, and Prebendary of Durham.
2. Dr. Thomas Park, Archdeacon of London.
3. Dr. Benjamin Laney, Dean of Rochester.
4. Dr. Thomas Badgeroff.
5. Dr. Samuel Collins, the Kings Professour.
6. Dr. Edward Martine, Chaplain to Archbishop Laud.
7. Ralph Brownrigge, Bishop of Exeter.
8. Dr. Richard Sterne, Chaplain to Archbishop Laud.
9. Dr. William Beale, Chaplain to the King.
10. Dr. Thomas Cumber, Dean of Carlisle.
11. Dr. Rich: Holfworth, Archdeacon of Huntingdon.
12. Dr. Samuel Ward (in effect but a Prisoner) dy'd a natural death.

Masters put in.

1. Peter-Houfe.
2. Clare-Hall.
3. Pembr.-Hall.
4. Caius-College.
5. Kings-College.
6. Queens-College.
7. Katharine-Hall.
8. Jesus-College.
9. S. Johns-College.
10. Trinity-College.
11. Emmanuel-Colli.
12. Sidney-College.
1. Lazarus Seaman, Minister in London, bred in Emman: Coll: since D.D.
2. Ralph Cudworth, Fellow of Emmanuel: Coll: since D.D.
3. Rich: Vines bred in Mag: Coll: afterward outed for refusing the Engagement.
4. Dell admitted first into Emmanuel College.
5. Benjamin Witchcoat, Fellow of Emmanuel, since D.D.
6. Herbert Palmer, formerly Fellow of the same College.
7. Will: Sparrow Felli: and outed for refusing the Engagement.
8. Timothy Young bred in Scotland, outed for refusing the Engagement.
9. John Arrowsmith Fellow of Katharine Hall, since D.D.
10. Thomas Hill Felli: of Emman: Coll: since D.D.
11. Anth: Tuckney formerly Felli: since D.D.
12. Richard Minshull Fellow, since D.D. chosen by the Society into the void place.

Four Masters by the especiall favours of their friends, and their own wary compliance, continued in their places, viz: Dr. Thomas Bainbrigg, and Dr. Thomas Eden

Anno
Dom.
1643.Anno
Regis
Car.Anno
Dom.
1643.Anno
Regis
Car.

Eden of Trinity-Hall, but died soon after; Dr. Richard Love, Master of Bennet College, afterwards Margaret Professour; and Dr. Edward Rainslow of Magdalen College, who not long after lost his Masterhip, for the refusal of the Engagement.

44. Passé we now from the *Ἀκαδημία* *ἡμετέρα*, the living consisting of Students, to the *ἄλυσθ*, the dead University, as compoind of lands, Libraries, and buildings; where we meet with many moanes in this kinde. How Souldiers were now quartered in their Colleged; Chappels abused; Common-Prayer books, yet legally in force, torn in St. Maryes; their Bridges broken down; Materials for building Colleges taken away; Jesus-College Grove (no idolatrous one) cut down to the ground; ancient Coines of S. Johns Colledge taken away, valued at twenty two pound according to weighr, though an hundred times worth more than they were worth, wherein every piece was a volume, and all together a Library of Roman Antiquities.

45. But chiefly it vexed them that their Lands, hitherto exempted from payments, and (like his Fathers house, who should conquer Goliath) free in Israel, were now subjected to Taxes, wherein the Rates were heavier than the Rates, being taxed by the Townsmen. And how odious is a Handmaid that is Heire to her Mistress, but much more when Mistress of her Mistress, as here the Town in some sort was over the University, where such who let the lowest price on learning, put the highest valuation on the Professours thereof.

46. However, there are University men (not altogether so passionate for, but every whit as affectionate to their Mother) who, as they condole Cambridge for falling so ill; congratulate her also for faring no worse in such tumultuous times. When all the Body is distempered, with what hope can either Eye promise ease unto it selfe? Was their glasse broken? it was well their windows were left. Was the floore of some of their Chappels digged up? well that the walls of them were not digged down. Were one or two of their Bridges broken? it was well that any was spared from whence Cambridge might still retain her denomination.

47. Now that my sun may not set in a cloud, amidst many bemoanings of Cambridge, I must rejoice that the ruins of one ancient Church, St. Andrewes by name, are repaired by the joynt benefaction of many, and particularly of Richard Rose Esq. late Major of Cambridge, and Sheriffe of Cambridge Shire. Let him who hath the building of Gods house [whilst living] for his Monument, have the praise of posterity for his never-dying Epitaph.

48. Here some may expect (according to my promise) an History of the University of OXFORD: but finding my Informations thence, (assisted with my own industry; to fall short of filling a just Treatise; I thought fit to infer their Colleged in the Body of my History, according to the dates of their respective Foundations, submitting the censure of my faire dealing therein, to the ingenuous in that famous University.

49. To draw to conclusion, lately a Colledge in Cambridge, much beautified with additionall Buildings, sent a Messenger to a Doctour, (no lesse ingenious than bountifull) who had been a great, and promised to be a greater Benefactour unto them, requesting him to remember them, or else Their COLLEDGE Must Even stand Still, meaning they must desist from going farther in their intended fabrick. To whom the Doctour answered, May your Colledge, and all the Colleged in both Universities STAND STILL. In the charitable meaning whereof, all good men will concur, and joyne with us in our following devotions.

The fall of St.
of Warre.Townsmen
tax Scholars.
* 1 Sam. 17. 25.

* Prov. 30. 13.

Moderate
mens judg-
ment.Saint Andrew
Church re-
paired.The Ambours
just Apologie.A witty homo-
nymous An-
swer.

A Prayer.

O GOD! who in the creating of the *lower World* didſt firſt make
* *light*, (confuſedly diffuſed [as yet] through the imperfect
Univerſe) and * afterwards didſt collect the ſame into *two great*
Lights, to illuminate all creatures therein. O Lord, who art a God
of knowledge, and doeſt * *lighten* every man that commeth into the
world.

O Lord! who in our Nation haſt moved the hearts of Founders and
Benefactors to erect and endow two famous *Luminaries* of Learning and
Religion, bleſſe them with the aſſiſtance of thy holy Spirit. Let *neither*
of them *conſeſt*, (as once thy Diſciples on earth) * *which ſhould be the grea-*
teſt, but *both* contend which ſhall approve themſelves the beſt in thy
preſence.

Oh though for *their ſinnes* thou permiſteſt them to be *eclipſed*, for *thy*
mercy doe not ſuffer them to be *extinguiſhed*.

And as thou didſt appoint thoſe two *great Lights* in the Firmament
to laſt * *till thy Servants ſhall have no need of the Sun, nor of the Moone* to
ſhine therein, for *thy Glory* doth *lighten* them: So grant theſe *Old Lights*
may continue till all *acquired* and *inſuſed* knowledge be ſwallowed up
with the *viſion* and *fruit* of thy *bleſſed-making* *Majeſtie*, Amen.

* Gen. 1. 3.

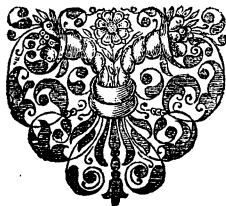
* Gen. 1. 16.

* John 1. 9.

* Luke 22. 24.

* Rev. 21. 23.

The end of the History of the Univerſity of Cambridge.



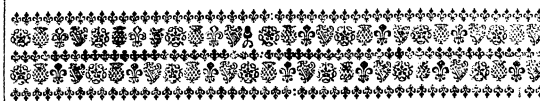
THE
HISTORY
OF
Waltham-Abby in Eſſex,
Founded by
KING HAROLD.

*Patria eſt ubicunq; eſt bene
Bene vixit, qui bene latuit.*

By THOMAS FULLER, the CURATE thereof.



LONDON,
Printed in the Year, M. DC. LV.



To the Right Honourable,

JAMES HAY,

EARL of *CARLILE*, VISCOUNT *Doncaster*,
BARON of *Sauley* and *Waltham*.



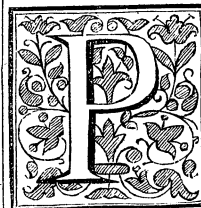
Have formerly in this History presumed to trouble your Honour, and now adventure the second time. Indeed this Treatise containeth the description of your large Demesnes, and larger Royalty and Command. Should I therefore present it to any other, save your self, it would be beld as a STRAY indeed, (wandering out of the right way it should go in) and so, (without any thanks to me) would fall to your Lordship, as due unto you by the Custome of your Manor.

Your Honours most obliged

Servant and Chaplain.

Anno
RegisAnno
Dom.

THE
HISTORY
OF
Waltham-Abby.



Providence, by the hand of my worthy friends, having planted me for the present at *Waltham-Abby*, I conceive, that in our general work of *Abbies*, I owe some particular description to that place of my abode. Hoping my endeavours herein may prove exemplary to others (who dwell in the sight of remarkable Monasteries) to do the like, and rescue the observables of their habitations, from the teeth of time and oblivion.

The Authors
design.

Waltham is so called from the Saxon *Ham*, which is a *Town* (whence the Diminutive *Hamlet*) and *Weald*, or *Wealt*, that is, *woody* (whence the *Weald* of *Kent*) it being Anciently over-grown with trees and timber. Thus *Kiriath-jearim*, or the City of the woods, in *Palestine*; *Dendros*, an Island in *Peloponnesus*; *Sylviacum*, an Ancient City in *Belgia*, got their names from the like woody situation. Some will have it called *Waltham*, quasi *Wealthie-Ham*: I with they could make their words good, in respect of the persons living therein, though in regard of the soil it self, indeed it is rich and plentiful.

Waltham why
so named.

The *Town* is seated on the East side of the River *Lea*, which not only parteth *Hertfordshire* from *Essex*, but also seven times parteth from its self, whose septemfluus stream in coming to the *Town*, is crossed again with so many bridges. On the one side, the *Town* it self hath large and fruitful Meadows (whose intrinsic value is much raised by the vicinity of *London*) the grass whereof when first gotten an head, is so sweet and luscious to Cattle, that they diet them at the first entering therein to half an hour a day, lest otherwise they over-eat themselves, which some Kine yearlie do, and quickly die for it, notwithstanding all their *Keepers* care to the contrary. On the other side a spacious Forest spreads it self, where, fourteen years since, one might have seen whole Herds of *Red* and *Fallow Deer*. But these late licentious years have been such a *Nimrod*, such an *Hunter*, that all at this present are destroyed, though I could wish this were the worst effect which our woful Wars have produced.

The situation
thereof.

The

Executed from bad air.

First Founded by Tossy.

Falls back to the Crown.

Bestowed on Earl Harold

The model of the modern Church.

Mortality triumphant.

A Dean and Canons founded at Waltham.

Seventeen Manors confirmed to them by the Confessor.

The *aire* of the Town is condemned by many, for over-moist and Aguish, caused by the deprelled situation thereof. In consutation of which cure, we produce the many aged persons in our *Town*, (above threecore and ten, since my coming hither, above threecore and ten years of age) so that it seemes, we are sufficiently healthful, if sufficiently thankful for the same. Sure I am, what is wanting in good *air* in the *Town*, is supplied in the *Parish*, wherein as many pleasant hills and prospects are, as any place in *England* doth afford.

Tossy, a man of great wealth and authority, as being the Kings *Staller*, (that is, *Standard-Bearer*) first Founded this Town, for the great delight which he took in the *game*, the place having plenty of *Deer*. He planted onely threecore and six in-dwellers therein.

Abeltham, his son, proved a Prodigal, and quickly spent all his Fathers goods and great estate, so that by some transactions the place returned to the Crown.

Edward the Confessor, bestowed *Waltham*, with the Lands thereabouts, on *Harold* his Brother-in-law, who presently built and endowed therein a *Monastery*, whereof nothing at this day is extant, save the *West end*, or body of the Church.

A structure of *Gothish-building*, rather large than neate, firm then fair. Very dark (the design of those dayes to raise devotion) save that it was helped again with artificial lights; and is observed by Artists to stand the most exactly *East* and *West* of any in *England*. The great pillars thereof are wreathed with indentings, which vacuities, if formerly filled up with Brasse (as some confidently report) added much to the beauty of the building. But, it matters not so much their taking away the Brasse from the Pillars, had they but left the Lead on the Roof, which is but meanly Tiled at this day. In a word, the best commendation of the Church is, that on Lords-dayes generally it is filled with a *great* and *attentive* *Congregation*.

To the *South*-side of the Church is joynd a *Chappel*, formerly our *Ladies*, now a *School-house*, and under it an arched *Charnel-house*, the fairest that ever I saw. Here, a pious fancy could make a feast to its self on those *dry bones*, with the meditation of mortality: where it is hard, yea, impossible to discern the Sculls of a rich, from a poor; wife, from a simple; noble, from a mean person. Thus all counters are alike when put up together in the box, or bag; though, in casting of account, of far different valuation.

King *Harold* Dedicated the *Monastery* to the honour of an *Holy Cross*, found far West-ward, and brought hither (as they write) by miracle; whence the Town hath the addition of *St Laurence*. His foundation was we finde in after ages also Dedicated to *St Laurence*. His foundation was for a *Dean*, and eleven *Secular Black Canons*. Let none challenge the words of impropriety, seeing a *Dean*, in Latin, *Decanus*, hath his name from *Δεκα*, ten, over which number he is properly to be prepended. For, nothing more common, then to wean words from their infant and original sense, and by custome to extend them to a larger signification, as *Dean* afterwards plainly denoted a superiour over others, whether fewer then ten, as the six Prebendaries of *Rochester*; or more, as the three and thirty of *Salisbury*. The *Dean* and eleven Canons were plentifully provided for, each Canon having a *Manor*, and the *Dean* six for his maintenance.

For in the Charter of Confirmation made by King *Edward the Confessor*, besides *North-land* in *Waltham* (now called, as I take it, *North-field*) wherewith the *Monastery* was first endowed, these following *Lords*, with all their appurtenances, are reckoned up.

- | | | | |
|--------------------------|-----------------------|------------------------|----------------------------|
| 1. <i>Passefeld.</i> | 5. <i>Suppedene.</i> | 9. <i>Nesfingan.</i> | 13. <i>Wormeley.</i> |
| 2. <i>Walde.</i> | 6. <i>Abbertonne.</i> | 10. <i>Brickendon.</i> | 14. <i>Nichells-wells.</i> |
| 3. <i>Uppinister.</i> | 7. <i>Wodeford.</i> | 11. <i>Methboe.</i> | 15. <i>Hitchche.</i> |
| 4. <i>Walthfare.</i> | 8. <i>Lambchilde.</i> | 12. <i>Allichsea.</i> | 16. <i>Lukendon.</i> |
| 17. <i>West-Waltham.</i> | | | |

All

1060. Edm. Confessor. 18.

1062 20.

Anno Regis Harl. 1.

Anno Dom. 1057. Will. Conq. 1.

All these the King granted unto them *cum Sacha & Socha, Tol and Team*, &c. free from all gels and payments, in a most full and ample manner; Witnes himself, *Edith* his Queen, *Stigand Archiepiscopus Dorebornensis*, Count *Harold*, and many other Bishops and Lords subscribing the same Charter.

Afterward *Harold* usurpeth the *Crown*, but enjoyed it not a full year, kill'd in *Battle-fight*, by King *William the Conqueror*. Where either of their iwards (if victorious) might have done the deed, though otherwise both their titles twisted together, could not make half a good claim to the *Crown*. *Githa*, Mother of *Harold*, and two religious men of this *Abby*, *Olegod* and *Ailric*, with their prayers and tears, hardly prevailed with the *Conqueror* (at first denying him burial, whose ambition had caused the death of so many) to have *Harold's* Corps (with his two Brethren, *Girib* and *Leofwin*, losing their lives in the same battle) to be entombed in *Waltham Church*, of his foundation. He was buried, where now the Earl of *Carlisle* his leaden Fountain in his Garden, then probably the end of the Quire, or rather some Eastern Chappel beyond it. His Tomb of plain, but rich gray Marble, with what seemeth a *Cross-Flower* (but much delcanted on with art) upon the same, supported with *Pillars*, one *Pedestal*, whereof I have in my house. As for his reported Epitaph, I purposely omit it, not so much because barbarous (scarce any better in that Age) but because not attested, to my apprehension, with sufficient Authority.

A Picture of King *Harold* in glass was lately to be seen in the *North*-window of the Church, till ten years since some barbarous hand beat it down under the notion of *Superstition*. Surely had such ignorant persons been employed in the dayes of *Hzekiah*, to purge the *Temple* from the former Idolatry; under the pretence thereof, they would have rended off, the *Liliework* from the Pillars; and the *Lions, Oxen, and Cherubims* from the *Bases* of *Brass*. However, there is still a place called *Harold's Park* in our *Parish*, by him so denominated. Let not therefore the village of *Harold* on the *North* side of *Ouse* near *Bedford* (properly *Harwood*, or *Harewood*, on vulgar groundless tradition) contest with *Waltham* for this Kings interment.

Harold Crowned, killed & buried at Waltham.

Reforming Reformation.

The Re-foundation of WALTHAM-ABBY by HENRY the Second.

ONE will easily believe, that at the death of King *Harold*, *Waltham-Abby*, Founded by him, was in a lwoon, and the Canons therein much disheartned. However, they had one help, which was this; that, *Edward the Confessor* was the confirmer of their Foundation, whose memory was not onely fresh and fair in all mens munes (bearing a veneration to his supposed sanctity) but also King *William* the Conqueror, had the best of his bad titles by bequest of the *Crown* from this Confessor. So that in some sense *Waltham-Abby* might humbly crave kindred of King *William*, both deriving their best being from one and the same person.

Know Reader, that what ever hereafter I alledge touching the Lands and Liberties of *Waltham* (if not otherwise attested by some Author in the margin) is by me faithfully transcribed out of *Waltham Leiger-Book*, now in the possession of the Right Honourable, *JAMES* Earl of *Carlisle*. This Book was collected by *Robert Fuller*, the last Abbot of *Waltham*; who, though he could not keep his *Abby* from dissolution, did preserve the Antiquities thereof from oblivion. The Book (as appears by many inscriptions in the initial Text-letters) was made by himself, having as happy an hand in fair and fast writing, as some of his Sir-name since have been defective therein.

Waltham Canons in a sad condition.

The industry of Rob. Fuller last Abbot of Waltham.

Not

Fitz-Aucher
seated at Capt.
Hall.

King *Richard* the first (though generally not too loving to the Clergie) completely confirmed his Fathers Foundation, and gave Lands to *Richard Fitz-Aucher* in this Parish, to hold them in Fee, and hereditarily of the Church of *Waltham-Holy-Croft*. This *Fitz-Aucher* fixed himself at *Copt-Hall*, a stately house in the Parish. Whether so called contractedly, *quasi Copping-Hall*, from

Anno Dom. 1102	Anno Regis Hen. I 3.
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1130 31.

1135	Steph 1:
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1156	Hen. 2 2.
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rgie)	1189	Ric. 1
Fitz-		I.

Anno Regis Hen. 3 10.	Anno Domini 1256
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30.	1249
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31.	1246
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But, after the *Abbot* returned from *Lincoln-shire*, the *Townsmen*, fearing they should be trounced for their *riot*, defied a *Levee-day*, submitted themselves unto him, and proferred to pay him damage. But next day, when the performance of these promises were expected, away went the *Wal-tham-men*, with their *wives* and *children*, to the *King* to *London*, inraging him as much as in them lay, against the *Abbot*, accusing him that he would

**The most
guilty first
accuse.**

disinherit them of their right, bring up new customes, take away their *Palaces*, and (to use their own words) cut them up to the bones; and that he had wounded and abused some of them, who stood defending their own rights. Which false report was believed of many, to the great disgrace of the *Convent of Waltham*.

The *Abbot* would not put up so great a wrong, but, having Episcopal power in himself, proceeded to the Excommunication of the Rebellious *Walthamites*. But the Townsmen went another way to work, namely, to defend their right by the *Common Laws* of the Realm. Whereupon *Stephen Fitz-Bennet*, *Simon of the wood*, *William Theyden*, and *Ralph of the Bridge*, in the name of all the rest, implead the *Abbot* for appropriating their *Commons* to himself. But in fine (after many cros pleadings here too long to relate) the *Abbot* so acquitted himself, that he made both his own right and the Townsmen's riot to appear: who at last at the *Kings-Bench* were glad to confess that they had done evil, and were amerced twenty Marks to the *Abbot*, which he not only remitted unto them, but also on their submission assailed them from the Excommunication.

The brawls betwixt the *Abbot* and *Townsmen* of *Waltham* were no sooner ended, but far fiercer began betwixt the said *Abbot* and the Lord of *Chestbunt*, on the like occasion. This *Chestbunt* is a large Parish in *Hertford-shire*, confining on the west of *Waltham*, so called saith * *Norden*, quasi *Castanetum*, of *Chestnut-trees*, though now, I believe, one hardly appears in the whole Lordship. In this lute,

Plaintiff.

Peter, Duke of *Savoy*, the Kings dear Uncle, (first founder, I take it, of the *Savoy* in *London*) on whom the King conferred many Lordships, and *Chestbunt* amongst the rest.

Solicitor.

Adam de Alverton.

Judges.

Ralph Fitz-Nicolas, *John of Lexington*, *Paulin Peyner Seneschal*, *Henry of Bath*, *Jeremy of Caxton*, *Henry de Breton*.

Defendant.

Simon, the *Abbot*, and the *Convent of Waltham*.

The Case.

The Plaintiff endeavoured to prove, that the stream of *Ley*, (called the *Kings-Stream*) dividing *Hertford-shire* from *Essex*, ran thorow the Town of *Waltham*, all the land west thereof belonging to the Manor of *Chestbunt*. This was denied by the Defendant, maintaining that *Small-Ley-stream*, running well-nigh half a mile west of *Waltham*, parted the Counties, all the interjacent meadows pertained to *Waltham*.

Perusing the names of these the *Kings Justices at Westminster*, who would not suspect, but that this *Henry of Bath* was Bishop of that See? considering how many *Clergy-men* in that age, were employed in places of *Judicature*. But the suspicion is causeless, finding none of that name in the *Episcopal Catalogue*. Others in like manner may apprehend, that *Breton*, here mentioned, was that *Learned Lawyer* (afterwards Bishop of *Hereford*) who wrote the * *Book De Juribus Anglicanis*, and who flourished in the latter end of the Reign of this King *Henry* the third. But his name being *John*, not *Henry*, discovereth him a different person.

Not long after, this lute was finally determined, and *Peter Duke of Savoy* remised and quit-claimed from him and his Heirs, to the said *Abbot* and his

1248 33.

The *Abbot* comes off conqueror.

The lute betwixt the *Abbot* of *Waltham* and the Lord of *Chestbunt*.
* In his first Survey of *Hertford-shire*.

A like note the same.

* See *Godwin* in his *Bishops of Hereford*.

Anno Regis Anno Dom.

his Successors, the right and claim he had to ask in the same *Meadows* and *Marshes* of the said *Abbot*. This is called in the *Instrument finalis concordie*, though it proved neither final, nor a concord. For, soon after this *pallice cure* broke out again, and the matter was in variance and undetermined betwixt *Robert*, the last *Abbot*, and the Lord of *Chestbunt*, when the *Abby* was dissolved.

Many accessions (besides those common prolongers of all lutes, namely the heat of mens anger, and the bellows of instruments, gaining by Law) did concur to lengthen this cause.

1. The considerableness and concernment of the thing controverted, being a large and rich portion of ground.
2. The difficulty of the cause, about the chanel of that River, which, *Protem*-like, in several Ages hath appeared in sundry formes, disguised by derivations on different occasions.
3. The greatness of the Clients; *Chestbunt Lordship* being always in the hand of some potent perion, and the Corporation of *Waltham Covent* able to wage Law with him.

Hence hath this lute been as long-lived as any in *England*, (not excepting that in * *Gloucester-shire*, betwixt the posterity of *Vice-Count Lisle*, and the Lord *Barkley*;) seeing very lately (if not at this day) there were some lutes about our bounds; *Waltham Meadows* being very rich in grass and hay, but too fruitful in contentions.

For mine own part, that wound which I cannot heal, I will not widen; and, seeing I may say with the Poet,

Non nostrum inter vos tantas componere lites.
{ No power of mine so far extends,
As for to make both parties friends.

I will not turn, of an impartial Historian, an engaged person, who as a neighbour with well to *Chestbunt*, as a *Parishioner* better to *Waltham*; as a Christian, best to both. And therefore so much for matter of fact in our Records and *Leiger-books*, leaving all matters of right for others to decide.

Mean time, whilst the *Abbot* and *Monks* of *Waltham*, were vexed with the men of *Chestbunt*, they found more favour (if publick fame belies them not) from some loving women in that Parish, I mean the *Holy Sisters* in *Chestbunt-Nunnery*, whose House (when ever Founded) I finde some ten years since thus confirmed by *Royal Authority*.

Henricus Rex Anglie, Dominus Hybernie, Dux Normanie, Aquitanie, & Comes Andegavie &c. *Sheshreunt Montiales totam terram Dom. teneant cum pertinentiis suis* *Canonici de Catele &c.* quos amoveri fecimus. Datum apud West. xj. Aug. Anno Regni nostri xxiij.

Chestbunt Nunnery Founded.

But this subject begins to swell beyond the bounds intended unto it, lest therefore what we intended but a Traß should swell to a Tome, we will here descend to matters of later date.

Once be it premised, that some years before the Dissolution, *Robert* the last *Abbot* of *Waltham*, passed over the fair feat of *Copt-Hall*, unto King *Henry* the eighth. Thus as the *Castor*, when pursued by the *Hunter*, to make his escape is reported to bite off his own bones, (as the main treasure sought after)

Copt-Hall past to King *Hen. 8.*

ter), and so saves his life by losing a limb: So this *Abbot* politickly parted with that *lately Mansion*, in hope thereby to preserve the rest of his *revenues*. However all would not do, (so impossible it is to save, what is design'd to ruin) and few years after, the *Abby*, with the large *Lands* thereof, were seized on by the *King*, and for some Moneths, *He* alone stood possidess'd thereof.

Anno
Dom.
Regni

The Extraction, Charter, Death and Issue of Sir Anthony Dennie, on whom King Henry the Eighth bestowed WALTHAM-ABBY.

AT the Dissolution, King Henry bestowed the Site of this *Abby*, with many large and rich Lands belonging thereunto, on *Sr Anthony Dennie*, for the terme of Thirty one years. Let us a little enquire into his extraction and descent.

I finde the name very Ancient at *a Chesherton* in *Huntington-shire*, where the Heir-general was long since married, to the worshipful and Ancient Family of the *Bevils*. It seems, a branch of the Male-line afterwards fixed in *Horsford-shire*; Whereof *John Denny*, Esquire, valiantly served *Henry* the fifth in *France*, where he was slain, and buried with *Thomas*, his second Son, in *St Dionys* his Chappel; their interment in so noble a place speaking their worthy performances. In the Reign of Queen *Mary*, a Frier shewed their Tombs to *Sr Matthew Carey*, together with their Coates and differences. *Henry*, eldest son of this *John Denny*, begat *William Denny* of *Chelbunt* in *Hertford-shire*, which *William* was High Sheriff of the County in the year 1480. leaving *Edmond Denny* to inherit his estate.

Edmond Denny was one of the Barons of the Exchequer, in credit and favour with King *Edward* the Fourth, and *Henry* the Seventh. He Married *Mary*, the Daughter and Heir of *Robert Troutbeck* Esquire, on whom he begat *Thomas Denny*, from whom the *Dennies* in *Norfolk* are descended.

Anthony Denny, second Son to *Baron Denny*, was Knighted by King *Henry* the Eighth, made Gentleman of his Bed-chamber, Privy-Counsellour, and one of his Executors. I cannot say he was bred any great Scholar, but finde him a *Mecenas*, and grand favourer of Learned men. For, when the School of *Sedbury* in the North, belonging to *Sr Johns* in *Cambridge*, was run to ruine, the Lands thereof being sold and embezeled, *Sr Anthony* procured the reparation of the Schoole, and restitution of their means, firmly settling them to prevent future alienation. Hear what character *Mr Aſcham* gives of him; *Religio, Doctrina, Respublica, omnes curas suas sic occupant, ut extra has tres res nullum tempus consumas; Religion, Learning, Common-wealths, so employ all thy cares, that besides these three things you spend no other time.* Let then the enemies (if any) of his memory abate of this character to what proportion they please (pretending it but the Orators Rhetorical Hyperbole) the very remainder thereof, which their malice must leave, will be sufficient to speak *Sr Anthony* a worthy and meriting Gentleman.

I finde an excellent Epitaph made on him by one the Learnedst of Noblemen, and Noblest of Learned men in his age, viz. *Henry Howard*, Earl of *Surry*, and eldest son to the Duke of *Norfolk*, worthy the Reader his perusal.

Upon

A Lease of
Waltham-Ab-
by given to
Sr Anthony
Denny.

John Denny
the great
founder in
France.
a Speech, or ra-
ther a Rob,
spoken in
Huntingdon-
shire.

Edm. Denny
Baron of the
Exchequer.

Anthony Denny
his high com-
mendations.

b Aſcham,
C. med.
Epist. fol. 210.
idem. fol. 222.

His Epitaph
made by the
Lord Howard.

Upon the Death of Sir Anthony a Denny.

Death, and the *King*, did, as it were, contend,
Which of them two bare *Denny* greatest love:
The *King*, to shew his love 'gan far extend,
Did him advance his betters far above.
Necr place, much wealth, great honour eke him gave,
To make it known what power Princes have.

But when *Death* came with his triumphant gift,
From worldly cark he quit his wearied ghost
Free from the corps, and straight to Heaven it lift.
Now deem that can, who did for *Denny* most.

The *King* gave wealth, but fading and unsure:
Death brought him bliss that ever shall endure.

Know Reader, that this Lord made this Epitaph by a Poetical Prolepsis; otherwise, at the reading thereof who would not conceive, that the Author surviv'd the Subject of his Poem? Whereas indeed this Lord died (beheaded 1546.) in the Reign of King *Henry* the Eighth, whom *Sr Anthony* out-lived, being one of the Executors of his Will. Nor was it the worst piece of service he performed to his Master, when (all other Courtiers declining the employment) he truly acquainted him with his dying-condition, to dispose of his soul for another world.

Sr Anthony died about the second of *Edward* the sixth, Dame *Joan* his Wife, surviving him. Daughter she was to *Sr Philip Champernoon* of *Modbury* in *Devon-shire*: a Lady of great beauty and parts, a favourer of the Reformed Religion when the times were most dangerous. She sent eight shillings by her man, in a Violet coat, to *Anne b Aſcham* when imprisoned in the Counter; a small sum, yet a great gift, so hazardous it was to help any in her condition. This Lady *Joan* bought the Reversion in Fee of *Waltham*, from King *Edward* the Sixth, paying three thousand and hundred pounds for the same, purchasing therewith large privileges in *Waltham-Forest*, as by the Letters Patents doth appear. She bare two Sons to *Sr Anthony*, *Henry Denny*, Esquire, of whom hereafter: the second *Sr Edward*, who, by Gods blessing, Queen *Elizabeths* bounty, and his own valour, achieved a fair estate in the County of *Kerry* in *Ireland*, which at this day is (if any thing in that woful war-wasted Country can be) enjoyed by his great Grand-child, *Arthur Denny* Esq; of *Tralleigh*.

a Womersley
Funeral Monu-
ments, p. 852.

His issue by
Dame Joan
his wife.

b Fox, Acts &
Monuments,
fol. 1239.

The condition of Waltham Church from the Dissolution of the Abby, untill the Death of King HENRY the Eighth.

HAVING the perusal of the Church-wardens accounts, wherein their Ancient expences and receipts are exactly taken, fairly written, and carefully kept, I shall select thence some memorable Items, to acquaint us with the general devotion of those days.

Know

The History of Waltham-Abby.

Know then, there were six Ordinary *Obits* which the Church-wardens did annually discharge, viz.

For { Thomas Smith, and Joan his wife, on the sixteenth of January.
Thomas Friend, Joan and Joan his wives, on the sixteenth of February.
Robert Peet and Joan his wife, on the tenth of April.
Thomas Towers and Katharine his wife, the six and twentieth of April.
John Breges and Agnes his wife, the one and thirtieth of May.
Thomas Turner and Christian his wife, the twentieth day of December.

The charge of an *Obit* was two shillings and two pence; and, if any be curious to have the particulars thereof, it was thus expended. To the *Parish-Priest* four pence; to our *Ladies-Priest* three pence; to the *Charnel-Priest* three pence; to the two *Clerks* four pence; to the *Children* (these I conceive *Choirsters*) three pence; to the *Sexton* two pence; to the *Bell-man* two pence; for two *Tapers* two pence; for *Candles* two pence. Oh the reasonable rates at Waltham! two shillings two pence for an *Obit*, the price whereof in Saint Pauls in London was forty shillings. For (forsooth) the higher the Church, the holier the service, the dearer the price, though he had given too much that had given but thanks for such vanities.

To defray the expences of these *Obits*, the parties prayed for, or their Executors, left *Land*, *Houses* or *Stock*, to the Church-Wardens. Thomas Smith bequeathed a Tenement in the Corn-Market, and others gave *Land* in *Upsbire*, called *Pater-noster-Hills*; others ground elsewhere, besides a stock of eighteen *Cows*, which the Wardens let out yearly to farm for eighteen shillings, making up their yearly accounts at the Feast of Michael the Arch-Angel, out of which we have excerpted the following remarkable particulars.

Anno 1542. the 34th of HENRY the 8th.

Imprimis, For watching the *Sepulchre*, a groat.] This constantly returns in every yearly account, though what meant thereby, I know not. I could suspect some Ceremony on *Easter-eve*, (in imitation of the *Souldiers* watching *Christ's grave*) but am loath to charge that Age with more superstition then it was clearly guilty of.

Item, Paid to the Ringers at the coming of the Kings Grace, six pence.] Yet Waltham Bells told no tales every time King Henry came hither, having a small house in *Rome-land* to which he is said off privately to retire, for his pleasure.

Item, Paid unto two men of Law for their counsel about the Church-leases, six shillings eight pence.

Item, Paid the Attorney for his Fee, twenty pence.

Item, Paid for Ringing at the Prince his coming, a penny.

Anno 1543. the 35th of HENRY the 8th.

Imprimis, Received of the Executors of St Robert Fuller, given by the said St Robert to the Church, ten pounds.

How is this man degraded from the Right Honourable the Lord Abbot of Waltham (the last in that place) to become a poor St Robert, the title of the meanest Priest in that age. Yet such his charity in his poverty, that, besides

Anno Dom.

Anno Regis

The History of Waltham-Abby.

fides this legacy, he bequeathed to the Church a Chalice a silver and gilt, which they afterwards sold for seven pounds.

a The Church-wardens account, Anno 1555.

Anno 1544. the 36. of HENRY the 8th.

Imprimis, Received of Adam Tanner the overplus of the money which was gathered for the purchase of the Bells, two pound four shillings and eleven pence.] It seems the Kings Officers sold, and the Parish then purchased the five Bells being great and tunable (who, as they gave bountifully, so I presume they bought reasonably) and the surplussage of the money was delivered.

Item, Received of Richard Tanner for eight *Stoles*, three shillings.] A *Stole* was a vestment which the Priest used. Surely these were much worn, and very rags of Popery, as sold for four pence half penny a piece. It seems the Church-wardens were not so charitable to give away, nor so superstitious to burn, but so thrifty as to make profit by sale of these decayed vestments.

Item, Paid for mending the hand-bell, two pence.] This was not fixed as the rest in any place of Church or Steeple, but (being a *Diminutive* of the *Saints-bell*) was carried in the Sextons hands at the circumcisation of the Sacrament, the visitation of the sick, and such like occasions.

Item, Paid to Philip Wright, Carpenter, for making a frame in the Bell-frey, eighteen shillings four pence.] The Bells being bought by the Parishioners, were taken down out of the decayed Steeple, and we shall afterwards see what became thereof. Mean time a timber-frame was made (which the aged of the last generation easily remembered) in the South-East end of the Church-yard, where now two Yew-trees stand, and a shift made for some years to hang the Bells thereon.

Anno 1546. the 38. of HENRY the 8th.

Item, For clasps to hold up the Banners in the body of the Church, eight pence.] By these, I understand, not Pennons with Arms hanging over the Graves of interred Gentlemen, but rather some superstitious *Streamers*, usually carried about in Procession.

Item, Paid to John Bosjon for mending the Organs, twentie pence.

The state of Waltham Church during the Reign of King EDWARD the Sixth.

Old things are passed away, behold all things now are become new. Superstition by degrees being banished out of the Church, we hear no more of prayers and Masses for the dead. Every *Obit* now had its own *Obit*, and fully expired, the Lands formerly given thereunto being employed to more charitable uses. But let us select some particulars of the Church-wardens accounts in this Kings dayes.

Anno 1549. the 3^d. of EDWARD the Sixth.

Imprimis, Sold the Silver plate which was on the desk in the Charnel, weighing five ounces for twenty five shillings.] Guess the gallantry of our Church

Church by this (presuming all the rest in proportionable *equipage*) when the desk, whereon the Priests read, was inlaid with plate of silver.

Item, Sold a *rod of iron* which the curtain run upon before the *Rood*, nine pence.] The *Rood* was an Image of Christ on the Cross, made generally of wood, and erected in a loft for that purpose, just over the passage out of the Church into the Chancel. And, wot you what *spiritual myserie* was couched in this position thereof? The Church (forsooth) typified the *Church Militant*, the Chancel represents the *Church Triumphant*; and all, who will pass out of the former into the latter, must go under the *Rood-loft*; that is, carry the cross and be acquainted with affliction. I add this the rather, because a Harpsfield, that great Scholar (who might be presumed knowing in his own art of Superstition) confesseth himself ignorant of the reason of the *Rood-situation*.

Item, Sold so much *wax* as amounted to twenty six shillings.] So thrifty the *wardens*, that they bought not *candles* and *tapers* ready made, but bought the *wax* at the best hand, and payed poor people for the making of them. Now they sold their *Magazine* of *wax* as uicels. Under the Reformation more light and fewer candles.

Item, Paid for half of the *Book* called *Paraphrase*, five shillings.] By the seventh Injunction of King Edward, each Parish was to procure the *Paraphrase* of *Erasmus*, namely, the first part thereof on the Gospels, and the same to be set up in some convenient place in the Church.

Item, Spent in the Visitation at Chelmsford amongst the wardens and other honest men, fourteen shillings four pence.] A round summe I assure you in those dayes. This was the first Visitation (kept by Nicholas Ridley newly Bishop of London) whereat *Waltham-wardens* ever appeared out of their own Town, whole *Abbot* formerly had *Episcopal Jurisdiction*.

Anno 1551 the 5th of Edward the 6th.

Imprimis, Received for a *Knell* of a *servant* to the *Lady Mary* her Grace, ten pence.] *Cope-Hall* in this Parish being then in the Crown, the *Lady* (afterwards Queen) *Mary*, came thither sometimes to take the air probably, during whole residence there this her servant died.

Item, Lost forty six shillings by reason of the fall of money by *Proclamation*.] King Henry much debased the *English Coin*, to his own gain and the Lands loss (if Sovereigns may be said to get by the damage of their Subjects) yet all would not do to pay his debts. His Son Edward endeavoured to reduce the *Coin* to its true standard, decrying bad money by his Proclamation, to the intrinsic value thereof. But, prevented by death, he effected not this difficult design (*Adultery in Men*, and *Adulteresses in Money*, both hardly reclaimed) which was afterwards completed by the care of Queen Elizabeth.

Item, Received for two hundred seventy one ounces of Plate, sold at several times for the best advantage, sixtie seven pound fourteen shillings and nine pence.] Now was the Brotherhood in the Church dissolved, consisting as formerly of three Priests, three Choristers, and two Sextons; and the rich plate belonging to them was sold for the good of the Parish. It may seem strange the Kings Commissioners deputed for that purpose, seized not on it, from whose hands *Waltham* found some favour (befriended by the Lord Rich their Country-man) the rather because of their intentions to build their decayed Steeple.

Church-

Anno
Dom.
Anno
Regis

a Fox A(15 &
Mon. in the
examination
of the House,
pag. 1550.

Church-alterations in the Reign of Queen Mary.

NEW Lady new Laus. Now strange the Metamorphosis in *Waltham*. Condemn not this our *Comographe*, or description of a *Country-Town*, as too low and narrow a subject, seeing in some sort the History of *Waltham-Church* is the *Church-History* of England, all Parishes in that age being infected alike with superstition. Nor intend I hereby to renew the memorie of Idolatrie, but to revive our gratitude to God for the abolishing thereof, whose numerous trinkets here ensue.

Anno 1554. Maria primo.

Imprimis, For a Cross with a foot copper and gilt, twentie five shillings.

Item, For a Cross-staff copper and gilt, nine shillings and four pence.

Item, For a Pax copper and gilt, five shillings.] Greet one another, saith St Paul, with an holy kiss, on which words of the Apostle the Pax had its original. This Ceremony performed in the Primitive times, and Eastern Countries, was afterwards (to prevent wantonness, & to make the more expedition) commuted into a new custome, viz. A piece of wood, or metall (with Christ's picture thereon) was made, and solemnly tendered to all people to kiss. This was called the Pax, or Peace, to shew the unity and amity of all there assembled, who (though not immediately) by the Proxie of the Pax kissed one another.

Item, For a pair of Censers copper and gilt, nine shillings and eight pence.] These were pots in the which frankincense was burned, perturning the Church during Divine Service.

Item, For a Stock of bras for the Holy-water, seven shillings.] Which by the Canon must be of marble, or metall, and in no case of brick, b left the sacred liquor be suck'd up by the sponginels thereof.

Item, For a Chrysmatory of pewter, three shillings four pence.] This was a vessel in which the consecrated oyl, used in Baptisme, Confirmation, and Extreme Unction, was deposited.

Item, For a yard of silver Sarcenet for a cloth for the Sacraments, seven shillings eight pence.] Here some Silkeman or Mercer must satisfy us what this was. The price seems too low for Sarcenet interwoven with silver, and too high for plain Sarcenet of a silver colour.

Item, For a Pix of Pewter, two shillings.] This was a Box wherein the Host, or consecrated wafer, was put and preserved.

Item, For Mary and John that stand in the Rood-loft, twenty six shillings eight pence.] Christ & on the Cross saw his Mother, and the Disciple whom he loved standing by. In apish imitation whereof the Rood (when perfectly made with all the appurtenances thereof) was attended with these two images.

Item, For washing eleven Aubes and as many Head-clothes, six pence.] An Aube, or Albe, was a Priest's garment of white linen down to their feet, girded about his middle. The thin matter denoted simplicity, colour, purity, length, (deep & Divinitie) perseverance: and the cincture thereof signified the person wearing it prompt and prepared for Gods service. Their head-clothes were like our Sergeants Coifes, but close, and not turned up.

Item, For watching the Sepulchre, eight pence.] Thus the price of that service (but a groat in King Henries dayes) was doubled. However, though Popery was restored to its kinde, yet was it not re-estimated in its former degree,

6 C

a 1 Cor 16.20

b Dureau de
Riibus Eccl^a
num. 6. pag.
173.

c John 19.25,
&c.

d Dureau de
Riibus Eccl^a
num. 6. pag.
316.

in the short Reign of Queen *Mary*, for we finde no mention of the former six *Obits* anniverſarily performed, the lands for whole maintenance were alienated in the Reign of King *Edward*, and the Vicar of the Pariſh not fo charitable as to celebrate theſe *Obits* gratis without any reward for the ſame.

Item, For a *Proceſſioner*, and a *Manual*, twenty pence.

Item, For a *Corporal-cloth*, twelve pence.] This was a linen cloth laid over or under the *conſecrated Hoſt*.

Item, To the Apparitor for the *Bishops Book of Articles* at the *Viſitation*, fix pence.] This Biſhop was bloody *Bonner*, that corpulent Tyrant, full (as one ſaid) of guts and empty of bowels; who viſited his Dioceſs before it was ſick, and made it ſick with his *Viſitation*. His *Articles* were in number thirty ſeven, and *John a Bale* wrote a book againſt them. The Biſhops chief care herein was the ſetting up of compleat *Roods*, commonly called (but when without his *ear-reach*) *Bonnors Black-almightie*. If any refuſed to provide ſuch *blocks* for him, let them expect he would procure ſagots for them.

Anno 1556. *Mariae tertio*.

Imprimis, For *coles* to undermine a piece of the Steeple which ſtood after the firſt fall, two ſhillings.] This Steeple formerly ſtood in the middle (now *Eaſt end*) of the Church; and, being ruined paſt poſſibilitie of repair, fell down of it ſelf, onely a remaining part was blown up by underminers. How quickly can a few deſtroy what required the age and induſtry of many in long time to raiſe and advance?

It foundeth not a little to the praiſe of this Pariſh, that neither burthenſome nor beholding to the Vicinage for a collection, they re-built the Steeple at the *weſt* end of the Church, on their own proper coſt, enabled therunto, partly by their ſtock in the Church-box, ariſing from the ſale (as is aforeſaid) of the goods of the Brotherhood, and partly by the voluntary contribution of the Pariſhioners. This *Tower-Steeple* is eighty fix foot high from the *foundation* to the *battlements*, each ^b foot whereof (beſides the materials preprovided) coſting thirty three ſhillings four pence the building. Three years paſſed from the founding to the finiſhing thereof (every years work diſcernable by the diſcolouration of the ſtones) and the Pariſh was forced, for the perfecting of the building, to ſell their Bells, hanging before in a wooden frame in the Church-yard; ſo that *Waltham*, which formerly had *Steeple-leſſ*-Bells, now had for ſome years a *Bell-leſſ*-Steeple.

The condition of the Church from the beginning of Queen ELIZABETH, to this day.

IN eleven full years, viz. from the laſt of King *Henry* the Eighth, Anno 1547, till the firſt of Queen *Elizabeth*, 1558, this Church found four changes in Religion; *Papiſt*, and *Proteſtant*; *Papiſt*, and *Proteſtant* again. The laſt turn will appear by the *Wardens* following accounts.

Anno

a Fox Acts &
Mon. pag.
1474.

b The thirty
three foot on
the top (diffi-
culty & danger
of climb-
ing made it
the dearer)
coſt forty
ſhillings a
foot, as ap-
peareth by
the Church-
wardens ac-
counts, Anno
1563.

Anno 1558. *Elizabetha primo*.

Imprimis, For the taking down of the *Rood-leſt*, three ſhillings two pence.] If then; there living and able, I hope I ſhould have lent an helping hand to ſo good a work, as now I beſtow my prayers, that the like may never in *England* be let up again.

Item, Received for a ſuite of Veſtments, being of *blew velvet*, and another ſuite of *Damask*, and an *Altar-cloth*, four pound.

Item, For three *Corporalles*, whereof two *white ſilk*, and one *blew velvet*, two pound thirteen ſhillings four pence.

Item, For two ſuits of Veſtments, and an *Altar-cloth*, three pound.] Now was the ſuperſtitious *Ward-robe* diſperſed, and that (no doubt) ſold for ſhillings which coſt pounds. They were beheld as the garments ſpotted with ſin, and therefore the leis pury to part with them. But ſee what followeth;

Anno 1562. *Elizabetha quinto*.

Item, For a cloth of *Buckram* for the *Communion-Table*, and the making, four ſhillings.] Having ſold ſo much could they not afford a better Carpet? Is there no mean betwixt painting a face, and not waſhing it? He muſt have a fixt aim and ſtrong hand, who hits decency, and miſſeth gaudineſs and fluttry. But there is a generation of people who over-do in the ſpirit of oppoſition: ſuch conceive that a *treſſel* is good enough for Gods Table; and ſuch a Table, *Covering* enough for it ſelf.

Item, For *Lattices* for the *Church-windows*, fifteen ſhillings.] Fain would I for the credit of our Church by *Lattices* underſtand *Cafements*, if the word would bear it. Yet ſurely it was not for covetouſneſs wholly to ſpare glaſing, but thruſt to preſerve the glaſs, that theſe *Lattices* did fence them on the outſide.

Item, Paid for a *Bay Nagge* given to Mr *Henry Denny* for the *Abby wall*; three pound ſeventeen ſhillings.] This *Nagge* was rather a thankful acknowledgment of Mr *Denny* his propriety, then a juſt valuation of what the *Pariſh* received from him, for it followeth.

Item, To *Labourers* which did underſhine the ſaid wall, fourty five ſhillings nine pence.] What then may the materials of that wall be preſumed worth in themſelves? I conceive this was a building which ranged *Eaſt* beyond the old Steeple, the demolishing whereof brought much profit to the *Pariſh*, whole *Wardens* for ſome years drave a great trade in the ſale of *Lead*, *Stone*, and *Timber*, all devoured in the *roofing*, *flooring*, and *finiſhing* of their Steeple.

Anno 1563. *Eliz. 6^{to}*.

Imprimis, For an old houſe in the old *Market-place*, thirteen pound fix ſhillings eight pence.] This Tenement low-rented yielded annually nine ſhillings. Now the *Pariſh* ſold it, (and another houſe in *weſt-ſtreet*) outright, letting *Leaſes* alſo of their other *Church-lands* for twenty one years, ſuch bargains made a *Feaſt* for the preſent ages, and a *Famine* for poſterity.

Item, For the old timber in the little *Veſtary* of *St Georges Chappel*, fifteen ſhillings.] In vain have I enquired for the ſituation hereof, long ſince demolished, and no wonder if *St George his Chappel* cannot be found, when *St George* himſelf is affirmed by ſome as one never exiſtent, in *rerum natura*.

Item, Received of Mr *Denny* for one *Cope* of Cloth of gold, three pound fix ſhillings eight pence.

6 C 2

Item

c Philipps
Melancthon
Apologia Ar-
ticle 21. con-
ſeſſionis Aug-
ſtinae.

Item, For two Altar-Cloaths of Velvet and silk, two pound.] It seemeth the Parish did not part with all their gallantry at once, but made several stakes thereof, and parcelled them out as their necessities did require.

Item, Received of Mr Tamworth twenty loads of timber ready hewed, which he gave to the Parish.] This Gentleman by his bounty to the Publick seems better known to God than to me, having neither heard nor read of any of his name living in or near to Waltham.

Item, For taking down the stairs in the Abby, seven shillings eight pence.] This was part of the Nag-purchase, whereby we collect that a large structure was by this bargain conveyed to the Parish.

Item, For taking down the Lead from the Charnel-house, and covering the Steeple, eighteen shillings.] The Steeple was conceived above the Charnel-house as in height so in honour.

Wherefore now the Lead taken from it was translated to the covering of the Steeple. Call this removing of this metal from one part of the Church to another, only the borrowing of St Peter to lend to St Paul.

Item, For the Arch-Deacons man coming for a Record of all the Inhabitants of the Parish, four pence.] I know not on what Canon this was founded. It may be her Majestie in those dangerous times desired (not out of Pride, but necessary Policy) to know the number of her Subjects, and might enjoy the Arch-Deacons in their respective Visitations, to make this inquiry.

But Day begins to dawn, and the light of our Age to appear, matters coming within the memory of many alive. We will therefore break off Waltham since affording no peculiar observables. Only will add that St Edward (Grand-child to St Anthony) Devis, was created by King James, a Baron of Waltham, and since made by King Charles, Earl of Norwich. A Noble person, who settled on the Curate of Waltham (to whom before a bare Stipend of Eight pound did belong) one hundred pound per annum, with some other considerable accommodations, tying good Land for the true performance thereof.

The Abby is now the Inheritance of this Earl's Grand-child, by Honour's daughter James Hay Earl of Carlisle, who married Margaret, Daughter to Francis, Earl of Bedford, by whom as yet he hath no Issue, for the continuance of whose happiness my prayers shall never be wanting.

The Reader may justly expect from me a Catalogue of all the Abbots of this Monastery. But to do it fully, I dare not; lamely, I would not; perfectly, I cannot; and therefore must crave to be excused. Only let me observe, that Nicholas, Abbot of Waltham was most triumphant in power, of any in his place; he flourished in the Reign of King Richard the second, and was one of the fourteen Commissioners, chosen by Parliament, to examine the miscarriages in that Kings Reign since the death of his Grand-father.

Amongst the Natives of Waltham for States-men, John de Waltham bears away the bell. He was keeper of the Privy Seal in the Reign of King Richard the second, being the third in number, chosen amongst the fourteen Commissioners aforesaid, impowred to examine all misdemeanours of State. And now was not Waltham highly honoured with more than a single share, when amongst those fourteen, two were her Gremials, the forenamed Nicholas living in Waltham, and this John, having his name thence, because birth therein.

But amongst Scholars in our Town, Roger Waltham must not be forgotten, Canon of St Pauls in London; And a great favourite to Fulk Basset, Bishop thereof. He wrote many learned books, whereof two especially (one called Compendium Morale, the other Imagines Oratorum) command his parts and pains to posterity.

Pass we from those who were born, to eminent persons buried therein. Here we first meet with Hugh Nevill, a Monk of King Richard the first, he was Interred in Waltham Church, with my Author, in Nobilis Sarcophago Martireo et insculpto, in a Noble Coffin of Marble engraven. His Coffin be call'd Sarcophagus (from consuming the Corps) surely Sacri ledg may be named Sarcophago-

a Which is now but tiled

High time to knock off.

a Camden Brit. in. Elix.

James Earle, of Carlisle present owner of Waltham. Nicholas the most eminent Abbot of Waltham.

b Hen de Knighon de evenit in Angl. lib. v. pag. 2687.

John de Waltham. c Hen. Knigh. tom in priv. pag. 278. Roger Waltham a learned writer.

d Bale de script. B. ii. cent. A. pag. 302.

Hugh Nevill buried in Waltham.

e Mat. Paris in Anno 1222. page 315. and also Robertus Poffe lxx.

cophago-phagus, which at this day hath devoured that Corps, and all belonging therunto.

We spoil all, if we forget, Robert Passell, who was Dominus sac totum, in the middle, and fac nihil, towards the end of the Reign of Henry the third. Some Parasites extolled him by allusion to his name, Pass-le-eau, (that is, passing the pure water) the Wits of those dayes thus defecating upon him;

Est aqua lenis, & est aqua dulcis, & est aqua clara, Tu praeclis aquam, nam leni lenior es tu, Dulci dulcor es tu, clara clarior es tu, Mente quidem lenis, re dulcis, sanguine clarus.

But such who flattered him the fastest, whilest in favour, mocked him the most in misery, and at last he died in his own House in Waltham, and was buried in the Abby-Church therein.

And now because we have often cited Matthew Paris, I never met with more difficulties in six lines, then what I finde in him; which because nearly relating to this present subject, I thought fit to exemplify.

MATTHEW PARIS in Anno 1242. p. 595.

Eodem Anno, videlicet in crastino St Michaelis dedicata est Ecclesia conventualis Canonorum de Waltham, ab Episcopo Norwicensi Willielmo, solemniter valde, assistentibus aliis plurimis Episcopis, Prelatis, & Magnatibus venerabilibus, statim post dedicationem Ecclesie sancti Pauli Londinensis, ut peregrinantes hinc inde, indifferenter remearent.

And in the same year, namely the morrow after St Michaels day, the conventual Church of the Canons at Waltham, was dedicated by William, Bishop of Norwich very solemnly, many other Bishops, Prelates, and venerable Peers assisting him: presently after the dedication of St Pauls in London, that Pilgrims and Travellers up and down might indifferently return.

It is clear our Church of Waltham Abby is intended herein, a England affording no other Conventual Church.

This being granted, how comes Waltham Church (built by Harold two hundred years before) now to be first Dedicated, that Age accounting it as faulty and fatal, to defer the Consecration of Churches, as the Christening of Children? 2. What made the Bishop of Norwich to meddle therewith? an Office more proper for the Bishop of London to perform, Waltham being (though not under) in his jurisdiction. 3. What is meant by the Barbarous word indifferenter? and what benefit accrewed to Travellers thereby? I will not to much as conjecture, as unwilling to draw my bow, where I despair to hit the mark, but leave all to the judgment of others. But I grow tedious, and will therefore conclude.

Anno 1641, King CHARLES came the last time to Waltham, and went (as he was wont, where any thing remarkable) to see the Church, the Earl of Carlisle attending him; His Majestie told him, that he divided his Cathedral Churches, as he did his Royal Ships, into three ranks, accounting St Pauls in London, York, Lincoln, Winchester, &c. of the first form; Chichester, Lichfield, &c. of the second; the Welsh Cathedrals of the third, with which Waltham Church may be well compared, especially if the Roof thereof, was taken lower and Leaded.

The Earl moved His Majestie, that seeing this Ancient Church, (Founded by King Harold his Predecessor) was fallen into such decay, that the repair was

f Collect. of Mr. Camb. M. S. in St. Tho. Cottons Library.

g Mat. Paris Anno 1252. A heap of difficulties cast together.

a See Speed his Catalogue of religious houses. Queries on queries.

K. Charls his last coming to Waltham.

Conditionally granteth the repairing of the Church.

was too heavy for the *Parish*, he would be pleased to grant a moderate Tole of Cattle coming over the *Bridge*, (with their great *Drifts*, doing much damage to the *High-ways*) and therewith both the *Town* might be *Paved*, and the *Church repaired*. The *King* graciously granted it, provided, it were done with the privacy and consent of a great *Prelate*, (nor so late to be named as facile to be guessed) with whom he consulted in all *Church-matters*.

But when the *foresaid Prelate* was informed, that the *Earl* had applied to His *Majesty* before addresses to himself, he dashed the design, so that poor *Waltham Church*, must still be contented, with their *weak walls*, and *worse Roof*, till *Providence*, procure her some better *Benefactors*. As for the *Armes* of *Waltham Abby*, being loath to set them alone, I have joynted them in the following draught, with the *Armes* of the other *Mixed Abbies*, as far as my industry could recover them.

SOLI DEO GLORIA.

FINIS.

But it mis-
rieth.



A N

I N D E X

OF THE MOST
REMARKABLE PERSONS
and Passages in this BOOK.

T O T H E R E A D E R .

Although a Methodicall Book be an Index to it self: yet an Index is not to be contemned by the most Industrious Reader: Whom we request to take notice of the following Particulars.

I. C. stands for Century. B. for Book. P. for Page. ¶ for Paragraph.

II. In the two first Books, memorables are ranked onely according to Centuries and Paragraphs, but afterwards by Books.

III. Paragraph without page doth for brevity sake referre to that page which was last named.

IV. Page without Book, on the same reason, relates to the last Book that was named.

V. VVhere no Paragraph is named, it sheweth that the page by it self is sufficient notification.

Lastly, know that the discounting of Sheets (to expedite the work at severall Presses) hath occasioned in the Fifth book after page 200. completed, to go back again to page (153). surrounded in this fashion, to prevent confusion.



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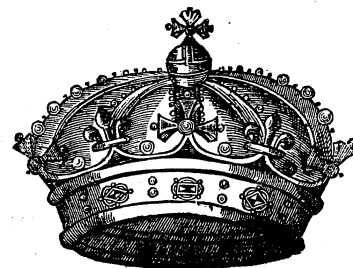
THE
CHURCH-HISTORY
OF
BRITAIN;
From the Birth of
JESUS CHRIST,

Untill the YEAR

M. DC. XLVIII.

ENDEAVOURED

By THOMAS FULLER



au-l

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Printed for JOHN WILLIAMS at the signe of the Crown
in St. Paul's Church-yard, Anno 1655.



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TO THE ILLUSTRIOUS,
ESME STUART,
 DUKE OF
 RICHMOND.



Have sometimes solitarily pleased my
 self, with the perusing and compa-
 ring of two places of *Scripture*.

Acts 22. 22.

The wicked *Jews* said of
St. Paul;

*Avvay vvith such a Fellow vv from
 the Earth, for it is not fit that he
 should live.*

Hebrews 11. 38.

St. Paul said of the
 Godly *Jews*;

*Of vvhom the vvorld vv as
 not vvorthy.*

Here I perceive *Heaven* and *Hell*, *Mercy* and
Malice, *Gods Spirit* and *mans Spite*, resolved on the
Question, that it is not fit that *good men* should live long
 on *Earth*.

However, though the *Building* be the *same*, yet the *Bottom* is *different*; the *same Conclusion* being inferred from *opposite*, yea *contrary Premisses*. *Wicked men* think this world *too good*, *God* knows it *too bad*, for his *Servants* to live in. Henceforward I shall not wonder, that *Good men die so soon*, but that they *live so long*; seeing *wicked men* desire their *Room* here on *Earth*, and *God* their *Company* in *Heaven*. No wonder then, if your *Good Father* was so soon translated to *Happiness*, and his *GRACE* advanced into *GLORY*.

He was pleased to give me a *Text* some weeks before his *Death*, of the words of our *Saviour* to the *Probationer Convert*; *Thou^a art not far from the Kingdom of Heaven*, that is, as the words there import, *from the state of Salvation*. But before my *Sermon* could be, his life was, finished, and he in the *reall acception* thereof, possessed of *Heaven*, and *Happiness*.

Thus was I disappointed (*O* that this were the greatest *Loss* by the *Death* of so *worthy Person*!) of a *Patron*, to whom I intended the *Dedication* of this first part of my *History*.

I after was entred on a *Resolution* to *dedicate* it to his *Memory*; presuming to defend the *Immocency* and *Harmlesnesse* of such a *Dedication*, by *Precedents* of unquestioned *Antiquity*. But I intended also to surround the *Pages* of the *Dedication* with *black*, not im-

proper,

proper, as to his relation, so expressive of the present sad *Condition* of our distracted *Church*.

But seasonably remembring how the *Altar* ED^a (onely erected for *Commemoration*,) was misinterpreted by the other *Tribes* for *Superstition*; I conceived it best to cut off all occasions of *Cavill* from captious persons, and *dedicate* it to *You* his *Son* and *Heir*.

Let not your *Grace* be offended, that I make you a *Patron* at the *second hand*: for though I confesse you are my *Refuge*, in relation to your *deceased Father*; you are my *Choise*, in reference to the *surviving Nobility*. *God* sanctifie your tender yeares, with true *Grace*, that in time you may be a *Comfort* to your *Mother*, *Credit* to your *Kindred*, and *Honour* to your *Nation*.

Your Graces most bounden

ORATOR,

THOMAS FULLER.

TO THE
R E A D E R.



*An Ingenious Gentleman some Moneths
since in Iest-earnest advised me to make haste
with my History of the Church of En-
gland, for fear (said he) lest the Church of
England be ended before the History thereof.*

*This History is now, though late (all Church-work is
slow) brought with much difficulty to an end.*

*And blessed be God, the Church of England is still,
(and long may it be) in being, though disturb'd, distem-
pered, distracted, God help and heal her most sad condi-
tion.*

*The three first Books of this Volumm were for the main
written in the Reign of the late King, as appeareth by the
passages then proper for the Government. The other nine
Books were made since Monarchy was turned into a State.*

*May God alone have the Glory, and the ingenuous Rea-
der the Benefit of my endeavours; which is the hearty de-
sire of*

Thy Servant in Iesus Christ,

From my chamber in
Sion Colledge.

THOMAS FULLER.



A N
I N D E X
OF THE MOST
REMARKABLE PERSONS
and Passages in this B O O K.

T O T H E R E A D E R.

Although a Methodicall Book be an Index to it self: yet an Index is not to be contemned by the most Industrious Reader: Whom we request to take notice of the following Particulars.

I. C. stands for Century. B. for Book. P. for Page. ¶ for Paragraph.

II. In the two first Books, memorables are ranked onely according to Centuries and Paragraphs, but afterwards by Books.

III. Paragraph without page doth for brevity sake referre to that page which was last named.

IV. Page without Book, on the same reason, relates to the last Book that was named.

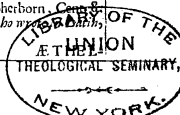
V. VWhere no Paragraph is named, it sheweth that the page by it self is sufficient notification.

Lastly, know that the discounting of Sheets (to expedite the work at severall Presses) hath occasioned in the Fifth book after page 200. completed, to go back again to page (153). surrounded in this fashion, to prevent confusion.



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Courteous Reader,

I Am sensible of a mistake in the Catalogue of Vice-Chancellours and Professors of Cambridge, (besides a needless repetition of *twos twice*) betwixt the years 1617, and 1620. *inclusively*. It arole from some difference betwixt the written Copies I used, and such (I believe, the truer) as are since printed.

I tie what, not whether, to fly, who can discover, do confesse, but (for the present) cannot rectify the Errors, craving the charitable assistance of my Mothers Sons herein.

The best is, all the mistake lyeth within the compass of three years, (all officers being right before and after) and the Fortunes of Greece, the Truth I mean of our Church-History, is not concerned therein.

FINIS.

Anno
Dom.

THE
CHURCH-HISTORY
OF
BRITAIN.
I. CENTURIE.



That we may the more freely and fully pay the tribute of our thanks to Gods goodnesse, for the Gospel which we now enjoy, let us recount the sad Condition of the *Britans* our Predecessours, before the *Christian Faith* was preached unto them. *At that time they were without Christ, being Aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the World.* They were fould Idolaters, who, from

misapplying that undeniable Truth of Gods being in everything, made every thing to be their God, Trees, Rivers, Hills, and Mountains. They worshipped Devils, whose Pictures remained in the dayes of *Gildas*, within and without the decayed Walls of their Cities, drawn with deformed Faces, (no doubt, done to the Life, according to their Terrible Apparitions,) so that such ugly Shapes did not woe, but fright people into Adoration of them. Wherefore if any find in *Tully* that the *Britans* in his time had no Pictures, understand him, they were not Artifts in that Mystery, (like the *Greeks* and *Romans*) they had not pieces of Proportion, being rather Drawers then Painters, Stainers then Painters, though called *Picti*, from their self-discoloration.

2. Three paramount Idols they worshipped above all the rest, and ascribed divine honour unto them:

1. *Apollo*, by them styled *Belinus* the Great.
2. *Andraсте*,^b or *Andate*, the Goddesse of Victorie.
3. *Diana*, Goddesse of the Game.

This last was most especially revered, *Britain* being then all a Forest, where Hunting was nor the Recreation but the Calling, and Venison, nor the Dainties but the Diet of Common people. There is a place near *S. Pauls* in *London*, called in old Records *DIANA'S CHAMBER*, where, in the daies of *K. Edward* the first, thousands of the Heads of *Oxen* were digged up, whereat the Ignorant wondred; whilst the Learned well understood them to be the proper Sacrifices to *Diana*, whose great Temple was built there. *BARFLEIGH* rendereth their Conceit not altogether unlikely, who will have *LONDON* to

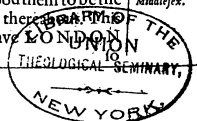
The dolefull
case of the
Pagan
Britans.

a *Epist. de Ex-
cid. Brit.*

Their Princ-
pall Idols.

b *Xiphil. Epi.
in Nerone.*

c *Camden.
Britann. in
Middlesex.*



fo called from LLAN-DIAN, which signifieth in British the Temple of DIANNA. And surely Conjectures, if mannerly observing their Distance, and not impudently intruding themselves for Certainities, deserve, if not to be received, to be confidered. Besides these specified, they had other *Portenta Diabolica*, a *pene numerus Aegyptiaca vincentia*: as indeed they who erroneously conceive one God too little, will find two too many, and yet Millions not enough. As for those learned *Pens*, which report that the *Druides* did instruct the Ancient *Britans* in the Knowledge and Worship of one only God, may their Mistake herein be as freely forgiven them, as I hope and desire that the Charitable Reader will with his Pardon meet those involuntary Errours, which in this Work by me shall be committed.

3. Two sorts of People were most honoured amongst the *Britans*:

1. *Druides*, who were their *Philosophers*, *Divines*, *Lawyers*.
2. *Bards*, who were their *Prophets*, *Poets*, *Historians*.

The former were so called from *drū*, signifying generally a Tree, and properly an Oak, under which they used to perform their Rites and Ceremonies. An Idolatry whereof the *Tews* themselves had been guilty, for which the *Prophet* threatneth them; *They shall be ashamed of the Oaks which they have desired*. But the signall Oak which the *Druides* made choice of, was such a one, on which *Mistletoe* did grow; by which privie token, they conceived, God marked it out, as of sovereign vertue, for his service. Under this Tree, on the sixth day of the *Moos*, (whereon they began their Year) they invocated their *Idols*, and offered two white *Bulls*, filled in the horns, with many other Ceremonies. These *Pagan Priests* never wrote any thing, so to procure the greater Veneration to their Mysteries; men being bound to believe that it was some great Treasure, which was locked up in such great Secrecie.

4. The *Bards* were next the *Druides* in Regard, and played excellently to their *Songs* on their *Harp*; whereby they had great Operation on the Vulgar, surprising them into Civility unawares, they greedily allowing whatsoever was sweetned with Musick. These also, to preserve their Anceflours from Corruption, embalmed their Memories in *Rhyming Verses*, which looked both backward, in their *Relations*, and forward, in their *Predictions*: so that their Confidence meeting with the Credulity of others, advanced their wild Conjectures to the Reputation of *Prophecies*. The Immortality of the *Soul* they did not flatly deny, but falsely believe, disguised under the opinion of *Transmutation*, conceiving that dying mens *Souls* afterward passed into other *Bodies*, either preferred to better, or condemned to worse, according to their former good or ill behaviour. This made them contemn Death, and alwayes maintain erected Resolutions, counting a valiant Death the best of Bargains, wherein they did not loose, but lay out their Lives to Advantage. Generally they were great *Magicians*; inasmuch that *Plinie* saith, that the very *Persians*, in some sort, might seem to have learnt their *Magick* from the *Britans*.

5. So pittifull for the present, and more fearful for the future was the condition of the Heathen *Britans*, when it pleased God with a strong hand, and stretched-out *Arme*, to reach the Gospel unto them, who were as farre off, both in local and theological Distance. This was performed in the later end of the Reigne of *Tiberius*, some thirty seven years after *Christ's Birth*: as *Polydore Virgil* collecteth out of the *resimony* of *Gildas*.

6. If it seem incredible to any, that this *Island*, furthest from the *Sunne*, should see Light with the first, whilst many Countries on the Continent interposed, (nearer in Situation to *Judea*, the Fountain of the Gospel) late, as yet, and many years after, in *Darkness*, and in the Shadow of Death: Let such consider, First, That *Britain* being a by-Corner, out of the Road of the World, seemed

Anno Dom.

a Gildas in prim.
b Duoides nam et se Deum imper incantant. Camden and Br. Godwin.

The office and employment of the *Druides*, c. 1. 1. 2. 3.

d Pliny Natur. Hist. lib. 6. cap. 44.

The powerfull practices of the *Bards* on the people.

e Natur. Hist. lib. 30. cap. 1. f Tempore (ut fumes) summo Tiberti Cæsaris. in Epist. de Ex. Brit. The first preaching of the Gospel in Britain. Causes which hastened the conversion of Britain, before other kingdomes which lay nearer to Palestine.

Anno Dom. 37

seemed the safest Sanctuary from Persecution, which might invite Preachers to come the sooner into it. Secondly, it facilitated the Entrance of the Gospel hither, that lately the Roman Conquest had in part civilized the South of this *Island*, by transporting of Colonies thither, and erecting of Cities there; so that, by the Intercourse of Traffick and Commerce with other Countries, Christianity had the more speedy and convenient Passage over. Whereas on the other side, this set the Conversion of Germany so backward, because the in-land Parts thereof entertained no Trading with others; and (out of Defiance to the Romans) hugged their own Barbarism, made lovely with Liberty, bolting out all Civility from themselves, as jealous that it would usher in Subjection. Lastly and chiefly, God in a more peculiar manner did alwayes favour the *Islands*, as under his immediate Protection. For as he daily walls them with his Providence, against the scaling of the swelling Surges, and constant Battery of the Tide: so he made a particular promise of his Gospel unto them, by the mouth of his *Prophet*, I will send those that escape of them, to the Isles as farre off, that have not heard my Fame. To shew that neither height, nor depth, (no not of the Ocean it self) is able to separate any from the Love of God. And for the same purpose, Christ employed *Fisher-men* for the first Preachers of the Gospel, as who, being acquainted with the Water, and mysteries of Sailing, would with the more delight undertake long Sea-voyages into Foreign Countries.

7. But now, who it was that first brought over the Gospel into Britain, is very uncertain. The Conversioner (understand Parsons the Jesuite) mainly sticketh for the Apostle Peter to have first preached the Gospel here. Yea, when Protestants object against St. Peter's being at Rome, because St. Paul, in his Epistle to the Romans, omitteth to name or salute him; The Jesuite handsomely answers, That Peter was then probably from home, employed in Preaching in Britain, and other places. His Arguments to prove it are not so strong, but that they easily accept of Answers, as followeth.

1. Arg. St. Peter preach't in Britain, because Gildas speaking against his dissolute Country-men, taxeth them for usurping the Seat of Peter with their unclean feet.

Ans. Understand him, that they had abused the Profession of the Ministry: for it follows, they have sitten in the pestilent Chair of Judas the Traitor. Whence it appears, both are meant mystically and metaphorically, parallel to the expressions of the Apostle Jude v. 11. They have gone in the way of Cain, &c.

2. Arg. Simeon Metaphrastes saith so, that he staid some dayes in Britain, where having preached the Word, established Churches, ordained Bishops, Priests & Deacons, in the 12. year of Nero he returned to Rome.

Ans. Metaphrastes is an Authour of no credit, as Baronius himself doth confesse.

3. Arg. Innocent the first reporteth that the first Churches in Italy, France, Spain, Africk, Sicily, and the Interjacent Islands, were founded by St. Peter.

Ans. Makes the Map an Empire, and the Epithet Interjacent will not reach Britain, intending only the Islands in the Mid-land Sea.

4. Arg. Gulielmus Eyfingenius saith so.
Ans. Though he hath a long Name, he is but a late Authour, setting forth his Book Anno 1566. Besides, he builds on the Authority of Metaphrastes, and so both fall together.

5. Arg. St. Peter himself in a Vision, in the dayes of King Edward the Confessor, reported that he had preached the Word in Britain.
Ans. To this Vision pretended of Peter, we oppose the certain words of St. Paul, 1 Tim. 1. 4. Neither give heed to Fables.

a 1. 1. 66. 19.

S. Peter falsly reported to have preached in Britain. b Parsons 3 Conversionis, 1. part. 1. chap. pag. 19.

c In Epist. de Excid. Brit.

d Commensario de Petro or Pauload dem 29 Iunii. e In aliis multis libris de ipsius possit errare cum certum est. Ecc. An. 44. num. 34. f Epistola 1. ad Decentian.

g Malon de Minist. Arg. lib. 2. cap. 2. pag. 65.

We have stayed the longer in confuting these Arguments, because from *Pe- ters* preaching here, *Parsons* would inferre an obligation of this *Island* to the *See of Rome*, which how strongly he hath proved let the *Reader* judge. He that will give a *Cap*, and make a *Legge* in thanks for a *Favour* he never received, deserveth rather to be blamed for want of *Wit*, then to be praised for store of *Manners*. None therefore can justly tax us of *Ingratitude*, if we be loath to confesse an engagement to *Rome* more than is due. The rather because *Rome* is of so tyrannicall a disposition, that making herself the *Mother-Church*, she expects of her *Daughters* not only *Dutifullnesse*, but *Servility*; and (not content to have them ask her *Blessing*, but also do her *Drudgerie*,) endeavoureth to make *Slaves* of all her *Children*.

8. Passing by *Peter*, proceed we to the rest of the *Apofles*, whom severall *Authors* alledge the first Planters of Religion in this *Island*.

St. James,
St. Paul,
St. Simon, &
St. Aristobu-
lus Preaches
in Britain.
a Hicorus de
paribus u-
triusque Tes-
tamentum. c. 72.
Item Flavius
Lucius Dex-
ter in *Chronicis*
ad annum 41.
b Lib. 3. de vi-
ta S. Martini.

1. St. *James* Son to *Zebedee*, and brother to *John*. But if we consult with the *Scripture*, we shall find that the *Sword* of *Herod* put an end to all his Travells before the *Apofles* their generall departure from *Hierusalem*. Indeed this *James* is notoriously reported, (how truly, let them seek who are concerned,) to have been in *Spain*; and it is probable, some, mistaking *Hibernia* for *Hiberia*, and then confounding *Hibernia*, a *British* *Island*, with our *Britain*. (as one Error is very procreative of another) gave the beginning to *James* his Preaching here.

2. *St. Paul* is by others shipt over into our *Island*, amongst whom, thus sings *Fortunatus*:

*Transit Oceanum, vel qua facit Insula Portum:
Quasque Britannus habet terras, quasque ultima Thule.*

But lesse credit is to be given to *Britannus*, because it goeth in companie with *ultima Thule*: Which being the noted expression of *Poets*, for the utmost bound of the then-known-world, seems to favour more of *Poeticall Hyperbole*, then *Historicall Truth*, as a Phrase at *Random*, only to expresse farre foreign Countries.

3. *Simon* the *Canaanite*, surnamed *Zelotes*; and well did he brook his Name, the fervencie of whose Zeal carried him into so farre and cold a countrie, to propagate the Gospell. *Dorotheus* makes him to be both martyred and buried in *Britain*. But this, saith *Baronius*, receiveth no Countenance from any ancient Writers. What then, I pray, was *Dorotheus* himself, being *Bishop* of *Tyre* under *Diocletian*, and *Constantine* the Great? If the *Cardinal* count him young, what grave *Seniors* will he call ancient?

c Annal. Ec-
clesi. in Anno
44. num. 59.

d Rom. 16.
10.
e Menes Gre-
corum, Die de-
cimo quinto
Martii.

4. *Aristobulus*, though no *Apofle*, yet an *Apofles* Mate, counted one of the seventy *Disciples*, is by *Grecian Writers* made *Bishop* of *Britain*. Strange! that foreign *Authors* should see more in our *Island*, then our home-bred *Historians*, wholly silent thereof: and it much weakeneth their Testimonie, because they give evidence of things done at such distance from them. But how easie is it for a *Writer* with one word of his Pen, to send an *Apofle* many Miles by Land and Leagues by Sea, into a Country, where in otherwise he never set his Footing!

The Result of all is this: *Churches* are generally ambitious to entitle themselves to *Apofles*, for their Founders; conceiving they should otherwise be esteemed but as of the *Second Forme*, and *Younger House*, if they received the Faith from any inferiour Preacher. Wherefore as the *Heathens*, in searching after the originall of their Nations, never leave *Soaring* till they touch the *Clouds*, and fetch their Pedigree from some God: So *Christians* think it nothing worth, except they relate the first Planting of Religion in their Countrie to some *Apofle*. Whereas indeed it matters not, if the *Doctrine* be the same, whether the *Apofles* preached it by themselves, or by their Successors. We see little Certainty can be extracted, who first brought the Gospell hither: 'tis so long since, the *British Church* hath forgotten her own *Infancy*, who were her first

Anno
Dom.
37

41

47

56

Anno
Dom.
56

first God-fathers. We see the *Light* of the *Word* shined here, but see not who kindled it. I will not say, as God, to prevent *Idolatry*, caused the Body of *Moses* to be concealed; so, to cut off from *Posterity* all occasion of Superstition, he suffered the *Memories* of our *Primitive Planters* to be buried in *Obscurity*.

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9. Now amongst the Converts of the Natives of this *Island*, in this Age, to Christianity, *Claudia* (surnamed *Ruffina*) is reputed a principall, wife to *Pudens* a *Romane Senator*. And because all this is too high a Step for our belief to climb at once; the Ascent will be more easie, thus divided into Stairs, and half-paces.

a Drut. 34. 6.

Claudia
(no with-
standing Par-
sons excepti-
ons) might be
a British
Christian.

b Lib. 11.
Epig. 54.

c Lib. 4. Epig.
13.

d 2 Tim. 4. 21.

First, That *Claudia* was a *Britan* born, *Martial* affirms it in his *Epigram*:

*Claudia carulcis cum sit Rustina Britannis
Edita, cur Latie pectora plebis habet?*

Secondly, That this *Claudia* was wife to *Pudens*, the same Poet averreth: *Claudia, Rufe, nunc nubis peregrina Pudenti.*

Macte esto tadis, o Hymenæe, tuus.

Thirdly, That there was a *Pudens*, and *Claudia* living at *Rome*, both *Christians*, we have it from a more infallible Pen of *S. Paul* himself, — *Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*

Lastly, That this *Claudia* mentioned by *St. Paul*, then living at *Rome*, was the same *Claudia*, a *Britan* born, mentioned by *Martial*, is the Opinion, and probable Conjecture of many *Modern Writers*.

But Father *Parsons* will not admit herof, because willingly he would not allow any sprinkling of Christianity in this *Island*, but what was raised from *Rome*, when *Eleutherius* sent to *Christian King Lucius*; that so our engagement to the *Romish Church* might be the more visible, and conspicuous. This of *Claudia Ruffina* is budled up (saith he) by our late *Hereticall Writers*; (though some as *Catholic* as himself in his own sense, do entertain it;) and hereby we see that *Hereticks* are but sleight Provers, and very deceitfull in all matters, as well *Historicall*, as *Doctrinall*.

e Parsons
3 Convers.
par. 1. p. 18.
f Fidei uide
script. Brit.
pag. 72. is
system for it.
Parsons ob-
jection to the
contrary
unwinded.

10. But be it known to him and others, that our History is founded on the best humane Books we can get; but our Doctrine is grounded on what is best in it self, the Divine Scriptures. The matter in hand is so sleight a Controversie, that it cannot bear a Demonstration on either side: it will suffice, if by answering his Reasons to the contrary, we clear it from all Impossibility, and Improbability; that it is not budled, but built up by *Plummet* and *Line*, with proportion to *Time* and *Place*.

1. Arg. There is a generall silence of all Antiquity in this matter.

Ans. Negative Arguments from humane Writers, in such *Historicall* differences, are of small validity.

2. Arg. *Martial*, an *Heathen*, would hardly so much commend *Claudia*, if she had been a *Christian*.

Ans. A wanton Poet, in his chaste Intervals, might praise that Goodness in another, which he would not practice in himself.

3. Arg. *Claudia*, spoken of by *St. Paul*, was in the time of *Nero*, and could not be known to *Martial*, who lived sixty years after, in the reign of *Trajan*.

Ans. Though *Martial* died a very old man in *Trajan's* days, yet he flourished under *Nero*, very familiar with his friend and fellow-Poet *Silius Italicus*, in whose Consulship *Nero* died.

4. Arg. That same *Claudia* (reported also the first Hostess which entertained *Peter* and *Paul*) must be presumed ancient in *Martial's* remembrance, and therefore unfit to be praised for her beauty.

Ans.

g Martial.
lib. 7. Ep. 62.

Anfw. Even in the Autumne of her Age, when she had enriched her Husband with three Children, her vigorous Beauty preserved by Temperance, might entitle her to the commendation of Matron-like Comelineſſe.

5. *Arg.* The Children assigned in the *Roman Calendar* to *Claudia* the Christian, will not well agree to this *Britiſh Claudia*.

Anfw. Little certainty can be extracted, and therefore nothing enforced to purpoſe, from the number and names of her Children, ſuch is the difference of ſeverall * Writers concerning them.

a See Usher
De Brit. Eccl.
prim. cap. 3.

The iſſue of all is this. *Claudia's* ſtory, as a *Britiſh* Christian, ſtands unre- moved, for any force of theſe Objections, though one need not be much engaged herein: for whoſoever is more then luke-warm, is too hote in a caſe of ſo ſmall conſequence. Yet we will not willingly leave *an hoſe* of the *Britiſh* Honour behind, which may be brought on; the rather to ſave the longing of ſuch, who delight on rath-ripe fruits: and Antiquaries much pleaſe themſelves, to behold the probabilities of ſuch early Converts of our Iſland. But now to return again to the prime Planters of Religion in *Britain*. As for all thoſe formerly reckoned up, there is in Authours but a tinkling mention of them; and the found of their Preaching, low and little, in compari- ſon of thoſe low d Peales, which are rung of *Joſeph of Arimathea* his com- ing hither. Let the Reader with patience take the ſumme thereof, extracted out of ſeverall Authours.

The coming
of Joſeph
of Arimathea
into
Britain.

11. The Jews, bearing an eſpecial ſpight to *Philip* (whether the Apoſtle, or Deacon, uncertain) *Joſeph of Arimathea*, *Lazarus*, *Mary Magdalene*, and *Martha* his ſiſters, with *Marcella* their ſervant, baniſhed them out of *Judea*, and put them into a Veſſell without Sailes and Oares, with intent to drown them. Yet they, being roſſed with tempeſts on the *Mid-land Sea*, at laſt ſafe- landed at *Marſeilles* in *France*. A relation as ill accounted with tacklings, as their Ship; and, which is unriggerd in reſpect of time, and other circumſtances, neither hath it the authority of any authentick Writer, for a Pilot to ſteer it: which notwithstanding, hath had the happineſſe to arrive at the hearing of many, and belief of ſome few. Now, whileſt * *Philip* continued preaching the Goſpell in *France*, he ſent *Joſeph of Arimathea* over into *Britain*, with *Joſeph* his ſon, and ten other Associates, to convert the Natives of that Iſland to Chri- ſtianity. Theſe coming into *Britain*, found ſuch entertainment from *Arvi- ragus* the King, that though he would not be diſtated from his Idolatry by their preaching, yet he allowed them twelve Hides of ground (an Hide is as much as, being well manur'd, will maintain a familie; or, as others ſay, as much as one plow can handſomely manage) in a deſolate Iſland, full of Fenns and Brambles, called the *Tinis-VVitrin*, ſince by tranſlation, *Glaſſenbury*. Here they built a ſmall Church, and by direction from *Gabriel* the Archangel, dedica- ted it to the Virgin *Mary*, encompassing it about with a Church-yard; in which Church, afterwards *Joſeph* was buried: and here theſe twelve lived many years, devoutly ſerving God, and converting many to the Chriſtian Re- ligion.

* Some hold
Philip came
not in this
Ship, but was
in France be-
fore.

b Malmſbury
M. S. de An-
ton. Glaſton
Eccleſia.

The hiſtory
full of drofs
when
brought to
the touch.

c Written in
our age, as
Archbiſhop
Uſher ſays
ſerret; De
Brit. Eccl.
prim. pag. 15.

12. Now, a little to examine this hiſtory, we ſhall find, firſt, that no Writer of credit can be produced, before the Conqueſt, who mentioneth *Joſeph's* coming hither; but ſince that time (to make recompence for former ſilence) it is reſounded from every ſide. As for *Dale* his citations out of *Melchimus Avalonius*, and *Gildas Albanus*, ſeeing the Originals are not extant, they be as uncertain, as what *Baronius* hath tranſcribed out of an Engliſh⁶ Manu- ſcript in the *Vatican*. Yet, becauſe the *Norman* Charters of *Glaſſenbury* refer to a ſucceſſion of many ancient Charters, beſet down on that Church by ſeveral *Saxon* Kings, as the *Saxon* Charters relate to *Britiſh* Grants in intuition to *Joſeph's* being there: We dare not wholly deny the ſubſtance of the Story, though

Anno
Dom.
63

Anno
Dom.
63

though the leaven of Monckery hath much ſwoln, and puff'd up the Cir- cumſtance thereof. For, the mentioning of an incloſed Church-yard, over- throws the foundation of the Church; ſeeing Churches in that time got no ſuch Suburbs about them, as any Church-yards to attend them. The bury- ing his body in the Church, was contrary to the praſtice of that Age; yea, dead mens Corpes were brought no nearer then the Porch, ſome hundreds of years after. The Dedication of the place to the Virgin *Mary*, ſhe- weth the Story of later date, calculated for the elevation of Saint-worſhip. In a word, as this relation of *Joſeph* is preſented unto us, it hath a young mans Brow, with an old mans Beard; I mean, novel Superſtitious, diſguiſed with pretended Antiquity.

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13. In all this ſtory of *Joſeph's* ſliving at *Glaſſenbury*, there is no one paſſage reported therein beareth better proportion to time and place, then the Church which he is ſaid to erect; whoſe dimenſions, materials, and making, are thus preſented unto us. It had in length ſixty foot, and twenty fix in breadth, made of rods, wated, or interwoven. Where at one view, we may behold the ſimplicity of Primitive Devotion, and the native faſhion of Britiſh Buildings in that Age, and ſome hundred years after. For we find that *Hoel Dha*, King of *Wales*, made himſelf a Palace of Hurdle-work, called *Tygys*, or the *White Houſe*; becauſe, for diſtinction ſake (to difference it from, and advance it above other Houſes) the rods whereof it was made were unbark'd, having the rinde tripp'd off. Which was then counted gay and glorious; as white-limed houſes exceed thoſe which are only rough-caſt. In this ſmall Ora- tory, *Joſeph*, with his Companions, watched, prayed, faſted, preached, having high Meditations under a low Roof, and large Hearts bewixt narrow Walls. If credit may be given to theſe Authours, this Church, without com- petition, was ſenior to all Chriſtian Churches in the World. Let not then ſtately modern Churches diſdain to ſtoop with their higheſt Steeples, reverently doing homage to this poor Structure, as their fiſt platform and precedent. And let their chequered Pavements no more diſdain this Ora- tories plaine Floor, then her thatch'd Covering doth envy their leaden Roofs. And although now it is meet that Church-buildings, as well as private houſes, partaking of the peace and proſperity of our Age, ſhould be both in their Coſt and Cunning encreaſed, (ſar be that pride and proſaneſſe from any, to account nothing either too fair for Man, or too foul for God;) yet it will not be amiſs to deſire, that our Judgements may be ſo much the clearer in matters of Truth, and our Lives ſo much the purer in Converſation, by how much our Churches are more light, & our Buildings more beautiful, than they were.

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14. Some difference there is about the place of buriall of *Joſeph of Arimathea*. Some aſſigning his Grave in the Church of *Glaſſenbury*, others in the South corner of the Church-yard, and others elſewhere. This we may be aſſu- red of, that he, who aſſigned his own Tombe to our Saviour, wanted not a Se- pulchre for himſelf. And here we muſt not forget, how * more then a thouſand years after, one *John Bloome* of *London*, pretending an injunction from Heaven, to ſeek for the Body of *Joſeph of Arimathea*, obtained a licence from King *Edward* the third, to dig at *Glaſſenbury* for the ſame, as by his⁶ Patent doth appear. It ſeems, his *Commiſſion* of Enquiry never originally iſſued out of the Court of Heaven; for God never ſends his ſervants on a ſleeveleſſe Errand, but ſaith, *Ask, and yeſhall have; ſeek, and yeſhall find*. Whereas this man fought, and did never find, for ought we can hear of his inquisition. And we may well believe, that had he found the Corpe of *Joſeph*, though Fame might have held her peace, yet Superſti- tion would not have been ſilent, but long before this time, he had roared it even into the ears of deaf men. And truly he might have digg'd at *Glaſſenbury* to the Centre of the earth, & yet not met with what he fought for, if *Joſeph* were buried ten miles off (as a *Jeſuite* will have it) at *Montacute*, or in *Hampton-Hill*. Hereafter there is hope, that the *Majors*, digging in the Quarries thereof, may light by chance on his Corpe, which (if ſome Papiſts might prize it) would prove

The plat-
form of the
moſt ancient
Church in
Chriſten-
dome.
An ancient place
of burys in the
caſtle of
St. Henry
St. Elman,
De conciliis
Brit. pag. 11.
b Malmſbury
as prius.
c He muſt King
of all Wales
many years
after, viz. 940.
See Cambriden
de Carnar-
thenshire.

Difference
about the
place of Jo-
ſeph's buriall.
d Mats. 27.
e Anno Dom.
1344. the 10.
of Edward 3.
f In the Tower
19. of Edw. 3.
part. 1. parth-
ment 8.

g Guildlms
Goodus, ci-
ted by Arch-
biſhop Uſher
De Brit. Eccl.
prim. pag. 28

more

The budding
Haw-thorn
nigh Cliften-
bury attribu-
ted a miracle
to Ioseph's
holiness.

Different op-
inions of
men con-
cerning it.

The subject
of the ques-
tion taken
away.

The conclu-
sion of this
Century.

a 3. Conter-
junct, a part,
1 ch. num. 26.
b Rom. 1. 8.

more beneficial to them, then the best bed of Free-stone they ever opened. The best is, be *Ioseph's* Body where it will, his Soul is certainly happy in Heaven.

15. Some ascribe to the sanctity of this *Ioseph*, the yearly budding of the Haw-thorn near *Glassbury*, on *Christmas* day, no less then an annual Miracle. This, were it true, were an argument (as *K. James* did once pleasantly urge it) to prove our *old stile* before the *New* (which prevents our Computation by ten dayes, and is used in the Church of *Rome*) yea, all Prognosticators might well calculate their Almanacks from this Haw-thorn. Others more warily affirm, that it doth not punctually and critically bud on *Christmas* day (such Miracles must be tenderly toucht, lest crusht by harsh handling, they vanish into smoke, like the Apples of *Sodom*); but on the dayes near, or about it. How ever, it is very strange, that this Haw-thorn should be the Harbinger, and (as it were) tide post to bring the first news of the Spring, holding alone (as it may seem) correspondence with the Trees of the *Antipodes*, whilst other Haw-thorns near unto it have nothing but winter upon them.

16. It is true, by powring every night warm water on the root thereof, a Tree may be maturated artificially, to bud out in the midst of Winter; but it is not without suspicion, that any such cost is here expended. Some likewise affirm, that if an Haw-thorn be grafted upon an Holly, it is so adepted into the stock, that it will bud in Winter; but this doth not satisfie the accurateness of the time. Wherefore most men, pursued to render a reason hereof, take refuge at *Occulta Qualitas*, the most mannerly confession of ignorance. And God sometimes puts forth such questions, and Riddles in nature, on purpose to pose the Pride of men conceited of their skill in such matters. But some are more uncharitable in this point, who, because they cannot find thereon hereof on Earth, do fetch it from Hell: not sticking to affirm, that the Devil, to dandle the infant faith of fond people, works these pretty Feats, and petty Wonders, having farther intents to invite them to Superstition, and mould them to Saint-worship thereby.

17. However, there is no necessity, that this should be imputed to the Holiness of *Armathean Ioseph*. For there is (as it is credibly said) an Oak in *Norwiche*, nigh *Lindburst*, in *Hants* shire, which is indued with the same quality, putting forth leaves about the same time; where the firmness of the Rinde thereof much encreaseth the wonder: and yet to my knowledge (for ought I could ever learn) none ever referred it to the miraculous influence of any Saint. But I lose precious time, and remember a pleasant Story; How two Physicians, the one a *Galienist*, the other a *Paracelsian*, being at supper, fell into an hore dispute about the manner of Digestion; & whilst they began to engage with earnestness in the controversy, a third man casually coming in, caried away the meat from them both. Thus whilst opposite parties discuss the cause of this Haw-thorns budding on *Christmas* day, some Souldiers have lately cut the Tree down, and *Christmas* day it self is forbidden to be observ'd; and so, I think, the question is determined.

18. To conclude this Century. By all this it doth not appear that the first Preachers of the Gospel in Britain did so much as touch at *Rome*, much less, that they received any Command, or Commission thence, to convert Britain; which should lay an eternal obligation of Gratitude on this Island to the See of *Rome*. Inasmuch that *Parsons* himself (as unwilling to confess, as unable to deny so apparent a truth) flies at last to this flight and slender Shift: *That albeit S. Ioseph came not immediately from Rome, yet he taught in England (in Britain he would say) the Roman faith, whereof S. Paul hath written to the Romans b themselves, that your Faith is spoken of through the whole World.* Hereby the *Jeſuite* hopes still to keep on foot the engagement of this Island to *Rome*, for her first Conversion. But why should he call the Christian Religion the *Roman faith*; rather then the *faith of Hierusalem*, or, the *faith of Antioch*? seeing it issued from the former; and was received, & first named in the later City, before any spark of Christianity was kindled at *Rome*. But, what is the main, he may looner prove the modern *Italian* tongue now spoken in *Rome*, to be the self-same in propriety & purity, with the *Latine* language in *Tulie's* times; then that the Religion profess'd in that City at this day, with all the Errors and Superstitions thereof, is the same in soundness of Doctrine, and sanctity of Life, with that Faith, which by *S. Paul* in the *Roman Church* was then so highly commended,

THE

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THE SECOND CENTURY.

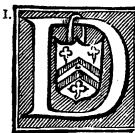


To Robert Abdy of London, Esquire.

HE that hath an Hand to take, and no Tongue to return Thanks, deserveth for the future, to be lame, and dumb. Which punishment that it may not light on me, accept this acknowledgement of your Favours to your devoted Friend and Servant,

T. F.

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Esire of our Country's honour would now make us lay claim to *Taurinus*, Bishop of *Tork*, and reported Martyr. To strengthen our Title unto him, we could produce many Writers affirming it, if Number made Weight in this case. But, being convinced in our judgement, that such as make him a *Britan*, ground their pretence on a leading Mistake, reading him *Episcopum EBORACENSEM*, instead of *EBORICENSEM*, *Eureux* (as I take it) in

France; we will not enrich our Country by the Errors of any, or advantage her Honour by the Misprisions of others. Thus being conscientiously scrupulous, not to take or touch a thread which is none of our own, we may with more boldness, hereafter keep what is justly ours, and challenge what is unjustly detained from us.

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2. But the main matter, which almost engrosseth all the History of this Century, and, by scattered dates, is spread from the beginning to the end thereof, is the Conversion of *Lucius*, King of *Britain*, to Christianity. However, not to dissemble, I do adventure thereon with much averiness, seeming sadly to preface, that I shall neither satisfie others nor my self; such is the Varietie, yea Contrarietie of Writers about the time thereof. If the *Trumpet* (saith the Apostle) giveth an uncertain sound, who shall prepare himself to the Battell? He will be at a loss to order and dispose this Story aright, who listneth with greatest attention to the trumpet of *Antiquity*, founding at the same time a *March & Retreat*; appointing *Lucius* to come into the world, by his Birth, when others design him, by Death, to goe out of the same. Behold, Reader, a view of their Differences presented unto thee; and it would puzzle *Apollo* himself to tune these jarring Instruments into a Conson.

These make *K. Lucius* converted Anno Domini

These make <i>K. Lucius</i> converted	Anno Domini	These make <i>K. Lucius</i> converted	Anno Domini
1. <i>P. Iovius</i> in Descrip. Brit.	99	10. <i>Antig. of VVinchester.</i>	164
2. <i>Io. Cajus</i> in Hist. Cantab.	108	11. <i>Tho. Redburn jun.</i>	165
3. <i>Annals of Burton.</i>	137	12. <i>VVil. of Malmesbury.</i>	166
4. <i>Ninius</i> , in one Copie.	144	13. <i>Venerable Bede.</i>	167
5. <i>Annals of Krokysden.</i>	150	14. <i>Henry of Erphwri.</i>	169
6. <i>Iefferie Monmouth.</i>	155	15. <i>Annals of Lichfield.</i>	175
7. <i>John Capgrave.</i>	156	16. <i>Marianus Scotus.</i>	177
8. <i>Matth. Florilegus.</i>	158	17. <i>Ralph de Baldus.</i>	178
9. <i>Florence Vigornienfis.</i>	162	18. <i>John Bale.</i>	179

B

19 Po-

Taurinus no
Bp. of Tork.
a Guil. Har-
tison describ.
Brit. l. 1. c. 7.
b Wenerus
Lactius in
Festulo.
Anno 94.
c Harman-
nus Schede-
lius in Chro-
nico.

Difference
of Authors
concerning
the time of
King Lucius
his conver-
sion.

19	Polydor Virgil.	182	23	Heitor Boethius.	187	Anno Dom.
20	Chron. Brit. Abbrev.	183	24	Martin Polonus.	188	108
21	Roger de Wpendover.	184	25	Saxon Annals.	189	
22	Math. Paris.	185	26	John Harding.	190	

Here is more than a *Grand Jury* of Writers, which neither agree in their *Verdicts* with their *Fore-man*, nor one with another: there being betwixt the *first* & the *last*, *Paulus Iovinus* & *John Harding*, nineteen years distance in their Account. This, with other Arguments, is used, not only to shake, but shatter the whole reputation of the Story. And we must endeavour to clear this Objection, before we go farther, which is shrewdly perceived by many. For if the two *Elders*, which accused *Susanna*, were condemned for Liars, being found in two *Tales*; the one laying the Scene of her Incontinency under a *Mastick-tree*, the other under an *Holme-tree*: why may not the Relation of *Lucius* be also condemned for a Fiction, seeing the Reporters thereof more differ in *Time*, then the forenamed *Elders* in *Place*; seeing *when* and *where* are two circumstances, both equally important, and concerning in History, to the Truth of any action?

a *Susanna* verse 54. and 55.

The History of K. *Lucius* not disproved by the dissension of Authors concerning the time thereof.

3. But we answer, That however Learned men differ in the *Date*, they agree in the *Deed*. They did set themselves to heed the Matter, as of most moment, being the Soul, and Substance of History, that they were little curious (not to say very careless) in accurate noting of the *Time*: which being well observed, doth not only add some lustre, but much strength to a relation. And indeed, all Computation in the Primitive time is very uncertain, there being then (and a good while after) an *Anarchy*, as I may term it, in Authors their reckoning of years, because men were not subject to any one sovereign Rule, in accounting the *year of our Lord*; but every one followed his own *Arithmetic*, to the great confusion of History, and prejudice of Truth. In which age, though all start from the same place [*our Saviour's Birth*] yet running in several ways of account, they seldom meet together in their dating of any memorable Accident. Worthie therefore was his work, whoever he was, who first calculated the Computation we use at this day, and so set Christendom a *Copy*, whereby to write the *date* of actions; which since being generally used, hath reduced Chronology to a greater Certainty.

Lucius might be a British King, under the Roman Monarchy. b *Vetus* & *semperdem* *recepta populi* *Romani* *confutatio*, ut habet *infrumenia* *servitium* & *Reges*. *Tacitus* in *vi* & *Agricolae*.

4. As for their Objection, That *Lucius* could not be a King in the *South of Britain*, because it was then reduced to be a Province under the Roman Monarchy; It affects not any that understand, how it was the Roman^b customs, both to permit, and appoint *Pettie Kings* in several Countries (as *Antiochus* in *Asia*, *Herod* in *Judea*, *Diotaurnus* in *Sicilie*) who, under them, were invested with Regal Power, & Dignity. And this was conceived to conduce to the state and amplitude of their Empire. Yea, the German Emperour at this day, Successor to the Roman Monarchy, is still *Rex Regum*, as having many Princes, and particularly the King of *Bohemia*, Homagers under him. As for other inconsistent with truth, which depend, as Retainers, on this Relation of King *Lucius*, they prove not that this whole Story should be *refused*, but *refined*. Which calleth aloud to the Discretion of the Reader, to fan the Chaffe from the *Corn*; and to his Industry, to rub the *Rust* from the *Gold*, which almost of necessity will cleave to matters of such Antiquity. Thus conceiving that for the main we have asserted King *Lucius*, we come to relate his History, as we find it.

Lucius sent to the Bishop of Rome to be instructed in Christianity.

5. He being much taken with the Miracles which he beheld truly done by pious Christians, fell in admiration of, and love with their Religion; and sent *Evannus* and *Medinus*, men of known Piety, and Learning in the Scriptures, to *Eusebius* Bishop of *Rome*, with a Letter, requesting several things of him, but principally, that he might be instructed in the Christian Faith. The reason why he wrote to *Rome*, was, because at this time the Church therein was (he can ask no more, we grant no less) the most eminent Church in the World, shi-

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Anno Dom. 167

shining the brighter, because set on the highest *Candle-stick*, the *Imperial City*. We are so far from grudging *Rome* the Happiness she once had, that we rather bemoan the loss it to soon, degenerating from her primitive Purity. The Letter which *Lucius* wrote is not extant at this day, and nothing thereof is to be seen, save only by reflection, as it may be collected by the Answer returned by *Eusebius*, which (such an one as it is) it will not be amiss here to insert.

6. "Ye require of us the *Roman Laws*, and the *Emperours* to be sent over unto you, which you would practice, and put in use within your Realm. The *Roman Laws*, and the *Emperours* we may ever reprove, but the *Law* of God we may not. Ye have received of late, through Gods mercy, in the Kingdom of *Britain*, the *Law* and *Faith* of Christ; Ye have with you within the Realm, both parts of the Scriptures: out of them by Gods grace, with the Councill of the Realm, take ye a *Law*, and by that *Law* (through Gods suzerance) rule your Kingdom of *Britain*. For you be Gods *Vicar* in your Kingdom. The *Lords* is the *Earth*, and the *fulnes* of the *world*, and all that dwell in it. And again, according to the Prophet that was a King, *Thou hast loved righteousness, and hated iniquity, therefore God hath anointed thee with the Oile of gladness above thy fellows*. And again, according to the same Prophet, *O God, give Judgement unto the King, and by Righteousness into the Kings Sonne*. He said not, the judgement and righteousness of the Emperour; but, thy Judgement and Righteousness. The *Kings Sonne* be the Christian people, and folk of the Realm, which be under your Government, and live, and continue in peace within your Kingdome. As the Gospel saith, *Like as the Hen gathereth her Chickens under her wings*: so doth the King his People. The People and the folk of the Realm of *Britain* be yours; whom, if they be divided, ye ought to gather in concord and peace, to call them to the *Faith* and *Law* of Christ, to cherish and maintain them, to rule and govern them, so as you may reign everlastingly with him, whose *Vicar* you are: which with the *Father*, and the *Sonne* &c.

This translation of the letter of Eusebius is transcribed out of Bishop Godwin in his Catalogue of Bishops. There is some variety between this, and that of Mr. Fox.

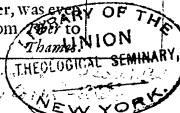
a *Tristis* *Latina* *istis* *Manu* *re* *ne* *re*.

A preparative for the examining the truth of this letter. b a *Thess.* 2. 2.

7. Now we have done our *Threshing*, we must begin our *Winnowing*, to examine the Epistle. For the trade of counterfeiting the Letters of eminent men began very early in the Church. Some were tampering with it in the Apostles time; which occasioned St. Paul's^b Caution, *That ye be not soon shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from us*. Since, men (then but Apprentices) are now grown Masters in this Mystery; wherefore it will be worth our examining, whether this Epistle be genuine or no. Say not, this doth betray a peevish, if not malicious disposition, and argues a vexatious spirit in him, which will now call the title of this Letter in question, which time out of minde hath been in the peaceable possession of an authentick reputation, especially seeing it foundeth *in honorem Ecclesie Britannice*; and, grant it a *Tale*, yet it is smoothly told to the credit of the *British Church*. But let such know, that our Church is sensible of no Honour, but what resulteth from truth; and if this Letter be false, the longer it hath been received, the more need there is of a speedy and present Confutation, before it be so firmly rooted in mens belief, past power to remove it. See therefore the Arguments which shake the credit thereof.

1. The date of this Letter differs in several Copies, and yet none of them light right on the time of *Eusebius*, according to the Computation of the best-esteemed Authors.
2. It relates to a former Letter of King *Lucius*, wherein he seemeth to request of *Eusebius*, both what he himself had before, and what the good Bishop was unable to grant. For what need *Lucius* send for the *Roman Laws*, to which *Britain* was already subjected, and ruled by them? At this very time, wherein this Letter is pretended to be wrote, the *Roman Laws* were here in force; and therefore to send for them hither, was *ex actum agere*, and to as much purpose, as to fetch water from

B 2



Thames. Besides, *Eleutherius* of all men was most improper to have such a fuit preferred to him: Holy man! he little medled with Secular matters, or was acquainted with the Emperours Laws; onely he knew how to suffer Martyrdome, in passive obedience to his cruel Edicts.

3. How high a Throne doth this *Letter* mount *Lucius* on, making him a Monarch? Who (though *Rex Britannicus*) was not *Rex Britannia*; (except by a large *Synecdoche*;) neither sole, nor supreme King here; but partial, and subordinate to the *Romans*.

4. The Scripture quoted is out of *S. Hierom's* Translation, which came more then an hundred years after. And the Age of *Eleutherius* could not understand the language of *manu tenere*, for to maintain, except it did ante-date some of our modern Lawyers to be their Interpreter.

In a word: we know that the *Gibeonites* their *mouldy Bread* was baked in an Oven very near the *Ifractites*, and this *Letter* had its original of a later *b* date; which not appearing any where in the World, till a thousand years after the death of *Eleutherius*, probably crept out of some Monks Cell, some four hundred years since, the true answer of *Eleutherius* being not extant for many years before.

8. But to proceed. *Eleutherius*, at the request of King *Lucius*, sent unto him *Faganus*, and *Derivianus*, or *Dunianus*, two holy men, and grave Divines, to instruct him in the Christian Religion; by whom the said King *Lucius* (called by the *Britans* *Lever-Maur*, or the *Great Light*) was baptized, with many of his Subjects. For if when private *d* Persons were converted, *Cornelius*, *Lydia*, &c. their Houholds also were baptized with them; it is easily credible, that the example of a King embracing the Faith, drew many Followers of Court and Country; Sovereigns feldome wandering alone without their Retinue to attend them. But whereas some report that most, yea *e* all of the Natives of this Island then turned Christians, it is very improbable; and the wary Traveller may sooner climb the steepest Mountains in *Wales*, then the judicious Reader believe all the hyperbolical reports in the *British* Chronicles hercof.

9. For *Ieffery Monmouth* tells us, that at this time there were in *England* twenty eight Cities, each of them having a *f* *Flamen*, or *Pagan Priest*; and three of them, namely *London*, *York*, and *Cae-rlion* in *Wales*, had *Arch-Flamens*, to which the rest were subjected: and *Lucius* placed *Bishops* in the room of the *Flamens*, and *Arch-Bishops*, *Metropolitans* in the places of *Arch-Flamens*. All which, faith he, solemnly received their *Confirmation* from the Pope. But herein our Authour seems not well acquainted with the propriety of the word *Flamen*, their Use, and Office amongst the *Romans*; who were not set severally, but many together in the same City. Nor were they subordinate one to another, but all to the *Priests Colledge*, and therein to the *Pontifex Maximus*. Besides, the *British* *g* *Manuscript*, which *Monmouth* is conceived to have translated, makes no mention of these *Flamens*. Lastly, these words *Arch-Bishop* and *Metropolitan*, are so far from being current in the days of King *Lucius*, that they were not coined till after-Ages. So that in plain *English*, his *Flamens* and *Arch-Flamens*, seeme *Flamms* and *Arch-Flamms*, even notorious Falshoods.

10. Great also is the mistake of *h* another *British* Historian, affirming, how in the days of King *Lucius*, this Island was divided into five *Roman Provinces*; namely, *Britain* the First, *Britain* the Second, *Flavia*, *Maximia*, and *Valentia*; and that each of these were then divided into twelve *Bishopricks*, fixtie in the whole: a goodly company, and more by halfe then ever this Land did behold. Whereas these Provinces were so named from *Valens*, *Maximus*, and *Flavius Theodosius*, *Romane* Emperours, many years after the death of *Lucius*. Thus, as the *Damofell* convinced *S. Peter* to be a *Galilean*, for, said he, *i* *Thy speech agreeth thereunto*: so this five-fold division of *Britain*, by the very Novelty of the

a *Isidrus* 9. 12.

b *See* *S. Hen.*

c *Spelman in*

d *Conciliis,*

e *p. 14. 6^{to}.*

f *where there is*

g *another copy of*

h *this letter,*

i *with some al-*

j *terations and*

k *additions.*

l *King Lucius*

m *baptized.*

n *Aliter Pha-*

o *ganus & Du-*

p *vianus.*

q *d. All. 16. 15.*

r *6^{to} 32.*

s *e* *Ita ut in*

t *hbris, nullus in-*

u *fidis remane-*

v *ret.*

w *j* *Pa-*

x *Matth. j*

y *ris.*

z *Westm.*

aa *I. Monmouth*

ab *his fiction of*

ac *Flamens and*

ad *Arch-Fla-*

ae *mens.*

af *Monmouth*

ag *de gestis Bri-*

ah *tannont. lib. 2.*

ai *cap. i. fol. 33.*

aj *g* *Ja. Armach.*

ak *de Brit. Eccl.*

al *prim. p. 7.*

am *A* *grofs mis-*

an *take.*

ao *h* *Giraldus*

ap *Cambrensis*

aq *de Sedit Me-*

ar *nevisis di-*

as *gnos. apud*

at *D. Joh. Euseb.*

au *pag. 75.*

av *i* *Mark 14.*

aw *20.*

the Names, is concluded to be of far later date, then what that Authour pretendeth.

11. But it is generally agreed, that about this time, many Pagan Temples in *Britain* had their Property altered, and the self-same were converted into Christian Churches. Particularly, that dedicated to *Diana* in *London*, and another near it, formerly consecrated to *Apollo*, in the City now called *Westminster*. This was done, not out of Covetousness, to save Charges in founding new Fabricks, but out of Christian Thrift; conceiving this *Imitation*, an *Invitation*, to make Heathens come over more cheerfully to the Christian Faith; when beholding their Temples (whereof they had an high and holy opinion) not sacrilegiously demolished, but solemnly continued to a pious end, and rectified to the Service of the true God. But humane Policy feldome proves prosperous, when tampering with Divine Worship, especially when without, or against direction from Gods Word. This new *VVine*, put into old *Vessels*, did in after-Ages taste of the Caske; and in process of time, *Christianity*, keeping a *a* correspondence, and some proportion with *Paganisme*, got a smack of heathen Ceremonies. Surely they had better have built new Nests for the *Holy Dove*, and not have lodged it where Screech-owles, and unclean Birds had formerly been harboured. If the *High-Priest* amongst the *Jews* was forbidden to marry a *Widow*, or divorced woman, but that he should take a *Virgin* of his owne *b* people to wife: How unfeemly was it, that God himself should have the reversion of Profaneness assign'd to his Service, and his Worship wedded to the *Relick*, yea (what was worse) *VVorship* Shrines, formerly abused with Idolatry?

12. Some report, that at this time three thousand Philosophers of the University of *Cambridge* were converted, and baptized; that *K. Lucius* came thither, and bestowed many *c* Privileges, and Immunities on the place; with much other improbable matter. For surely they do a real Wrong, under a pretended Courtesy, to that famous Academy, to force a *Peruke* of false *gray hairs* upon it, whose reverend Wrinkles already command respect of themselves. Yet *Cambridge* makes this use of these over-grown Charters of Pope *Eleutherius*, *K. Lucius*, *K. Arthur*, and the like, to fend them out in the *Front*, as the *Forlorn-hope*, when she is to encounter with *Oxford* in point of Antiquity; and if the credit of such old Monuments be cut off (as what else can be expected?) yet she still keeps her *maine Battel* firme and entire, consisting of stronger Authorities, which follow after. Nor doth *Cambridge* care much to cast away such doubtfull Charters, provided her Sister likewise quit all Title to fabulous Antiquity (setting *Dross* against *Dross*) and waving Tales, rich both the truth of their Age, by the Register of unquestioned Authours, if this Difference betwixt them be conceived to deserve the deciding.

13. Besides the Churches afore-mentioned, many others there were, whose building is ascribed to King *Lucius*: as namely,

1. *S. Peter's* in *Cornhill* in *London*; to which *Ciran*, a great Courtier, lent his helping hand. It is said, for many years after, to have been the Seat of an *Arch-Bishoprick*: one *Thean* first enjoyed that Dignity.
2. *Ecclesiae prima sedis*, or, the chief Cathedral Church in *Glocester*.
3. A Church at *Vvinchester*, consecrated by *Faganus* and *Dunianus*, whereof one *Devoius* was made Abbot.
4. A Church, and Colledge of Christian Philosophers at *Bangor*.
5. The Church dedicated to *S. Mary* in *Glassenbury*, repaired and raised out of the Ruines by *Faganus* and *Dunianus*, where they lived with twelve Associates.
6. A Chappel in honour of Christ in *Dover* Castle.
7. The Church of *S. Martin* in *Canterbury*, understand it thus, that Church which in after-Ages was new named, and converted to the honour of that Saint.

Of all these, that at *Vvinchester* was *K. Lucius* his Darling, which he endowed with

Pagan Temples in Britain converted to Christian Churches.

a *Thus the*
Pantheon, or
Shrine of all
Gods inkome,
was turned
into the Church
of All-Saints.
b *Lev. 21. 14.*

The bounty
of *K. Lucius*
to *Cambridge*.
c *Cajus de An-*
tiqu. Cantab.
p. 51. & *Hist.*
Cantab. p. 22.

Several
Churches
founded by
King *Lucius*.
d *Tabula pen-*
sulæ que adu-
in illa ecclesia
cernitur.

e *Piscus de*
Briton. Scri-
ptor. num. 21.

f *John Le-*
land offert.
Archib. fol. 7.

a Manuscript
in Bibliotheca
Cottoniana.

Two Lucius's
confounded
into one.
b Velfer. R. e.
rum Augull.
Vindelic. lib. 5.
ad annu. 199.

c Achilles
Gallarus in
Angulace ur-
bis defcriptione.
d Munter de
Germania, in
the Description
of the Lower
Palatinate.

with large Revenues, giving it all the land twelve miles on every side of the City, fencing the Church about with a Church-yard, on which he bestowed Privileges of a Sanctuary, and building a Dormitory, and Refectory for the Monks there; if the little History of *Winchester* be to be believed, whose credit is very suspicious, because of the modern Language used therein. For as Country-Painters, when they are to draw some of the ancient Scripture-Patriarchs, use to make them with Bands, Cuffs, Hats, & Caps, *à la mode* to the Times wherein they themselves doe live: so it seemeth, the Authour of this History last cited (lacking learning to acquaint him with the Garbe, and Character of the Age of K. *Lucius*) doth pourtraict and describe the Bounty, and Church-buildings of that King, according to the Phrase, and Fashion of that model of Monckery in his own Age.

14. Some *Dutch* Writers report, that K. *Lucius* in his Old Age left his Kingdome, and went over into *France*, thence into *Germany*, as far as the *Alpes*; where he converted all *b Rhetia*, and the City of *Ausburg* in *Suevia*, by his Preaching, with the assistance of *Emerita* his Sister; it being no news, in Gods Harvest, to see Women with their Sickles a reaping. It is confessed that Converting of Souls is a work worthy a King; *David's* and *Solomon's* preaching hath silenced all Objections to the contrary. It is also acknowledged, that Kings used to renounce the World, and betake themselves to such pious Employment; though this Custome, frequent in after-Ages, was not so early a riser, as to be up to near the Primitive Times. It is therefore well observed by a Learned man, that *Lucius* the *German* Preacher was a different person from the *British* King, who never departed our Island, but died therein. I have read, how a woman in the *Lower Palatinate*, being bigg with T winns, had the fruit of her Wombe so strangely alter'd by a violent Confusion casually befalling her, that she was delivered of one Monster with two Heads, which Nature had intended for two perfect Children. Thus the History of this Age being pregnant with a double *Lucius* at the same time, is by the carelessness of unadvised Authours fo jumbled, and confounded together, that those which ought to have been parted, as distinct Persons, make up one monstrous one, without due proportion to Truth, yea, with the manifest prejudice thereof.



T H E

Anno
Dom.
187

THE THIRD CENTURY.

To M^r. Simeon Bonnell, Merchant.

IT is proportionable to present a Century, short in Story, to One low in Stature, though deservedly high in the esteem of your Friend,

T. F.

201. **I**F all Centuries this begins most sadly; at the entrance whereof we are accosted with the Funerals of King *Lucius*, (the brightest Sun must set:) buried, as they say, in *Glocester*. Different dates of his Death are assigned, but herein we have followed the most judicious. Long after, the Monks of that Convent bestowed an *Epitaph* upon him, having in it nothing worthy of translating.

*Lucius in tenebris prius Idola qui coluisti,
Es merito celebris ex quo Baptisma subisti.*

It seems the *puddle-Poet* did hope, that the jingling of his *Rhyme* would drown the sound of his *false Quantity*. Except any will say, that he affected to make the middle Syllable in *Idola* short, because in the days of King *Lucius* Idolatry was curb'd and contracted, whilst Christianity did dilate and extend it self.

2. But Christianity in *Britain* was not buried in the Grave of *Lucius*, but survived after his Death. Witness *Gildas*, whose words deserve to be made much of, as the clearest evidence of the constant continuing of Religion in this Island. *Christ's Precepts* (saith he) *though they were received but like-warmly of the Inhabitants, yet they remained entirely with some, less sincerely with others, even until the nine years of Persecution under Diocletian*. Whose expression concerning the entertaining of Christianity here, though spoken indefinitely of the *British* Inhabitants, yet we are so far from understanding it universally of all this Island, or generally of the most, or eminently of the principal parts thereof, that, if any list to contend, that the main of *Britain* was still *Pagan*, we will not oppose. A thing neither to be doubted of, nor wondered at, if the modern Complaints of many be true, that even in this Age, there are dark Corners in this Kingdome, where *Profaneness* lives quietly with invincible Ignorance. Yea, that the first Professours in Christianity were but *like-warm* in Religion, will (without Oath made for the truth thereof) be easily believed by such, who have felt the temper of the *English Laodiceans* now a days. However, it appears there were some *honest Hearts*, that still kept Christianity on foot in the Kingdome. So that since Religion first dwelt here, it never departed hence; like the *Candle* of the virtuous Wife, *It went not out by night*: by the *Night* neither of Ignorance, nor of Security, nor of Persecution. The Island generally never was an Apostate, nor by Gods blessing, ever shall be.

3. To the Authority of *Gildas*, we will twist the Testimony of two *Fathers*, both flourishing in this Century, *Tertullian* and *Origen*; plainly proving Christianity in *Britain* in this Age; both of them being undoubtedly Orthodox, without

The death,
buriall, and
Epitaph of
King Lucius.

a Annals of
Sarum.
Paris.
M. S. Westm.
with London
tables and list,
of Rocheff.
b John Beever
in his Altera-
tians of the
Brit. Chron.

The Chri-
stian faith
from the first
preaching
thereof, ever
continued in
Britain.
c Use precepta
in Britan-
nia licet ab
incolis tepide
suscepia sunt,
apud quosdam
tamen integre,
ex-dios minis,
usque ad perfe-
ctionem Dio-
cletiani no-
venum per-
mansere. Gil-
das in Epist. de
exilio Brit.

d Prov. 31. 18.

Two Fathers
to be believ'd
before two
children.

a Britanno-
rum interfecti
Romanis locis
Christi verò
subditi. Ter-
tull. adv. Ju-
daeos, cap. 7.
b Virius Do-
mini Salvo-
ris & cum his
est, qui ab orbe
nostrum in Bri-
tanniam divi-
duntur. Orig.
in Lucæ c. 1.
Hæm. 6.
c Paradise
Ang. descript.
cap. 22.
Dempster in
Apparat. Hist.
Scot. cap. 6.

The judge-
ment of the
Magdeburgenses
in this
point
d Genus inter-
tia, cap. 2. co-
lum. 6.

Want of
work no fault
of the work-
man.
e Exod. 22. 12.

Reason why
so little left
of this Age.

Conclusion
of this Cen-
tury.

(without mixture of *Montanist*, or *Milennary*) in historical matters. Hear the former. *There are places of the Britains, which were unaccessible to the Romans, but yet subdued to Christ. Crigen* in like manner: *The power of God our Saviour is even with them which in Britain are divided from our world.* These ought to prevail in any rational belief, rather than the detaching reports of two modern men, *Paradine* and *Dempster*, who after *Lucius* death, the *British* Nation returned to their *Heathen Rites*, and remained Infidels for full five hundred years after. Which words, if casually falling from them, may be passed by with pardon; if ignorantly uttered (from such Pretenders to Learning) will be heard with wonder; if wilfully vented, must betaxed for a shameless and impudent Falshood. Had *Dempster* (the more positive of the two in this point) read as many Authours as he quoteth, and marked as much as he read, he must have confuted himself: yea, though he had obstinately shut his Eyes, so clear a Truth would have shined through his Eye-lids. It will be no wilde Justice, or furious Revenge, but Equity, to make themselves satisfaction, if the *Britains* declare *Dempster* devoid of the faith of an Historian, who endeavoured to deprive their Ancestours of the Christian Faith for many yeates together; his Pen, to befriend the North, doing many bad offices to the South part of this Island.

4. The *Magdeburgenses*, Compilers of the *General Ecclesiastical History*, not having less Learning, but more Ingenuity, speaking of the Churches through *Europe* in this Age, thus expels themselves. „Then follow the Isles of the Ocean, where we first meet with *Britains*; *d Maniffest & hac ætate ejus Insula, le Ecclesiis, affirmare non dubitamus*; We doubt not to affirm, that the Churches of that Island did also remain in this Age. But as for the names of the Places, and Persons professing it, we crave to be excused from bringing in the Bill of our particulars.

5. By the Levitical Law, *„If an Oxe, Sheep, or Beest, were delivered to a man to keep, and it were stolen away from him, the keeper should make restitution to the owner thereof; but if it was torn in pieces, and he could bring the fragments thereof for witness, he was not bound to make it good.* Had former Historians delivered the entire memory of the passages of this Century to our custody, and charged us with them, the Reader might justly have blamed our Negligence, if for want of our Industry or Carefulness, they had miscarried: but seeing they were devoured by Age, in evidence whereof we produce these torn Reverfions, hardly rescued from the Teeth of Time, we presume no more can justly be exacted of us.

6. *Gildas* very modestly renders the reason, why so little is extant of the *British* History. *Scripta patria, Scriptorumque monumenta, si qua fuerint, aut ignibus hostium exusta, aut Civium exulium classe longius deportata, non comparent.* The Monuments (saith he) of our Country, or Writers (if there were any) appear not, as either burnt by the fire of enemies, or transported far off by our banished countrymen.

7. This is all I have to say of this Century; and must now confess myself as unable to go on, so ashamed to break off; scarce having had, of a full Hundred Years, so many Words of solid History. But, as I find little, so I will feign nothing; time being better spent in Silence, than in Lying. Nor do I doubt but clean Stomacks will be better satisfied with one drop of the Milk of Truth, than foul Feeders (who must have their Bellies full) with a Trough of *VVasb*, mingled with the water of Fabulous Inventions. If any hereafter shall light on more History of these times, let them not condemn my Negligence, whilest I shall admire their Happinesse.

T H E

THE FOURTH CENTURY.

To Theophilus Bidalph of London, Esquire.

OF all Shires in England, Stafford-shire was (if not the soonest) the largest sown with the Seed of the Church, I mean, the bloud of primitive Martyrs; as by this Century doth appear. I could not therefore dedicate the same to a fitter person than your self, whose Family hath flourished so long in that County, and whose Favours have been so great unto your thankfull Friend

T. F.

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Ark and tempestuous was the Morning of this Century, which afterward cleared up to be a fair Day. It began with great Affliction to Gods Saints. The Spirit faith to the Church of *Smyrna*, *„Ye shall have Tribulation ten dayes.* This is commonly understood of the Tene general Persecutions over all the Christian world. But herein Divine Mercy magnified it self towards this Island, that the last *Occumencial* was the first *Provinciall* Persecution in Britain. God, though he made our Church his Darling, would not make it Wanton; she must taste of the Rod with the rest of her Sisters. The *Fiery Triall* spoken of by the Apostle, now found out even those which by water were divided from the rest of the World. This tenth Persecution as it was the last, so it was the greatest of all, because *Satan* the shorter his Reign, the sharper his Rage; so that what his Fury lacks in the Length, it labours to gain in the Thickness thereof.

2. In this Persecution, the first Britain which to Heaven led the *Fau* of the noble Army of Martyrs, was *Alban*, a wealthy Inhabitant of *Verulam-cestre*, and a Citizen of *Rome*; for so *Alexander Neceham* reports him.

*His est Martyrii rofo decoratus honore,
Albanus, Civis, inclita Roma, tuus.*

Here *Alban*, *Rome*, thy Citizen renown'd,
With rosy Grace of *Martyrdome* was crown'd.

None need stop, much less stumble at this seeming Contradiction, easily reconciled by him that hath read *St. Paul*, in one place proclaiming himself an *Hebrew* of the *Hebrews*, and elsewhere pleading himself to be a *Roman*, because born in *Tarsus* a City of *Cilicia* and *Roman Colony*; as *Verulam-cestre* was at this time enfranchised with many Immunities. Thus *Alban* was a *Briton* by Parentage, a *Roman* by Priviledge; naturally a *Briton*, naturalized a *Roman*; and, which was his greatest Honour, he was also Citizen of that spiritual *Hierusalem*, which is from above.

3. His Conversion happened on this manner. *Amphibalus*, a Christian Preacher of *Caer-lion* in *Wales*, was fain to fly from persecution into the Eastern parts of this Island, and was entertained by *Alban* in his house in *Verulam*. Soon did the Sparks of this Guests Zeal catch hold on his *Eye*, and

C

in.

First persecu-
tion in Bri-
tain under
Diocletian.
a Revel. 2. 10.

b 1 Pet. 1. 12.

Alban the Bri-
tish St. Ste-
phen how a
Citizen of
Rome.
c In his *Par-
am* on *Verulam*.

d Philipp. 3. 5.
e Acts 22. 25.

The manner
of *Alban*'s
Conversion.

a Math. 10.
41.

b Bede lib. 1.
cap. 7.

The miracu-
lous Martyr-
dom of Alban.
c Undersland it
so called after-
wards in the
time of the Sa-
xons.

d Thames is
wanting in the
Manuscript
Gildas, in
Cambridge Li-
brary.

A new spring
of Water at
Alban's sum-
mons ap-
pears in the
top of a Hill.

Amphibalus.
Difference a-
bout his
name.

inflamed him with love to the Christian Religion. Herein our Saviour made good his promise, ^a *He that receiveth a Righteous man in the name of a Righteous man, shall receive a Righteous mans reward.* And the Shot of *Amphibalus* his Entertainment was plentifully discharged, in *Alban's* sodain and sincere Conversion. Not long after a search being made for *Amphibalus*, *Alban* secretly and safely conveyed him away, & exchanging *Cloaths* with him, offered himself for his *Guest* to the *Pagan* Officers, who at that instant were a sacrificing to their *Devil-Gods*; where not onely *Alban*, being required, refused to sacrifice, but also he reproved others for so doing, and thereupon was condemned to most cruell Torments. But he conquered their Cruelty with his Patience: and though they tortured their Brains to invent Tortures for him, he endured all with Chearfulness; till rather their *Warcinelle* then *Pity* made them desist. And here we must bewaile, that we want the true Story of this mans Martyrdom, which impudent *Monks* have mixed with so many improbable Tales, that it is a Torture to a discreet Eare to heare them. However, we will set them down as we find them; the rather, because we count it a thrifty way, first to glut the Readers belief with *Papish Miracles*, that so he may loath to look or listen after them in the fiqule of the *History*.

4. *Alban* being sentenced to be beheaded, much people flockt to the place of his Execution, which was on a Hill, called *Holm-hurff*; to which they were to go over a River, where the narrow Passage admitted of very few a-breast. *Alban* being to follow after all the Multitude, and perceiving it would be very late, before he could come to act his Part, and counting every Delay half a Deniall, (who will blame one for longing to have a Crown?) by his Prayer obtained that the River, parting asunder, afforded free Passage for many together. The corrupted Copy of *Gildas* calls this River the *Thames*. But if the Miracle was as farre from Truth, as *Thames* from *Verulam* (being 16 Miles distant) it would be very hard to bring them both together. The fight herof so wrought with him who was appointed to be his Executioner, that he utterly refused the Employment, desiring rather to Die with him, or for him, then to offer him any Violence. Yet soon was another substituted in this place: for some cruel *Doeg* will quickly be found to do that Office, which more Mercifull men decline.

5. *Alban* at the last being come to the Top of the Hill, was very dry, and desirous to drink. Wonder not that he being presently to tast of *Joyes* for evermore, should wish for fading Water. Sure he thirsted most for God's Glory, and did it only to catch hold of the handle of an occasion to work a Miracle, for the good of the *Beholders*. For presently by his Prayer, he summoned up a Spring, to come forth on the top of the Hill, to the amazement of all that saw it. Yet it moistened not his Executioners Heart with any Pity, who notwithstanding struck off the Head of this worthy Saint, and instantly his own Eyes fell out of his Head, so that he could not see the Villany which he had done. Presently after, the former Convert-Executioner, who refused to put *Alban* to death, was put to death himself, baptized no doubt, though not with Water, in his own Blood. The Body of *Alban* was afterwards plainly buried: that Age knowing no other use of *Saints Duff*, then to commit it to the *Duff*, Earth to Earth; not acquainted with Adoration, and Circumcession of Reliques; as ignorant of the Manner, how, as the Reason, why, to do it. But some hundred yeares after, King *Offa* disturb'd the sleeping Corps of this Saint, removing them to a more stately, though lesse quiet Bed, enshining them, as (God willing) shall be related hereafter.

6. Immediately followed the Martyrdom of *Amphibalus*, *Alban's* Guest, Sep- and Ghostly Father, though the Story of his Death be incumbered with much Obsecrity. For first there is a Quere in his very Name: why called *Amphibalus*? and how came this compounded Greek word to wander into *Wales*? except any will say, That this mans *British* Name was by Authours in after-Ages

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23
Al-
ter,
June
22

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to translated into Greek. Besides, the Name speaks rather the Vestment then the Wearer, signifying a Cloak wrapt or cast about, (*Samuel* was mark'd by such a Mantle;) and it may be he got his name hence; as *Robert Curt-hofe*, Sonne to *William the Conquerour*, had his Surname from going in such a Garment. And it is worth our observing, that this good man passeth namelesse in all Authours, till about 400 yeares since; when *Jeffery Monmouth* was his God-father, and ^a first calls him *Amphibalus*, for reasons conceived from us, and beft known to himself.

7. But it matters not for Words, if the Matter were true, being thus reported. A thousand Inhabitants of *Verulam* went into *Wales*, to be further informed in the Faith, by the Preaching of *Amphibalus*; who were pursued by a Pagan Army of their fellow-Citizens, by whom they were overtaken, overcome, and murdered: save that one man only, (like *Iob's Messenger*) who escaped of them to report the Losse of the rest. And although every thing unlikely is not untrue, it was a huge Drag-net, and cunningly cast, that killed all the Fifth in the River. Now these *Pagan Verolamians* brought *Amphibalus* back again; and being within ken of their City, in the Village called *Redburn*, three Miles from *Verulam*, they cruelly put him to death. For making an Incision in his Belly, they took out his Guts, and tying them to a Stake, whipt him round about it. All which he endured, as free from Impatience as his Persecutors from Compassion. Thus died *Amphibalus*; and a ^b Writer born and named from that Place reporteth, that in his dayes the two *Knives* which *slabbed* him were kept in the Church of *Redburn*. The heat and refulgent lustre of this Saints Suffering wrought as the Sun-beams, according to the Capacity of the matter it met with, in the Beholders, melting the Waxen Minds of some into *Christianity*, and obdurate the *Hard Hearts* of others with more madnesse against Religion.

7. Tradition reports, that the Stake he was tied to afterwards turned to a Tree, extant at this very day, and admired of many, as a great Piece of Wonder; though, (as most things of this nature) more in Report then Reality. That it hath *Green Leaves* in Winter mine Eyes can witness false; and as for its standing at a stay time out of mind, neither impaired, nor improved in Bignesse (which some count so strange) be it reported to Wood-men & Foresters, whether it be not ordinarie. I think the wood of the Tree is as miraculous, as the Water of the Well adjoining is medicinally; which fond people fetch so farre, and yet a credulous Drinker may make a Cordiall Drink thereof.

8. At the time of *Amphibalus* his Martyrdom, another ^c Thousand of the *Verulam Citizens*, being converted to Christ, were by command of the *Judges* all killed in the same Place. A strange Execution, if true, seeing ^d *John Rolfe* of *Warwick* layes the Scene of this Tragedy farre off, and at another time, with many other Circumstances inconsistent with this Relation; Telling us how at *Litchfield* in *Staffordshire* this great multitude of People were long before slain by the *Pagans*, as they attended to the Preaching of *Amphibalus*. This relation is favoured by the name of *Litchfield*, which in the *British* tongue signifies *Golgotha*, or place besetwreth with *Skulls*: In allusion where to that Cities Armes are a Field furcharged with Dead Bodies. He needs almost a miraculous Faith, to be able to remove Mountains, yea to make the Sunne stand still, and sometimes to go back, who will undertake to accord the Contradictions in Time and Place, betwene the severall Relations of this History.

9. The Records of *VVinchester* make mention of a great Massacre, whereby at this time all their *Monks* were slain in their Church; whilst the *Chronicle* of *VVestminster* challengeth the same to be done in their Convent: and the *History* of *Cambridge* ascribeth it to the Christian Students of that University killed by their *British* Persecutors. Whether this hapned in any or all of these Places, I will not determine: For he tells a Lye, though he tells a Truth, that peremptorily affirms that which he knows is but Uncertain. Mean time we see,

C 2

that

a Usher de
Brit. Eccl. Pri-
mord. p. 159.
The cruel-
ness of his
Martyr-
dom.

b Thomas
Redburn, who
wrote 1480.

Vain Fan-
cies conce-
ring the
Stake of *Am-
phibalus*.
c I may Anno
1643.

The Martyr-
dom of ano-
ther thou-
sand Britons
variously re-
ported.
d Usher de
Brit. Eccl.
primord. pag.
160.
e In his Book
of the Bishops
of *Worcester*.

Severall Pla-
ces pretend
to, and con-
tend for the
same Martyr-
dom.

that it is hard for men to suffer Martyrdom, and ease for their Posterity to brag of their Ancestours Sufferings; yea, who would not intitle themselves to the Honour, when it is parted from the Pain? When Perfection is a coming, every man *posseth* it off, as the *Philistins* did the Ark infected with the Plague, and no place will give it entertainment: But when the Storm is once over, then (as seven Cities contended for *Homers* Birth in them) many Places will put in to claim a share in the Credit thereof.

10. Besides *Amphibalus*, suffered *Aaron* and *Julius*, two substantiall Citizens of *Caer-lion*; and then *Socrates*, and *Stephanus*, forgotten by our *British* Writers, but remembered by foreign *Authors*; and *Angulus*, Bishop of *London*, then called *Augusta*. Besides these, we may easily believe many more went the same way; for such *Commanders in Chief* do not fall without *Common Soldiers* about them. It was *Superstition* in the *Athenians*, to build an Altar to the UNKNOWN GOD; but it would be *Piety* in us, here to erect a Monument in memorial of these *Unknown Martyrs*, whose Names are lost. The best is, God's *Kalendar* is more compleat then man's best *Martyrologies*; and their Names are written in the *Book of Life*, who on Earth are wholly forgotten.

11. One may justly wonder, that the first four hundred yeares of the *Primitive Church in Britain*, being so much observable, should be so little observed; the *Pens of Historians* writing thereof, seeming starved for matter in an Age so fruitfull of memorable Actions. But this was the main Reason thereof, that living in Persecution, (that Age affording no Christians Idle Spectators, which were not Actors on that Sad Theatre) they were not at leisure to Doe, for suffering. And as commonly those can give the least account of a Battell, who were most engaged in it, (their Eyes the while being turned into Armes, their Seeing into Fighting:) So the *Primitive Confessours* were so taken up with what they endured, they had no vacation largely to relate their own or others Sufferings. Of such Monuments as were transmitted to Posterity, it is probable most were martyred by the Tyranny of the *Pagans*: nor was it to be expected, that those who were cruel to kill the *Authors*, would be kind to preserve their Books.

12. Afterwards it pleased God to put a Period to his Servants Sufferings, and the Fury of their Enemies. For when *Dioctetian* and *Maximian* had layed down the Ensigns of Command, *Constantius Chlorus* was chosen Emperour in these *Western Provinces of France, Spain, and Britain*; whose Carriage towards Christians *Eusebius* thus describeth: Τὸς ὡς αὐτὸν θεωρεῖς ἀλαεῖς φιλᾷς, *that he preserved such Religious people as were under his Command, without any Hurt or Harm*. So that under him the Church in these Parts had a Breathing-time from Persecution. But I am assaid that that Learned *Pen* goes a little too far, who makes him Founder of a *Bishoprick at York*, and stileth him an *Emperour surpassing in all Vertue, and Christian Piety*: seeing the later will hardly be proved, that *Constantius* was a through-paced Christian; except by our *Saviours* Argument, *He that is not against us is on our part*. And *Constantius* did this Good to Christianity, that he did it no Harm: and not only so, a *Private Benefactor* to Piety, but positive thus far, that he permitted and preserved those, who would rebuild the decayed Christian Churches. But the greatest Benefaction which he bestowed on Christians was, that he was Father to *Constantine*. Thus as Physicians count all Sudden and Violent Alterations in mens Bodies dangerous, especially when changing from Extremes to Extremes: So God in like manner adjudged it unsafe for his Servants presently to be posited out of Persecution into Prosperity; and therefore he prepared them by Degrees, that they might be better able to manage their future Happinesse, by sending this *Constantius*, a Prince of a middle disposition betwixt Pagan and Christian, to rule some few yeares over them.

13. At *York* this *Constantius Chlorus* did die, and was buried. And therefore

Flori-

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a 1 Sam. 5.

The imperfect History of these times.

b Acts 17. 23.

The Cause of the great Silence of the primitive times.

Constant. Colonus gives the Christians Peace.
c Eusebius de vita Constantini, lib. 1. c. 12.
d Camden. Brit. in description of York.

e Mark 5. 40.

He dieth at

Florilegus, or the *Flower-gatherer*, as he calleth himself, (understand *Math. of Westm.*) did crop a Weed instead of a Flower, when he reports that in the year 1283 the Body of this *Constantius* was found at *Caer-Cyffentib* in *Wales*, and honourably bestowed in the Church of *Caer-narvon* by the command of *King Edward the first*. *Constantius* dying, bequeathed the Empire to *Constantine*, his eldest Sonne by *Hellen* his former Wife; and the *Souldiers at York cast the Purple robe upon him, whilst he wept, and put Spurs to Horse to avoid the importunity of the Army, attempting and requiring instantly to make him Emperour: But the Happinesse of the State overcame his Modesty*. And whereas formerly Christians for the Peace they possessed, were only *Tenants at will* to the present Emperours Goodnesse; this *Constantine* passed this peaceable Estate to the Christians and their Heires, or rather to the immortal Corporation of Gods Church, making their Happinesse Hereditary, by those good Lawes which he enacted. Now because this Assertion, that *Constantine* was a *Briton* by Birth, meets with Opposition, we will take some pains in clearing the Truth thereof.

14. Let none say, the Kernel will not be worth the Cracking, and so that *Constantine* were born, it matters not where he was born. For we may observe Gods Spirit to be very punctual, in registering the Birth-places of Famous men; *The Lord shall count, when he writeth up the People, that this man was born there*. And as *David* cursed *Mount Gilboa*, where *Godly Jonathan* got his Death: so by the same proportion, (though inverted) it follows, those Places are blest and happy, where *Saints* take their first good Handell of Breath in this World. Besides, *Constantine* was not only one of a Thousand, but of Myriads, yea of Millions who first turned the Tide in the whole world, and not only quenched the Fire, but even over-turned the Furnace of Persecution, and enfranchised Christianity through the *Roman Empire*: and therefore no wonder if *Constantine* be ambitious in having, and zealous in holding such a Worthy to be born in her.

15. An unanswerable Evidence to prove the point in Controversy, that *Constantine the Great* was a *Briton*, is fetch't from the *Panegyrist*, (otherwise called *Eumenius Rhetor*) in his Oration made to *Constantine* himself; but making therein an *Apostrophe to Britain*; *O fortunata, & nunc omnibus beatorum terris Britannia, quæ Constantinum Cæsarem primavidiisti! O happy Britain, and blessed above all other Lands, which didst first behold Constantine Cæsar! Twixt this Testimony with another Thread, spun of the same Hand; Liberavi pater Constantius Britannias servitute, tu etiam nobiles, illic oriendo, fecisti: Your Father Constantius did free the British Provinces from Slavery, and you have ennobled them, by taking thence your Originall*. The same is affirmed by the Writer of the Life of *S. Hellen*, Mother to *Constantine*, written about the year of our Lord 940 in the *English-Saxon Tongue*: as also by *William of Malmesbury*, *Henry Huntingdon*, *John of Salisbury*, and all other *English Writers*. And least any should object, that these writing the History of their own Country, are too light-fingered to catch any thing (right or wrong) founding to the Honour thereof; many most learned foreign *Historians*, *Pomponius Letius*, *Polydore Virgil*, *Beatus Rhenanus*, *Franciscus Balduinus*, *Onuphrius Pavonius*, *Cæsar Baronius*, *Anthony Possevine*, and others, concur with them, acknowledging *Hellen, Constantine's* Mother, a *Briton*, and him born in *Britain*.

16. But whilst the aforefaid Authors in *Prose*, softly rock the Infancy of (yet little) *Constantine the Great in Britain*, and whilst others in *Verse*, (especially *Joseph of Exeter*, and *Alexander Neckham*) sweetly sing *Lullabies* unto him; some Learned men are so rough and uncivil, as to over-turn his Cradle; yea, wholly deprive *Britain* of the Honour of his Nativity: Whole Arguments follow, with our Answers unto them.

1. *Object*. The *Panegyrist* speaking how *Britain first saw Constantine Cæsar*, refers not to his ordinary Life, but Imperial Lustre. *Britain* beheld him not first a *Child*, but first saw him *Cæsar*, not fetching thence

Yorks as is witnessed by Hieronymus, in Chronico, and Eusepius, Hist. lib. 8. c. 2. Camden's Brit. in Caernarvonshire with him in the description of York.

Worth the security of Constantine a Briton by Birth. b Psal. 57. 6. c 1 Sam. 1.

The main Argument, to prove the point. d Panegyric. 9.

e Panegyric. 5.

f In An introduction to the See his Translation in Bishop Usher de Brit. Eccles. primord. pag. 76. Answers to the objections of the contrary Party. h Joannes Linciusus, in Panegyric. 5.

thence his natural being, but honourable Birth, first saluted *Cæsar* in Britain.

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Ans. Even ^a*Lipsius* (Britain's greatest Enemy in this Point) confesseth, that though *Constantine* was first elected *Emperor* in Britain, yet he was first pronounced *Cæsar* in France, in the life and health of his Father; (*Cæsar* was a Title given to the *Heir-apparent* to the Empire) and therefore the words in the *Panegyrist*, in their native Construction, relate to his natural Birth.

2. *Object.* *Constantine Porphyrogenetes* the *Grecian Emperor*, about 700 yeares since, in his Book of Government which he wrote to his Son, confesseth *Constantine* the Great to have been a *FRANK* by his Birth, whence learned *Meursius* collecteth him a *French-man* by his extraction.

Ans. It is notoriously known to all Learned men, that the *Greeks* in that middle-Age, (as the *Turks* at this very day) called all *Western Europeans*, *FRANKS*. Wherefore as he that calleth such a Fruit of the Earth *Grain* (a general name) denyeth not but it may be *Wheat*, a proper kind thereof; so the terming *Constantine* a *Frank*, doth not exclude him from being a *Britan*, yea strongly implieth the same, seeing no *Western Country* in *Europe* ever pretended unto his Birth.

3. *Object.* *Bede*, a grave and faithfull *Author*, makes no mention of *Constantine* born in Britain, who (as ^b*Lipsius* marketh) would not have committed a matter so much to the honour of his own Nation.

Ans. By the leave of *Lipsius*, *Constantine* and *Bede*, though of the same Country, were of several Nations. *Bede* being a *Saxon*, was little zealous to advance the *British* Honour: The History of which Church he rather toucheth then handleth, using it only as a Porch, to pass through it to the *Saxon* History. And *Saxons* in general had little Skill to seek, and less Will to find out any *Worthy* thing in *British* Antiquities, because of the known Antipathy betwixt them.

4. *Object.* ^c*Procopius* maketh *Drepanum*, a haven in *Bithynia* (so called because there the Sea runnes crooked in forme of a *Sickle*) to be the place where *Constantine* had his *ἡρώδεια*, or first Nurfing, very near to his Birth; & *Nicephorus Gregor* as makes him born in the same Country.

Ans. The former speaks not positively, but faith [*ἔπειτα*] *men say so*, reporting a Popular Error. The latter is a late *Writer*, living under *Andronicus junior* Anno 1340, & therefore not to be believed before others more ancient.

5. *Object.* But *Iulius Firmicus*, contemporary with *Constantine* himself, an *Author* above Exception, maketh this *Constantine* to be born at *Naisus*, (in printed Books *Tharsus*) a City of *Dacia*.

Ans. An excellent ^d*Critick* hath proved the Printed Copies of *Firmicus* to be corrupted, and justifieth it out of approved *Manuscripts*, that not *Constantine* the Great the Father, but *Constantine* the younger his *Sonne* was intended by *Firmicus* born in that Place.

Thus we hope we have cleared the Point with ingenious *Readers*, in such measure as is consistent with the Brevity of our History. So that of this *Constantine* (a kind of outward *Saviour* in the World, to deliver People from Persecution) we may say, with some allusion to the words of the ^e*Prophet* (but with a humble Reservation of the infinite Distance betwixt the Persons) AND THOU BRITAIN ART NOT THE MEANEST AMONGST THE KINGDOMS OF EUROPE, FOR OUT OF THEE DID COME A GOVERNOUR, WHICH DID RULE THE ISRAEL OF GOD, GL

a Not. in Ad-
miranda,
lib. 4. Cap. 11.

b In his Epistle
to Mr. Cam-
den, Non Be-
dæile antiquus
ex filius? an
gloria gentis
sue non sciet?

c In lib. 1. de
edificiis Iusti-
niani.

d Camden in
his letter to Li-
pius, printed
in Usher de
Prim. Eccl.
Brit. p. 128.

e Mic. 5. 2.

GIVING DELIVERANCE AND PEACE TO THE SAINTS.

17. Now see what a *Pinch* ^a*Verfegan* (whose teeth are sharpened by the difference of Religion) gives Mr. Fox: What is it other then an Absurdity, for an *English Author* to begin his Epistle (to an huge ^bVolume) with *Constantine the great and mighty Emperor, the Sonne of Hellen, an ENGLISH Woman, &c.* Whereas (saith he) in truth *S. Hellen, the Mother of Constantine, was no English, but a British Woman.* And yet Fox his words are capable of a candid Construction, if by *English Woman* we understand (by a favourable Prolepsis,) one born in that Part of Britain, which since hath been inhabited by the *English*. Sure in the same Dialect *S. Alban* hath often been called the first *Martyr of the English*, by many Writers of good esteem. Yea the *Breviary* of *S. Arum*, allow ed and confirmed no doubt by the Infallible Church of *Rome*, greets *S. Alban* with this Salure;

*Ave, Proto-martyr Anglorum,
Atiles Regis Anglorum,
O Albane, flos Martyrum.*

Sure *Hellen* was as properly an *English Woman*, as *Alban* an *English Man*, being both *British* in the *Rigid Letter of History*, and yet may be interpreted *English* in the Equity thereof. Thus it is vain for any to write Books, if their words be not taken in a courteous Latitude; and if the Reader meets not his *Author* with a Pardon of course for venial Mistakes, especially when his Pen slides in to slippery a Passage.

18. And now having asserted *Constantine* a *Britan*, we are engaged afresh in a new Controversy, betwixt three Cities, with equall Zeal and Probability, challenging *Constantine* to be theirs by Birth; ^c*London*, ^d*Tork*, and ^e*Colchester*. We dare define nothing; nor so much our offer to displease (though he that shall gain one of these Cities his Friend, shall make the other two his Foes by his Verdict) but chiefly because little Certainty can be pronounced in a matter so long since, and little evident. Let me refresh my self and the Reader, with relating and applying a pleasant Story. Once at the Burial of *S. Telian* second *Bishop of Landaffe*, three Places did strive to have the Interring of his Body; *Pen-allum*, where his Ancestours were buried, *Lansfolio-vaur*, where he died, and *Landaffe*, his Episcopall Sec. Now after Prayer to God to appease this Contention, in the place where they had left him, there appeared suddenly three Hearfes, with three Bodies so like, as no man could discern the right: and so every one taking one, they were all well pleased. If by the like Miracle, as there three Corpies of *Telian* encoffined, so here three *Child-Constantines* encradled might be represented, the Controversie betwixt these three Cities were easily arbitrated, and all Parties fully satisfied. But seriously to the matter. That which gave Occasion to the Varieties of their Claims to *Constantine*'s Birth, may probably be this, that he was Born in one place, Nursed in another, and perchance, being young, Bred in a third. Thus we see our *Saviour*, though born in *Bethlehem*, yet was accounted a *Nazarene*, of the City of *Nazareth*, where he was brought up: and this general Error took too deep impression in the People, it could not be removed out of the Minds and Mouths of the Vulgar.

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19. *Constantine* being now peaceably settled in the Imperial Throne, there followed a sudden and general Alteration in the World; Persecutors turning Parrons of Religion. O the Efficacy of a Godly Emperours Example, which did draw many to a conscientious love of Christianity, and did drive more to a civil conformity thereunto! The *Gospel*, formerly a *Forester*, now became a *Citizen*; and leaving the Woods, wherein it wandered, His and Holes, where it hid it self before, dwelt quietly in Populous Places. The stumps of ruined Churches lately destroyed by *Diocletian*, grew up into beautiful Buildings; Oratories were furnished with pious Ministers, and they provided of plentiful Maintenance, through the Liberality of *Constantine*. And if it be true, what

Mr. Fox de-
fended a-
gainst the
Cavils of
Verfegan.
a In his Epistle
to this Nation.
b He meureth
his Books of
Acts and Mo-
numents.

c In officio
Smith Albani.

Three Cities
contend for
Constantine
born in them.
d William
Fitzstephens
in the descrip-
tion of Lon-
don.
e Oratores Re-
gu Anglian
Concil. Con-
stanti.
f Camden's
Brit. in Essex.

g Godwin in
the Bishops of
Landaffe.

Peace and
prosperity re-
stored to the
Church by
Constantine.

a John Nauclerus professor of Theology Anno 1500.

The Appearance of the British in foreign Councils.

b See the several subscriptions at the end of this Council in Binnius.

c Eusebius lib. 2. de vita Constant. c. 18. d Athanasius in the beginning of his second epistle against the Arian.

e Sulpitius Severus lib. 2. Historie Sacre.

f Dam. 1. 8.

what one relates, that about this time, when the Church began to be enriched with Meanes, there came a voice from Heaven (I dare boldly say, he that first wrote it never heard it, being a modern ^a Author) saying, *Now is Poison poured down into the Church*: yet is there no danger of Death thereby, seeing lately so strong an *Antidote* hath been given against it. Nor do we meet with any particular Bounty, conferred by *Constantine*, or *Hellen* his Mother, on *Britain*, their native Country, otherwise then as it shared now in the general Happineffe of all *Christendom*. The Reason might be this; That her Devotion most moved *Eastward* towards *Hierusalem*, and he was principally employed farre off at *Constantinople*, whither he had removed the Seat of the Empire, for the more Conveniency in the middelt of his Dominions. An Empire herein unhappy, that as it was too vast for one to manage it intirely, so it was too little for two to govern it jointly, as in after-Ages did appear.

20. And now just ten years after the Death of *St. Alban*, a Stately Church was erected there and dedicated to his Memory; As also the History of *Winchester* reporteth, that then their Church first founded by King *Lucius*, and since destroyed, was built anew, and *Monks* (as they say) placed in it. But the most avouchable Evidence of Christianity flourishing in this *Island* in this Age, is produced from the

- 1 ARTES in France, called to take Cognizance of the Cause of the *Donatists*; where appeared for the *British*
 - 1 ^b Eborius Bishop of York.
 - 2 ^c Restitutius Bishop of London.
 - 3 ^d Adelfius Bishop of the City called the Colony of London, which some count *Colchester*, and others *Maldon* in *Essex*.
 - 4 ^e Sacerdos a Priest, both by his proper Name } both of the last and Office. } place.
 - 5 ^f Arminius a Deacon.
- 2 NICE in *Bithynia*, summoned to suppress *Arrianisme*, and establishing an Uniformity of the Observation of *Easter*; to which agreed those of the Church *xxviii* ^g *Beatus*.
- 3 SARDIS in *Thracia*, called by *Constantius* and *Conflans*, Sonnes to *Constantine* the Great; where the *Bishops* of ^h *Britain* concurred with the rest to condemn the *Arrians*, and acquit *Athanasius*.
- 4 ARIMINUM on the *Adriatick* Sea in *Italy*, a *Synod* convoked by *Constantius* the Emperour.

In this last Council it is remarkable, that whereas the Emperour ordered, that Provisions (and those very plentifull) of Diet should be bestowed on the *Bishops* there assembled, yet those of *Aquitain*, *France*, and ^a *Britain* preferred rather to live on their Proper Coft, then to be a Burden to the Publick Treasury. Only three *British* *Bishops*, necessitated for want of Maintenance, received the Emperours Allowance: the Refusal of the former (having enough of their own) being an Act full of Praise, as the later accepting a Salary to relieve their Want, a deed free from Censure. Collect we hence, 1. that there were many *British* *Bishops* in this Council, though their Names and Number are not particularly recorded. 2. That the generality of *British* *Bishops* had in this Age Plentiful Maintenance, who could subsist of themselves so farre off in a forraign Country: whereas lately in the Council of *Trent*, many *Italian* *Bishops*, though in a manner still at home, could not live without Publick Contribution. But there was good reason why the *British* were loath to accept the Emperours Allowance, (though otherwise it had been neither Manners nor Discretion for Prelats to refuse a Princes Proffer,) because as ^b *Daniel* and the *Children of the Capti-*

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Capitivity preferred their Pulse before the Fare of King *Nebuchadnezzar*, for feare they should be defiled with his (though Princely, yet) *Pagan* Diet; so these *Bishops* did justly suspect, that *Constantius* the Emperour being an *Arrian*, had a Design to bribe their Judgements by their Palats, and by his Bounty to buy their Suffrages to favour his Opinions. In very deed this ^a *Synod* is justly taxed, not that it did bend, but was bowed to *Arrianisme*, and being over-born by the Emperour, did countenance his Poisonous Positiions.

21. Hitherto the Church in *Britain* continued Sound and *Orthodox*, in no degree tainted with *Arrianisme*; which gave the Occasion to *St. Hilary* in his ^b Epistle to his *Brethren*, and fellow *Bishops* of *Germany* and *Britain*, &c. though he himself was in *Phrygia* in Banishment, to solace his Soul with the consideration of the Purity and Soundnesse of Religion in their Countries. But now (alas!) the *Gangrene* of that *Heresy* began to spread it self into this *Island*. So that what the ^c *Iewes* of *Thessalonica* laid unjustly of *St. Paul* and his Followers, the *Britans* might too truly affirm of *Arrius* and his Adherents, *Those that have turned the Word upside-down are come hither also*. Hear how sadly *Gildas* complaineth, *Mansit namque hac Christi Capitis membrorum consonantia suavis, donec Ariana Persidia atrox, cum Anguis transmarina nobis evomens Venena, Frates in unum habitantes exitiabiliter fueret sjungi*, &c. So that the words of *Athanasius*, *totus mundus Arrianizat*, were true also of this peculiar or divided World of *Britain*. *Naturalists* dispute how *Wolves* had their first being in *Britain*; it being improbable that *Merchants* would bring any such noxious Vermin over in their Ships, and impossible that of themselves they should swim over the Sea (which hath prevailed to farre with some, as to conceive this, now an *Island*, originally annexed to the Continent:) but here the *Quare* may be propounded, how these *Hereticks* (*mystical Wolves* not ^d *sparing the Flack*) first entered into this *Island*. And indeed we meet neither with their Names, nor manner of Transportation hitherto, but only with the cursed Fruit of their Labours. And it is observable, that immediately after that this Kingdome was infected with *Arrianisme*, the *Pagan* ^e *Picts* and *Scots* our of the North made a general and desperate Invasion of it. It being just with God, when his *Vine-yard* began to bring forth *Wild-Grapes*, then to let loole the *Wild Boar*, to take his full and free repaill upon it.

22. In this wofull Condition, vain were the Complaints of the Oppressed *Britans* for Assistance, unto *Gratian* and *Valentinian* the *Roman* Emperours, who otherways employed, neglected to send them Succour. This gave occasion to *Maximus*, a ^f *Spaniard* by Birth, (though accounted born in this *Island* by our home-bred ^g *Authors*) to be chosen Emperour of the West of *Europe*, by a predominant Faction in his Army, who for a time valiantly resisted the *Scots* and *Picts*, which cruelly invaded and infested the South of *Britain*. For these Nations were invincible, whilst like two Armes of the same Body they assisted each other: But when the *Picts* (the Right Arme, being most strong and active) suffered themselves to be quietly bound up by the Peace concluded, the *Scots*, as their own ^h *Authors* confesse, were quickly conquered and dispersed. But *Maximus*, whose main Design was norto defend *Britain* from Enemies, but confirm himself in the Empire, failed over with the Flower of the *British* Nation into *France*, where having conquered the Natives in *Armorica*, he bestowed the whole Country upon his Souldiers, from them named at this day *Little Britain*.

23. But *Ireland* will no wayes allow that Name unto it, pleading it self to be anciently called the *Lesser Britain*, in Authentick ⁱ *Authors*: and therefore this French *Britain* must be contented to beare that Name, with the Difference of the third Brother, except any will more properly say, that the French *Britain* is the Daughter of our *Britain*, which Infant when she asks her Mother Blessing, doth not jabber so strangely, but that she is perfectly understood by her Parent. Although one will hardly believe what is generally reported, namely

D that

a Epistopi in Arrianum Dogma inueniunt sedulius opprimere Constatia. Faciendus, l. 5. cap. 10.

b Dedicationis unto them his Book de Synodo.

c Ad 17. 6.

d Ad 20. 29. e Ammianus Marcellinus in the beginning of his twelfth Book maketh this Inscription to happen Anno 360. which continued many yeeres after.

f Maximus usurping the empire, expelled the Scots out of Britain. f Zolm. Hystor. l. 4. g Gildas, H. Hunting. Hystor. lib. 1. Galfrid. Monmouth; and before the three later, Ethelwer. c. 6. Coram. lib. 1.

h John Fordon, Scotto-Chronic. lib. 2. cap. 45.

i Britain when conquered, and why so called. i Ptoleme calls it Maor Britainia lib. 2. cap. 6. p. 31. Ed. Greec.

a Heilin's
Geogr. in the
Description of
France.

Maximus
slain in his
march to-
wards Italy.

b In Oratio-
ne Finchi de
exim Theo-
doli.
c Sulpicius
Severus Dia-
log. secunda
cap. 7.

Frequent
Pilgrimages
of the Bri-
tains to Jeru-
salem, until St.
S. Rely lived
quietly in An-
gley.

d Hierony-
mus Tr. 1. Ep.
17. & Pala-
dus Galata.
Hist. Lusit.
cap. 119.

that these *French Britains* were so ambitious to preserve their native Language, that marrying *French Women*, they cut out their Wives' Tongues, for fear they should infect their Childrens Speech, with a Mixture of *French Words*. Here the *Britains* lived, and though they had pawned their former Wives and Children at home, they had neither the Honesty nor Affection to return thither to redeem the Pledges left behind them. Strange, that they should so soon forget their Native Soil! But as the Loadstone, when it is rubb'd over with the Juice of Onions, forgetteth it's Property to draw Iron any longer; so though we allow an attractive Vertue in ones own Country, yet it looeth that alluring Quality, when the said place of ones Birth is steeped in a Sad & Sorrowful Condition, as the State of *Britain* stood at this present. And therefore these Travellers having found a new Habitation nearer the Sunne, and further from Suffering, there quietly set up their Rest.

24. But not long after, *Maximus* marching towards *Italy*, was overcome and killed at *Aquilegia*. A Prince not unworthy of his Great Name, had he been lifted up to the Throne by a regular Election, and not tossed up to the same in a tumultuous manner. This makes St. *Ambrose*, *Gildas*, and other Authors violently to inveigh against his Memory, notwithstanding his many most honourable Achievements. This Difference we may observe betwixt Bastards and Usurpers: the former, if proving eminent, are much bemoaned, because merely Passive in the Blemish of their Birth; whilst Usurpers, though behaving themselves never so gallantly, never gain general good will, because actually evil in their Original; as it fared with *Maximus*, who by good Using, could never make Reparation for his bad Getting of the Empire. Surely *Britann* had cause to curse him, for draining it of her Men and Munition, for leaving it a Trunk of a Commonwealth, without Head or Hands, Wifedome or Valour, effectually to advise or execute any thing in it's own Defence; all whose Strength consisted in Multitudes of People, where Number was not so great a Benefit, as Disorder was a Burden: which encouraged the *Picts*, (the Truce expired) to harraße all the Land with Fire and Sword. The larger Prosecution whereof we leave to the Chronicles of the State, only touching it here by way of Excuse, for the Briefness and Barrenness of our Ecclesiastical History, the Sadness of the Commonwealth being a just Plea for the Silence of the Church.

25. We conclude this Century, when we have told the Reader, that about this time the Fathers tell us, how Pilgrimages of the *Britains* began to be frequent as farre as *Ierusalem*, there not onely to Visit Christs Sepulchre, but also to behold *Simon Stilita* a pious man, and *Melania* a devout Woman, both residing in *Syria*, and at this time eminent for Sanctity. Perchance Discontentment mingled with Devotion moved the *Britains* to so long a Journey, conceiving themselves, because of their present Troubles at home, more safe any where else then in their own Country. As for those *Britains*, who in this Age were zealous Asserters of the Purity of Religion against the Poison of *Arrianisme*, amongst them we find St. *Keby* a principal Champion, Sonto *Salomon* Duke of *Cornwall*, Scholar to St. *Hilary* Bishop of *Poitiers* in *France*, with whom he lived 50 yeares, and by whom being made Bishop, he returned first to St. *David's*, afterwards into *Ireland*, and at last fixed himself in the Isle of *Anglesey*. So pious a man, that he might seem to have communicated Sanctity to the Place, being a Promontory into the Sea called from him *Holy-head*, (but in *Welsh* *Cae-guhy*): as in the same Island, the memory of his Master is preserved in *Hilary point*: where both shall be remembered, as long as there be either Waves to assault the Shore, or Rocks to resist them.

T H E

Anno
Dom.
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Dom.

THE FIFTH CENTURY.

To Thomas Bide the younger of London Esquire.

Amongst your many good Qualities, I have particularly observed your judicious Delight in the Mathematicks. Seeing therefore this Century hath so much of the Surveyor therein, being employed in the exact Dividing of the English Shires betwixt the seven Saxon Kingdomes, the Proportions herein are by me submitted to your Centure and Approbation.

T. F.

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Ow the *Arrian* Hereby, by Gods Providence and good mens Diligence, was now in some measure suppressed, when the unwearied Malice of Satan (who never leaveth off, though often changeth his wayes, to seduce Souls) brought in a worke (because more plausible) Hereby of *Pelagianisme*. For every man is born a *Pelagian*, naturally proud of his Power, and needeth little Art to teach him to think well of himself. This *Pelagus* was a *Britan* by Birth, (as we take no delight to confesse it, so wee tell no Lye, to deny it;) as some say called *Morgan*, that is in *Welsh*, near the Sea, (and well had it been for the Christian world, if he had been nearer the Sea, and served there in as the *Egyptians* served the *Hebrew* Males:) being to the same sense called in Latine *Pelagius*. Let no Foreiner insult on the infelicity of our Land in bearing this Monster: But consider, first, if his excellent natural Parts, and eminent acquired Learning might be separated from his dangerous Doctrine, no Nation need be ashamed to acknowledge him. Secondly, *Britain* did but breed *Pelagius*, *Pelagius* himself bred his Hereby, and in foreign Parts where he travelled, *France*, *Syria*, *Egypt*, *Rome* it self, if not first invented, much improved his pestilent Opinions. Lastly, as our Island is to be pitted for breeding the Person, so he is to be praised for opposing the Errours of *Pelagius*. Thus the best Father cannot forbid the worst Sonne from being his Child, but may debarre him from being his Heire, affording no favour to countenance his Badness.

2. It is memorable what one relates, that the same day whereon *Pelagius* was born in *Britain*, St. *Augustine* was also born in *Affrick*: Divine Providence so disposing it, that the Poison and the Antidote should be Twins in a manner, in respect of the same time. To passe from the Birth, to the Breeding of *Pelagius*; *Iohn Cajus*, who observes eight solemne Destructions of *Cambridge* before the Conquest, imputeth that which was the third, in order, to *Pelagius*; who being a Student there, and having his Doctrine opposed by the Orthodox Divines, cruelly caused the overthrow and desolation of all the University. But we hope it will be accounted no point of *Pelagianisme*, for us, thus farr to improve our Free-Will, as to refuse to give Credit hereunto, till better Authority be produced. And yet this sounds much to the Commendation of *Cambridge*, that, like a pure *Crysal*, it would preferre rather to flie a peeces, and be dissolved, then to endure Poison put into it; according to the

D 2

Cha-

Pelagius a
Britan by
birth.

a Jacobus
Ufferius, de
Brit. Ec.
Prim. p. 207.
c Dominus
Hen. Spel-
man in Con-
ciliis, pag. 46.

Pelagius no
Doctor of
Cambridge but
a Monk of
Bancho.
b Dempster
Hist. Scot. l. 1.
num. 1012.
c Hist. Cantab.
Academ. lib. 1.
pag. 28.

a In his Poem
of Cambridge.

Character, which *Iohn* Lidgate* (a *VVrit* of those Times) gave of this Univerſity:

Cambrage of Hereſy ne're bore the blame.

More true it is that *Pelagius* was bred in the *Monastery of Banchor* (in that part of *Elmsſhire*, which, at this day, is a *Separatiſt* from the reſt) where he lived with two thouſand *Monks*, induſtrious in their Callings, whoſe Hands were the only Benefactors for their Bellies, Abbey-labourers, not Abbey-lubbers like their Succellours in after-Ages, who living in Lazineſſe, abuſed the Bounty of their Patrons to Riot and Exceſſe.

3. Infinite are the Deductions, and derived Conſequences of *Pelagius* his Errors.

There are the maine.

1. That a man might beſaved without Gods Grace, by his own Merits and Free-will.
2. That Infants were born without Original Sinne, and were as innocent as *Adam*, before his Fall.
3. That they were Baptized not to be freed from Sin, but thereby to be adopted into the Kingdom of God.
4. That *Adam* died not by reaſon of his Sinne, but by the condition of Nature; and that he ſhould have died albeir he had not ſinned.

Here to recount the learned Works of *Fathers* written, their pious Sermons preach't, paſſionate *Epistles* ſent, private Conferences entertained, publick *Diſputations* held, Provincial *Synods* ſummoned, General *Councils* called, wholeſome *Canons* made to confute and condemn theſe Opinions, under the name of *Pelagius*, or his Scholar *Caeleſtius*, would amount to a Volume fitter for a Porters back to beare, then a Scholars Brains to peruſe. I decline the Employment, both as over-painfull, and nothing proper to our Buſineſſe in hand, (feearing to cut my Fingers, if I put my *Sickle* into other mens Corn;) theſe things being tranſacted beyond the Seas, and not belonging to the *Britiſh* Hiſtory. The rather, becauſe it cannot be proved that *Pelagius* in perſon ever diſperſed his Poiſon in this Iſland, but ranging abroad, (perchance becauſe this Falſe Prophet counted himſelf without honour in his own Country) had his Emiſſaries here, and principally *b Agriola*, the Sonne of *Severian* a Biſhop.

4. It is incredible, how ſpeedily and generally the Infection ſpread by his preaching, advantaged, no doubt, by the Ignorance and Lazineſſe of the *Britiſh* Biſhops, in thoſe dayes, none of the deepeſt *Divines*, or moſt learned *Clerks*, as having little care, and leſſe comfort to ſtudy, living in a diſtracted State: and thoſe that feel practical *Diſcords*, will have little joy to buy themſelves with controverſial *Divinity*. However, herein their Diſcretion is to be commended, that finding their own Forces too feeble to encounter ſo great a Foe, they craved the Aſſiſtance of Forreiners out of *France*, and ſent for *Germane*, Biſhop of *Auxerre*, and *Lupus*, Biſhop of *Troyes*: not being of their envious and proud Diſpoſition, who had rather ſuffer a Good *Cauſe* to fall, then to borrow Supporters to hold it up, leſt thereby they diſgrace themſelves, confeſſing their own Inſufficiency, and preferring the Abilitie of others. The two Biſhops chearfully embraced the Employment, and undertook the Journey, no whit diſcouraged with the length of the Way, danger of the Sea, and badneſſe of the Winter; ſeeing all Weather is fair to a willing mind, and Opportunity to doe good is the greateſt Preferment which a humble heart doth deſire. This *Lupus* was Brother to *Vincentius* *c* *Livinenſis*, *d* Huſband to *Pimenioli*, the Siſter of *Hilary*, Arch-Biſhop of *Arles*; one of ſuch Learning and Sanctity, that a grave *Author* of thoſe times ſtileth him a *Father* of *Fathers*, and Biſhop of Biſhops; yea another *James* of that Age. And yet in this Employment he was but a Second to *GERMANE* the Principal; and both of them, like *PAUL* and *BARNABAS*, jointly advanced the Deſigne.

s. Co.

The principal Errors of
Pelagius.

b Bede lib. i.
cap. 17.

French Bi-
shops ſent
for to ſup-
preſſe *Pela-
gianisme* in
Britain.

c Eucherius
in libro de
laude Eremi-
ad Hilari-
um.
d Usher de
Brit. Eccl.
Primord.
pag. 123.
e Sidenius
lib. 6. Epist. 1.

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5. Coming into *Britain*, with their conſtant Labours they confirmed the *Orthodox*, and reclaimed the *Erroneous*, preaching openly in *Fields* and *a High-ways*. As the *Kings* Preſence makes a *Court*, ſo their's did a *Church*, of any Place; their Congregation being bounded with no other *Walls*, then the *Preacher's* voice, and extending as farre as he could intelligibly be heard. As for their formall Diſputation with the *Pelagian* Doctors, take it from the Pen of *Bede*, and Mouth of *Stapleton* tranſlating him.

6. The *Authors* and head *Profeſſours* of hereticall Error, lay lurking all this while, and like the wicked *Spirits*, much ſighted to ſee the People daily to fall from them. At length after long adviſement uſed, they take up upon them to try the matter by open Diſputation; which being agreed upon, they come forth richly appointed, gorgeouſly appareled, accompanied with a number of flattering ſervours, having *g* leſſer to commit their Cauſe to open diſputing, then to ſeem to the people, whom they had ſubverted, to have nothing to ſay in the defence thereof. They reſorted a great Multitude of people, with their Wives and Children. The People was preſent both to ſee, and judge the matter: the Parties there were farre unlike of Condition. In the one ſide was the Faith, on the other was Preſumption; on the one ſide Meekneſſe, on the other Pride; on the one ſide *Pelagius*, on the other *Chriſt*. Firſt of all the bleſſed *Prieſt* *Germanus* and *Lupus* gave their *Adverſaries* leave to ſpeak, which vainly occupied both the time and eares of the People with naked words. But after the Reverend Biſhops poored out their flowing words, confirmed with *Scriptures* out of the *Gofpels* and *Apſtles*, they joynd with their own words, the words of God, and after they had ſaid their own mind, they read other men's mind's upon the ſame. Thus the Vanite of Hereticks is convicted, and Falſhed is confuted, ſo that at every Objection they were forced in effect to confeſſe their Error, not being able to Anſwere them. The People had much to do to keep their hands from them, yet ſhewed their Indgement by their Clamours.

7. A Conference every way admirable. Firſt, In the *Opponents*, who came forth gallantly, as ante-dating the Conqueſt, and bringing the Spoils of their Victory with them. But *gay Cloaths* are no Armour for a Combat. Secondly, In the *Defendants* of the Truth, appealing to no unwritten Traditions, but to the *Scriptures* of the *Gofpels* and *Apſtles*: becauſe the point of Grace controverted, appeared moſt plainly in the *New Teſtament*. Thirdly, In the *Auditors*, or, as they are called, the *Judges*, *Men*, *Women*, and *Children*. Wonder not at this *Feminine* Auditory, ſeeing they were as capable of the Antidote as of the Poiſon: and no doubt the *Pelagians* had formerly (as other Hereticks) crept into houſes to ſeduce ſilly *W*omen: and therefore now the *Plaiſter* muſt be as broad as the *Sore*. As for *Children*, we know who it was that ſaid, *d* Suffer little Children to come unto me, and forbid them not, &c. But here, though called *Children* in Relation to their Parents, they might be in good Age and capacity of Underſtanding, or if they were little ones indeed, flocking out of falſhood in a generall Concouſe, to ſee t' eſe men ſpeak *Divine Myſteries*, they could not hereafter, when grown old, date their Remembrance from a more remarkable *Epoche*. See we here that in theſe times, the Laity were ſo well acquainted with *Gods Word*, that they could competently judge, what was or was not ſpoken in Proportion thereunto. Laſtly and chiefly, In the *Success* of this Conference. For though generally ſuch publick Diſputations do make more Noiſe then take Effect, (becauſe the obſtinate maintainers of Error come with their Tongues tip with Clamorousneſſe, as their *Proſelyte* Auditours do with Eares ſtopt with Prejudice,) yet this meeting, by Gods Bleſſing, was marvellouſly powerful to eſtabliſh and convert the People. But here a main Difficulty was by *Authors* left wholly untouch't, namely in what Language this Conference was

Germanus and
Lupus come
ovcr and
preach in
Britain.
a Per trivis,
per rurs, per
devie.

Their diſpu-
tation with
the *Pelagian*,
Doctors.

b Not preſu-
ming to alter
any of *Sta-
pleton's*
words, take it
with all the
Printers faults,
doe probably
by an un-lam-
diſh Preſſe.

Many re-
markables
in this Diſ-
putation.

c 2 Tim. 3. 6.

In Latin, not
pueri, but li-
beri.
d Mat. 19. 14.

enter-